

Bala Bhadra's

Hora Ratnam

(With Original Deva Nagari Slokas)

**English Translation
& Notes by
R. Santhanam**

- Part One

Part 2 was never translated
since he died.

Saptarishis Astrology is
trying to get Part 2
translated and have
been working on it

Beware!

***This Work Needs Great
Patience and
Perseverence
to Attain Mastery to
Probe into
Divine Secrets.***

***Not Meant for a
Quick Reading!***

Preface

It gives me great pleasure to be amidst my learned readers with the present volume of *Hora Ratnam*, a giant ancient text-book of Hindu astrology. Such a venture would not have been at all possible without the mercy of goddess Sarasvathi and the Nava Grahas.

Our ancients who sacrificed their lives and spent their entire energy on propagation of such subjects as astrology belonged to mainly two categories. The first category consisted of divine exponents like sages Kasyapa, Garga, Vasishta, Suka and Parasara. They excelled in their efforts purely because of their staunch penance and intimate contacts with divine beings.

The later category comprises of compilers of astrological texts based on the vast literature that were available to them during their times and or based on what their preceptors taught them. To such section belonged great men like Sphujidhwaja, Mina Raja, Varaha Mihira, Prithu Yasa, Kalyana Varma, Venkatesa, Achyuta, Vaidyanatha, Bala Bhadra, Punja Raja and others. The contribution of these men is of no less importance, for they have been actually our guides in these days of darkness marked by deficiency of genuine knowledge.

There is no denying the fact that with Varaha Mihira's works, viz. *Brihat Jataka*, *Brihat Samhita*, *Yoga Yatra*, *Pancha Siddhantika*, *Laghu Jataka* etc. a great revival began in the country in the fields of astronomy and particularly astrology. Prior to him existed Sphujidhwaja, said to be a Yavana ruler.

There is a meaningless controversy that "Yavanas" (in the context of astrology too) meant Greeks (as if "Yavana" means nothing else). Such belief will only be belied if we know the

correct implication of the term of "Yavana or Yavanas" in the context of astrology.

The term "Yavana" has several meanings like: *one legitimately born between a Kshatriya and Vaisya couple; a certain people to whom Lord Krishna was inimical (hence known as "Yavanaari" - यवनारि); a foreigner; a Mohammedan; sometimes applied to Ionia, Arabia, Greece, Bactria.*

There is, in reality, more than this. Yavana was one of the 18 sages, exponents of divine disciplines for that matter. Sage Yavana was by name referred to by Bala Bhadra as could be found in the original text of the present volume itself. Reference to Yavana kings belonging to Godavari region could be found in reliable astrological literature like *Deva Keralam* (my English translation of which, in 3 volumes, is already with the reader) Possibly there were also some particular sect of Yavanas in the western part of India also. Just because a couple of so-called Greek terms like "Jaamitra" frequent our astrological literature, we should not say that astrology in the present form is imported into India from Greece. In fact, I have my own doubts whether in today's Greek literature, the term "Jaamitra" means son-in-law.

The original Sanskrit term for "Jaamitra" is "Yaamatru". The terms like *Panaphara* and *Apoklima* too have their original Sanskrit terms like *Anukendra* and *Upakendra*.

The kind of effects found in all our works, the references to various deities like Lord Vishnu, and the kind of culture noted in various astrological texts hardly reflect any Greek tradition, relevant for us, even to the minutest level of imagination.

In the course of my professional work, I had occasions to meet some learned Greek citizens too. Nobody among them ever knew, at the least, the basic areas Hindu astrology covers in our lives. Neither in olden days, nor today, there is any evidence even in Greece ample enough to prove that Hindu astrology has even an iota of Greek raw material.

At one stage, in the present work we find a Yavana quotation involving sage Kasyapa which sage certainly did not belong to Greece!

I made casual references to this kind of illegitimate thoughts

prevailing in some jealous alien minds attributing foreignness to astrology of the Hindus, but in fact we are not concerned with such mischievous propaganda. The reader is himself wise enough to conceive what the truth is.

After Varaha Mihira's time, his son Prithu Yasa produced two important works on astrology in about the 6th century A. D. Out of these, one was *Hora Sara*, my English translation of which the reader already has. Following this time period, the most popular work was Kalyana Varma's *Saravali* (translated in English by me in two volumes).

Following Kalyana Varma (around 10th century), astrological activities took a more active turn with the commentaries of Bhattotpala. Then came, after a gap of some centuries, equally excellent works like *Sarvartha Chintamani* and *Jataka Parijata* in the 13th and 14th centuries A. D.

Hora Ratnam seems to have had been written during such a time where there was a great opportunity of revival. *Sambhu Hora Prakasa* of Punja Raja (translated by me in English), according to my estimates may be just a product of a decade this side or that side of the present work.

By God's grace I have been enjoying the good fortunes of intense and fruitful association with my translations and commentaries, in English, of a vast number of such rare and superior classical text-books. I don't wish to say anything more than this. It is neither required. I continue to believe that classical text-books are our source-books.

Bala Bhadra, the progenitor of this *mega-magnum opus* belonged to the town of Kanya Kubja (now known as Kannoji, in Uttara Pradesh in India) and was born in a learned Brahmin family with Bharadwaja Gotra. From the initial chapters we gather that Srilal had five sons, the last of whom was Bala Bhadra's father, Damodara Pandita. Damodara was a great scholar in astrology as Bala Bhadra too later turned out to be.

Bala Bhadra was an ardent devotee of Lord Rama and studied astrology under the guidance of his father. (It is a time-tested truth that a son tutored by his father will never go in vain.) When one progresses through the following pages, he will be surprised at the number of ancient texts and authorities he consulted in compiling the present work (as listed by me in detail

at the end of this volume). That shows the authors' real eligibility to undertake a huge work of this nature.

The author produced other works like *Hayana Ratnam* (on Varsha Phala) and commentaries on *Makaranda* and Bhaskaracharya's *Bija Ganitham*. Thus he was a versatile personality with inimitable aptitude in many branches of predictive and related mathematical disciplines.

The devotion the author gifted to the present work will simply stun each and every reader once he is engaged in the study of the material provided herein. Many of the texts and authorities quoted by him are not to be just seen these days. Time has digested these great things and we should consider ourselves more than fortunate that some portions remain in tact because of the selfless work of men, nay incarnates, like Bala Bhadra.

Before concluding his text, the author devotes two verses to record his time period. From such an account, we understand that *Hora Ratnam* was ready in about 1653-4 A. D. when Shah Shuja (elder brother of Aurangazeb of the Mughal emperor) was in charge of the rule.

A thought first came to me in the end of 1989 that *Hora Ratnam* should be my next work for English translation and commentary. But its volume of Sanskrit text and the huge financial involvements temporarily deterred me from launching myself into such mammoth commitment. However, in 1991 again the thought of associating with this work haunted my stubborn self. The result now is this humble presentation to the lovers of astrology.

Hora Ratnam with a brief introductory chapter and ten detailed chapters consists of nearly 7300 slokas, apart from a vast quantity of Sanskrit commentary (not included in the numbering scheme as slokas) is an adequate proof for the author's penchant to give the most detailed possible account of various aspects of astrology. Perhaps, there is very little that is left out here. In short, and without exaggerating, the present text excels each and every available text-book on the subject and the reader will find that he is introduced to the widest possible spectrum of astrology just in one book. No other single book known to us as of today has such a vast amount of reliable information.

The first volume of *Hora Ratnam* as presented herewith

has about 3200 slokas in Sanskrit, with English translation and detailed notes wherever required, while the other volume consists of about 4100 slokas.

The numbering of the original verses hereof is rearranged by me with continuous numbers in each chapter from beginning to end, for the original text reverts to the practice of starting with Number I again and again, whenever Bala Bhadra's source, i.e. author or text, changed. This re-numbering makes our indexing and reference purpose easy and is free from confusion.

As in my other works, the arrangement of the body-text here too is simple. I have provided a suitable rendering without destroying the original spirit and commented with necessary clarificatory notes and additions providing the reader everything possible within my limits. The reader will observe that I have given abundant information relevant for the context, based on a host of important astrological works.

I had in fact some very tough time in translating some verses dealing with Vedic remedials and Mantras, for I have no great knowledge of such disciplines. Yet, I believe, I have to a great extent succeeded in providing the real meanings of the original's suggestions. I have never left out any Sanskrit term as it is, whether it is astrological or remedial, but provided the exact equivalents in English. I have made it a point that even the articles, roots of plants etc. required for the remedials suggested are referred to in pure English.

Before the commencement of the text, a detailed list of contents appears which should facilitate easy identity of a given item. As soon as the translation comes to an end, there is the list of speculum and many an actual speculum required for calculations etc., followed by a list of ancient authors and classical works consulted by Bala Bhadra as appearing in the present volume. Then given are the meanings for difficult astrological terms which will be useful to the reader in his study of various texts.

Let me repeat, the present volume thus contains the quintessence of Bala Bhadra's references to 101 ancient authors and works, and my collection of material from 29 useful works. Hence the present volume is a product of 130 original sources. That should kindle the reader not to miss a single sloka in the

text, but spend his life-time sincerely in fully understanding astrology from one single source.

Upon a deep study of *Hora Ratnam*, whose first-ever English translation is given herewith, one will not fail to understand the meticulous pains the author took to justify a given point in case of confusion among classical authors. Perhaps, Bala Bhadra, was the only person who made such enormous efforts to give his reader a voluminous and heavy stuff.

Not only in terms of quantity, but in terms of quality too, the author took care of the posterity which could only call *Hora Ratnam*, *the truly unparalleled and complete work*.

One single man like me, i.e. anybody, may well single-handedly translate this work. But even all the lovers of astrology put together cannot adequately praise the worth and vastness of the contents hereof. Such is the nectar that the text pours forth encompassing a spectrum of wide technicalities and subtleties of astrology.

I will fail in my duties if I do not acknowledge the encouragement given to me by my learned friend R. B. Gupta from time to time in carrying out this monumental task as successfully as possible.

I hope that the reader will find my present efforts useful as usual and ignore my shortcomings.

The second part of this work has more and more interesting rare Yogas, female horoscopy, effects of various houses, Nakshatras, Ashtaka Varga, calculations of life-span etc. etc. in a surprising manner. The reader should neither miss that volume in his own interest.

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646. Sun without Navamsa Bala, beneficial aspects, Ojha Rasi Bala, Digbala and Cheshta Bala
647. Sun without Diva, Vara, Hora & Paksha Balas
648. Sun without Masa and Varsha Balas, Moon in Aries
649. Moon in Taurus, Gemini, Cancer
650. Moon in Leo, Virgo, Libra
651. Moon in Scorpio, Sagittarius, Capricorn
- 652-53. Moon in Aquarius, Pisces, Moon in ascendant, decanate of Sun, own decanate, of Mars, Mercury and Jupiter
654. Moon in decanates of Venus, Saturn; in Leo and Cancer, Aries and Scorpio Navamsas
655. Moon in Navamsas of Mercury, Jupiter, Venus & Saturn; Moon in Sun's Dvadasamsa
656. Moon in own Dvadasamsa, of Mars, Mercury & Jupiter
657. Moon in Dvadasamsas of Venus and Saturn; in Trimsamsas of Mars and Saturn
658. Moon in Trimsamsas of Jupiter, Mercury and Venus; Moon with Mitra Bala
659. Moon with Sthaana, Uchcha, Navamsa Balas, with beneficial aspects, with Yugma Rasi Bala
660. Moon with Dik, Cheshta, Ratri and Vara Balas
661. Moon with Hora, Masa and Varsha Bala; without Mitra and Sthaana Balas
662. Moon without Uchcha, Navamsa Balas, beneficial aspects, Yugma Rasi and Dik Balas
663. Moon without Cheshta, Ratri, Vara, Hora Balas
664. Moon without Masa Bala, Mars in Aries, Taurus
665. Mars in Gemini, Cancer, Leo, Virgo
666. Mars in Libra, Scorpio
667. Mars in Sagittarius, Capricorn, Aquarius
668. Mars in Pisces, Mars in solar and lunar Horas
669. Mars in own decanate, that of Mercury, Jupiter, Venus
670. Mars in Scorpio decanate, Mars in Leo, Cancer, Aries, Scorpio, Gemini, Virgo Navamsas
671. Mars in Jupiter & Saturn's Navamsas; Leo Dvadasamsa
672. Mars in Cancer, Aries, Scorpio, Gemini, Virgo, Sagittarius,

- Pisces, Capricorn, Aquarius, Libra, Taurus Dvadasamsas
673. Mars in Saturn's Dvadasamsa, in own Trimsamsa, that of Saturn, Jupiter and Mercury
674. Mars in Venus Trimsamsa, Mitra, Svakshetra, Uchhabalas
675. Mars with Navamsa Bala, beneficial aspects, Ojha Rasi and Digbalas
676. Mars with Cheshta, ratri, Vara, Hora Balas; with a strong dispositor
677. Mars with Varsha, Paksha Balas; without Mitra, Svakshetra, Uchcha Balas
678. Mars without Navamsa Bala, beneficial aspects, Svakshetra, Dik, Cheshta balas
679. Mars without Ratri, Vara, Hora, Masa Balas
680. Mars without Paksha Bala; Mercury in Aries, Taurus
- 681-82. Mercury in Gemini, Cancer, Leo, Virgo, Libra
683. Mercury in Scorpio, Sagittarius, Capricorn
684. Mercury in Aquarius, Pisces; in Sun's Hora
685. Mercury in Moon's Hora; in decanates of Sun, Moon, Mars; in own decanate
- 686-87. Mercury in decanates of Jupiter, Venus, Saturn; in Leo, Cancer, Aries/Scorpio, Gemini/Virgo, Sagittarius/Pisces Navamsas
688. Mercury in Taurus/Libra, Capricorn/Aquarius Navamsas; in Leo, Cancer Dvadasamsas
689. Mercury in Aries/Scorpio, Gemini/Virgo, Sagittarius/Pisces, Taurus/Libra, Capricorn/Aquarius Dvadasamsa
690. Mercury in Trimsamsa of Mars, Saturn, Jupiter, self
691. Mercury in Venus Trimsamsa; with Mitra, Rasi, Uchcha, Navamsa Balas
692. Mercury with beneficial aspects, Ojha, Dik, Cheshta, Diva-Ratri Balas
693. Mercury with Vara, Hora, Paksha, Masa Balas
694. Mercury with Varsha Bala; without Mitra, Svakshetra, Uchcha, Navamsa Balas
695. Mercury without beneficial aspects, Ojha Rasi, Dik, Cheshta, Vara Balas
696. Mercury without Hora, Paksha, Masa, Varsha Balas
- 697-98. Jupiter in Aries, Taurus, Gemini, Cancer, Leo

699. Jupiter in Virgo, Libra, Scorpio
700. Jupiter in Sagittarius, Capricorn
701. Jupiter in Aquarius, Pisces; in Sun's Hora
- 702-3. Jupiter in Moon's Hora; in decanates of Sun, Moon, Mars, Mercury, self, Venus, Saturn; in Navamsas of Leo, Cancer
704. Jupiter in Navamsas of Aries/Scorpio, Gemini/Virgo, Sagittarius/Pisces, Taurus/Libra, Capricorn/Aquarius
- 705-6. Jupiter in Dvadasamsas of Sun, Moon, Mars, Mercury, self, Venus, Saturn; in Mars Trimsamsa
- 707-8. Jupiter in Trimsamsa of Saturn, Mercury, self, Venus; with Svakshetra, Uchcha Balas, beneficial aspects, Purusha Rasi Bala
- 709-10. Jupiter with Dik, Cheshta, Diva, Vara, Varsha Balas, with dispositor's strength, with Hora Paksha Bala; without Mitrabala
711. Jupiter without Sthaana, uchcha, Navamsa Balas, beneficial aspects and Ojha Rasi Bala
712. Jupiter without Dig, Cheshta, Dina, Vara Balas
713. Jupiter without varsha, Masa, Hora, Paksha Balas
714. Venus in Aries, Taurus
715. Venus in Gemini, Cancer, Leo
716. Venus in Virgo, Libra, Scorpio
717. Venus in Sagittarius, Capricorn
718. Venus in Aquarius, Pisces; in Horas of Sun, Moon
719. Venus in decanates of Sun, Moon, Mars, Mercury
720. Venus in own decanate, that of Venus, Saturn; in Leo and Cancer Navamsas
721. Venus in Navamsas of Mars, Mercury, Jupiter, self
722. Venus in Saturn's Navamsa; in Dvadasamsa of Sun, Moon, Mars, Mercury
- 723-24. Venus in Dvadasamsas of Jupiter, self, Saturn; in Trimsamsa of Mars, Saturn, Jupiter, Mercury, self
- 725-26. Venus with Mitra, Sthaana, Uchcha, Navamsa Balas, beneficial aspects, with Svakshetra, Dik, Cheshta, Vara Balas
- 727-28. Venus with Varsha, Hora, Paksha Balas; without Svakshetra, Uchcha, Navamsa Balas, beneficial aspects, Yagma Rasi Bala, Digbala
729. Venus without Cheshta, Diva, Vara, Varsha, Masa Balas

730. Venus without Hora, Paksha balas, Saturn in Aries
- 731-32. Saturn in Taurus, Gemini, Cancer, Leo, Virgo
733. Saturn in Libra, Scorpio, Sagittarius
734. Saturn in Capricorn, Aquarius
- 735-36. Saturn in Pisces; in Horas of Sun and Moon; in decanates of Sun, Moon, Mars, Mercury, Jupiter, Venus
737. Saturn in own decanate; in Navamsa of Sun, Moon, Mars
738. Saturn in Navamsa of Mercury, Jupiter, Venus, self; in Leo Dvadasamsa
739. Saturn in Dvadasamsa of Moon, Mars, Mercury, Jupiter
- 740-41. Saturn in Dvadasamsa of Venus; self; in Trimsamsa of Mars, self, Jupiter, Mercury and Venus; with Mitra and Sthaana Balas
742. Saturn with Uchcha, Navamsa Balas, beneficial aspects, Ojha Rasi Bala, Digbala
743. Saturn with Cheshta, Ratri, Varsha, Masa, Vara Balas
- 744-45. Saturn with Hora, Paksha Balas; without Mitra, Sthaana, Uchcha, Navamsa, Ojha Rasi, Dik, Cheshta, Ratri Balas
746. Saturn without Vara, Varsha, Masa, Hora, Paksha Balas
- 747-48. Planet with strength of Uchcha, Svakshetra, Mitra Rasi Saptamsa, Dvadasamsa, Drekkana, Navamsa, Trimsamsa, beneficial aspect, Ojha Rasi, Sthaana Balas
- 749-50. Planet with Dik, Cheshta, Ayana, Naisargika, Diva-Ratri, Varsha, Paksha and Kirana Balas
- 751-52. Exaltation effects of Sun to Venus
- 753-54. Exaltation effects of Saturn, Rahu; Moola Trikona effects of Sun to Saturn; own sign effects of Sun to Mercury;
- 755-56 Own sign effects of Jupiter, Venus, Saturn; effects of Sun to Saturn in friendly signs; debilitation effects of Sun to Saturn
- 757-58. Effects of Sun to Saturn in inimical signs; effects of two to seven planets in exaltation
759. Effects of two to seven planets in Moola Trikona
- 760-61. Effects of two to seven planets in own signs; two to seven planets in friendly signs; two to four planets in debility
- 762-63. Effects of five to seven planets in debility; two to seven in inimical signs; effects of dignity (exaltation etc.) in divisions, i.e. Varga charts

Chapter 5:

- 765-69. Early death, danger to relatives, Sandhya defined, more combinations for early death
- 770-79. Combinations for early death from *Yavana Jataka*, *Sukra Jataka* and *Soma Jataka*
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- 829-39. Raja Yogas from *Mandavya Jataka*
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- 860-63. Raja Yogas from *Vasishta Jataka*
- 863-64. Raja Yogas from another source
- 865-70. Raja Yogas from *Saravali*
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- 890-95. King Deva Kirti's special combinations
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श्रीगणेशाय नमः ॥
Sri Ganesayanamah

होरा रत्नम् ।

HORA RATNAM

Introductory Chapter

होरापाथोनिधेः पारं तर्तु मिच्छतः ॥

महागणपतेः शुण्डोऽक्लम्बाय प्रजायताम् ॥ १ ॥

1. Benedictory Prayer: Salutation to Lord Ganesa. Let the trunk of Lord Ganesa be helpful to those who want to cross the ocean of astrology which can be crossed only with great difficulty.

Notes: Ganesa, the elephant-faced God and a son of Lord Siva is worshipped as a remover of obstacles in all Hindu rituals and auspicious acts. The elephant in the woods uses its trunk to clear off obstacles, on its path. Thus the author invokes the elephant-faced God, who has a trunk, to fulfil the mission of crossing the ocean of astrology.

अस्ति श्रीमत्कान्यकुब्जाभिधानं सद्विप्राणां संभवो यन्निदानम् ।

तत्रैवाभूत् श्रीभरद्वाजवंशे श्रीमल्लालः कीर्तिविद्याविलासः ॥ २ ॥

2. Author's Family History: Kanyakubja is a glorious city with virtuous Brahmins (or learned men). In this city, was

born Srilal in sage Bharadwaja's descent who was shining forth with fame and learning.

Notes: Kanyakubja in ancient days was known as an abode of learned Brahmins. Many famous personages like poet Bhavabhuthi belonged to this city. Its modern name is Kannoj and is in Uttar Pradesh in northern India.

तदात्मजोऽभूत् कृतिदेविदासो विद्यारसाकीर्तिमुखैकवासः ।

तत्पद्धतौ श्रीपतिनिर्मितायां व्यक्ते च टीकाम्करोद्विचित्राम् ॥ ३ ॥

3. Devi Dasa: To Srilal was born Devi Dasa, versed in sacrificial rituals and endowed with learning, lands, fame and happiness. Devi Dasa produced a wonderful commentary on Acharya Sripati's *Paddhati*.

Notes: Sripati's work is popularly known as *Sripati Paddhati* or *Sripateeyam* and deals widely with important mathematical aspects of astrology, like computation of strengths of planets and houses. There is another quite an elaborate text on predictive astrology attributed to some Sripati. We do not know whether it is the same Sripati.

तस्मात्लघुज्योतिषशास्त्रविज्ञः श्रीखेमकर्णः समभूद् विधिज्ञः ।

नारायणोऽभूच्च ततः कनिष्ठः सूर्याधिकोक्तौ सुतरां प्रविष्टः ॥ ४ ॥

4. Kshema Karna: Devi Dasa's younger brother, Khema Karna (a colloquial form of "Kshema Karna") was a scholar in astrology and was an adept at rituals. Narayana, younger to Khema Karna, was an expert in the secrets of *Surya Siddhanta*.

Notes: *Surya Siddhanta* authored by Maya is the most revered treatise on Hindu astronomy, narrating methods of arriving at planetary longitudes, eclipses, and such other matters. Out of all the astronomical treatises, Varaha Mihira prefers this even to *Paulasa Siddhanta*, the improved versions of which are *Brahma Gupta Siddhanta* and *Bhaskara Siddhanta*. *Surya Siddhanta* is also known as *Savita Siddhanta* and has its best English translation by Rev. Ebenezer Burgess, 1860 A.D.

ततोऽभविन्मथचतुर्भुजाख्यः सतर्कवेदान्तविदग्रगण्यः ।

समस्तभूमीपतिलब्धमानः श्रीरामभक्तौ विहितैकतातः ॥ ५ ॥

5. **Chaturbhuja Mishra:** Younger to Narayana was Chaturbhuja Mishra who topped in reasoning skills and philosophy and was a staunch devotee of Lord Rama, honoured by all the rulers of the earth.

Notes: "Satarka" apart from reasoning skills (in arguments) also means "skilled in speculation". Seeing the time period of the author's family, it should however be understood that the said Chaturbhuja was gifted with reasoning skills, possibly in the subject of law.

ततोऽभवद्भूपसभास्वजेयः कृती च दामोदरनामधेयः ।

श्रीभास्करोक्तावकरोन्मनोज्ञां टीकामपूर्वा बुधकुन्दयोग्याम् ॥ ६ ॥

6. **Damodara:** Chaturbhuja's younger brother was Damodara who was unconquerable in royal assemblies and who produced such a commentary on Bhaskara's work as adorable by the learned.

दामोदरस्य पुत्रौ जातौ बलभद्रहरिरामौ ।

बलभद्रेण कृतं प्राक् सवासनं टिप्पणञ्च मकरन्दे ॥ ७ ॥

तत्तिप्पणं भास्करीये च बीजे कृतं ताजिके वर्षरत्नं त्वपूर्वम् ।

निबन्धं गुरोः पादपद्मप्रसादात् सतो जातके सन्निबन्धं करोमि ॥ ८ ॥

7-8. **Reference to the Author:** Damodara had two sons, Bala Bhadra and Hari Rama. Bala Bhadra, with the assistance of the memories (or experience) of past birth (i.e. with exceptional brilliance, a gift acquired because of good deeds of the previous birth), commented on 'Makaranda'. After this, he commented on Bhaskaracharya's 'Bija Ganitha'. An unparalleled work, 'Varsha Ratnam' dealing with Tajaka system was also produced by him. In spite of the fact that there exist (many) astrological works, the present work is the result of the favours of the lotus feet of my preceptor (so says Bala Bhadra).

Notes: The compiler of "Hora Ratnam" is Bala Bhadra,

the first son of Damodara. While Bala Bhadra's commentary on "*Makaranda*" does not seem to be available, the said work seems to be Gunakara's on "*Hora Makaranda*". Bala Bhadra's work on Tajaka system or annual horoscopy (said to originally belong to Persian school) dealing with treatment of solar return horoscopes is also known as "*Hayana Ratna*".

The author's humility is seen in preferring the blessings of his preceptor than what he had himself learnt from the various authoritative ancient texts. One's Guru or preceptor is declared by ancient scriptures as "*Pratyaksha Daivam*" or god that can be seen in reality.

यद्यपि कृता निबन्धाः सुविस्तरां जातके पूर्वैः ।

विद्वन् ततो विशेषो मयोदितो बुद्धिपूर्वकं वीक्ष्य ॥ ९ ॥

9. Although men of ancient times had composed elaborate works, I specially write this work after a thoughtful consideration.

Notes: By the above statement, it is implied that the author had studied the various elaborate works prevailing during his times and produced the present work with more useful additions due to the mercy of his preceptor.

The reader will be surprised to know that Bala Bhadra had consulted as many as some hundred ancient authorities and works, or so, in preparing the present *magnum opus*. Most of those texts are not available in today's times, except some well-known ones like *Brihat Jataka*, *Saravali*, *Jatakabharanam*, and *Narapati Jayacharya*. At least, some important essence is available to us, out of such rarest texts, thanks to the selfless and untiring efforts of Bala Bhadra.

नत्वा दामोदरं तातं गुरुं श्रीरामसंज्ञकम् ।

होरास्त्वं वितनुते बलभद्रः सतां मुदे ॥ १० ॥

10. **Paying Obeisance:** Bala Bhadra offers his obeisance to his father Damodara, and the Universal teacher Lord Rama, and commences writing the present work '*Hora Ratnam*' for the pleasure of the learned.

ननु सम्बन्धादिचतुष्टयकथनं विना कथं प्रवृत्तिः ।

A question arises as to how a text-book can be written without the narration of the four pre-requisites like *Sambandha* (relationship).

Notes: The pre-requisites considered essential for writing a treatise in the ancient days were:

1. Relationship
 2. Object
 3. Subject
 4. The particular author's eligibility or intellectual capacity.
- These qualities have been well-displayed by our author.

उक्तञ्च —

सिद्धिः श्रोतृप्रवक्तृणां सम्बन्धकथनाद्यतः ।

तस्मात् सर्वेषु शास्त्रेषु सम्बन्धः पूर्वमुच्यते ॥ ११ ॥

किमेवात्राभिधेयः स्यादिति पृष्टस्तु केनचित् ।

यावत्प्रयोजनं नोक्तं तावत्तत्केन गृह्यते ॥ १२ ॥

11 - 12. The object is realized by stating the relationship between the teller and listener (or the author and the reader). That is why in all the Sastras, relationship is first narrated. On being questioned of the subject, it is to be stated that unless the relationship is first told, nothing can be understood.

त्युच्यते ।

पितामह-नारद-वसिष्ठ-कश्यपादिसुनिर्मितं ज्योतिषशास्त्रैकस्कन्धरूपं

जन्मनानाविधफलदेशफलकं वेदचक्षुरूपं द्विजानामध्ययनीयं शास्त्रं होराशब्द
वाच्यम् ।

Description of Astrology: The answer thus is: The science (Sastra) of astrology denoted by the word "Hora" had been well-expounded by sages like Pitamaha (the Universal Grand-father, Brahma), Narada, Vasishta and Kasyapa. It is in the form of a *Skandha* and is a reflector of various kinds of effects of a birth. It is the eyes of the Vedas and is worth a study by Brahmins.

Notes: Astrology is in principle attributed to eighteen sages in all. They are: 1. Brahma (Pitamaha) 2. Surya (the Sun-God) 3. Vyasa 4. Vasishta 5. Atri 6. Parasara 7. Kasyapa 8. Narada (Brahma's son) 9. Garga 10. Marichi 11. Manu (the original law-giver of the Hindus) 12. Angirasa 13. Romaka 14. Paulasthya 15. Chyavana (Father of ancient medicine as well) 16. Yavana 17. Bhrigu 18. Saunaka.

Skandha means a chapter or section of a book or system. It also means the trunk of a tree wherefrom its branches begin. From a study of astrology, many unknown mundane aspects of our lives begin to be known as the branches begin at the trunk of a tree. The growth of these aspects can be monitored profitably with the help of astrological clues. Thus the author has cleverly used the appropriate term.

"*Hora*" meaning horoscopy is derived from the four-syllable Sanskrit compound word "*Aho-Ratra*" which denotes a combination of day and night. (*Hora* also means an hour or 24th part of the whole day from one sun-rise to another.)

उक्तञ्च नारदेन —

सिद्धान्तसंहिता होरारूपं स्कन्धत्रयात्मकम् ।

वेदस्य निर्मलं चक्षुर्ज्योतिरशास्त्रमकल्मषम् ॥ १३ ॥

विनैतदखिलं श्रौतस्मार्तं कर्म न सिद्ध्यति ।

तस्माज्जगद्धितायेदं ब्रह्मणा रचितं पुरा ॥ १४ ॥

अत एव द्विजैरेतदध्येतव्यं प्रयत्नतः । इति ।

13-14. According to Sage Narada: Astrology (the Sastra of Light), the pure eye of the Vedas, devoid of darkness ("*Akalmasham*"), has three branches, namely (1) *Siddhanta* (2) *Samhita* (3) *Hora*. Without a study of (or guidance from) this science, actions based on *Sruti* and *Smriti* do not bear fruits. For this reason, Lord Brahma had in ancient times expounded the science of astrology for the benefit of the Universe. Hence Brahmins should make efforts to pursue this science.

Thus end Narada's views.

Notes: Astrology has three branches, in the order of

Siddhanta, Samhita and Hora.

1. Firstly "*Siddhanta*" which is a canonical text-book, especially on astronomy. Nine such are widely recognized. These are *Brahma Siddhanta, Surya Siddhanta, Garga Siddhanta, Brihaspati Siddhanta, Soma Siddhanta* (of Lord Siva), *Narada Siddhanta, Parasara Siddhanta, Paulasa Siddhanta and Vasishtha Siddhanta.*

Varaha Mihira's *Pancha Siddhantika* deals with *Siddhantas* like *Paulastya* and *Romaka*. These text-books help us know of the various heavenly phenomena frequently used in astrological calculations.

2. The second is "*Samhita*" which means any methodically arranged collection of text or verses. We have *Brihat Samhita, Narada Samhita, Vasishtha Samhita, Bhadra Bahu Samhita* etc. These texts possess a mine of information, which are mostly non-genethliacal and are used to foresee civic events.

3. The third one, "*Hora*", deals with predictive astrology which is essentially genethliacal in nature. Varaha Mihira, however, refers to the three branches of astrology as *Hora Sastra*, viz. horoscopy, horary (*Prasna*) and electional (*Muhurta*). Thus it is a comprehensive term.

Other explanations: *Sruti* denotes traditional laws transmitted by hearing while *Smriti* deals with traditional laws transmitted by memory. These are conformable to the Vedas. Our actions are expected to be virtuous and within the framework of the laws codified in these sacred texts. In begetting fruits of such actions, to a better extent, knowledge of astrology is said to be akin to oars used by a boat-man.

शूद्रपाठे दोषमाह गर्गः —

स्नेहाल्लोभाच्च मोहाच्च यो विप्रोऽज्ञानतोऽपि वा ।

शूद्राणामुपदेशञ्च दद्यात् स नरकं व्रजेत् ॥ १५ ॥

ज्योतिरशास्त्रन्तु शूद्रेण तदुक्तं यस्य सर्वदा ।

न ग्राह्यं वचनं तस्य शुनोच्छिष्टं हविर्यथा ॥ १६ ॥ इति ।

15 - 16. *Garga's Views:* Sage Garga attributes a blemish to teaching this science to a Soodra. Whichever Brahmin, out of

concordance, greed, delusion or ignorance preaches astrology to a Soodra will proceed towards the hell. The words of such a Soodra, to whom astrology is taught, shall never be acceptable, just as dogs are not entitled to offerings of sacred rituals.

Thus end Garga's views.

Notes: This view was expressed when, in remote past, the academic courses and livelihood were chalked out according to one's family of birth.

Brahmin has been described as one belonging to the first of four original divisions of Hindu traditional body, but often in the present day a layman engaged in non-priestly occupations although the name is said to be strictly applicable to only one who knows and recites the Vedas again and again. Thus it normally indicates a person versed in traditional laws.

For practical reasons, these caste divisions are not possible in this changing era, and expanded globe with various cultures.

A practical interpretation of these original instructions is that astrology should not be taught to people who do not perform good deeds and cannot put it to genuine use with a commitment to the expansion of the science.

अत्रराशिप्रभेद-ग्रहयोनिभेद-वियोनि जन्म-निषेक-जन्मादिकाः पदार्थाः
प्रतिपाद्यन्ते विषयभूताः ।

Subject-Matter: The commencement of this treatise is done with description of zodiacal signs, planets, inferior births, impregnation, birth (of human beings) etc. and these are inter-related to astrology as explanation and demonstration.

Notes: The arrangement of chapters suggested by traditional exponents is as under.

Rasi Prabhedha = signs of the zodiac, their divisions and properties.

Graha Yoni Bheda = Nature of planets and their properties.

Viyoni Janma = Births inferior to human beings, viz. animals, vegetable kingdom etc. or births of those that are not of human beings.

Nisheka = Results of planetary phenomena prevailing at the time of physical union with an aim to obtain offspring, i.e.

Interestingly, these are the initial four chapters of Varaha Mihira's *Brihat Jataka* also.

Our ancients had followed a disciplinary way of writing text-books on astrology. The first chapter of a detailed work, is always on signs. The 2nd one is on planets. Chapters like Adhana, Nisheka, infantile dangers, life-span etc. follow immediately thereafter. Then occur chapters dealing with Bhava calculations, effects and the like. Thus they went step by step. Also see the ensuing slokas reflecting Kasyapa's views on chapterisation.

उक्तञ्च कश्यपेन —

राशिभेदे खेटयोनी वियोनिजन्मलक्षणम् ।

निषेक-जननं पुंसामरिष्टे भङ्गलक्षणम् ॥ १७ ॥

आयुर्दायो दशभेदो ज्ञेया चान्तर्दशा तथा ।

अष्टवर्गैः कर्मजीवौ राजयोगाश्च नाभ्यसाः ॥ १८ ॥

चान्द्रयोगा द्विग्रहाद्याः प्रव्रज्यायोगसंभवाः ।

राशिशीलं दुष्टिफलं ग्रहभावफलं ततः ॥ १९ ॥

आश्रयाख्याश्च ये योगा योगाः संकीर्णसंभवाः ।

स्त्रीजातकं नष्टयोगं निर्याणं नष्टजातकम् ॥ २० ॥

द्रेष्काणादिफलं सर्वं होरास्कन्धस्य संभवः इति ।

17-20. Sage Kasyapa's Views: In the branch of Hora, the following matters occur (which are the proper order). Zodiacal signs, planets, inferior births, impregnation, birth, planetary evils prevailing at birth, cancellation of such evils, life-span, different kinds of major and sub periods (directional influences), Ashtaka Varga, livelihood, combinations for royal status, Nabhasa Yogas (perennially valid combinations in preference to others), lunar yogas, effects of two or more planets in conjunction, combinations for ascetic order, nature of signs, effects of planetary aspects, effects of planetary positions in various houses, Asraya Yogas, female horoscopy, infructuous combinations, death, lost

horoscopy, effects of decanates etc. All these are derivable from the branch of Hora, i.e. genethliacal astrology.

Thus end the views of Kasyapa.

Notes: Sage Kasyapa was one of the earliest exponents of astrology. He was the husband of Aditi and twelve other daughters of Daksha. By Aditi, he was father of Adityas and Maha Vishnu. By his twelve other wives, he was father of demons, reptiles, birds and all kinds of living beings. He was one of the seven Rishis (or Sapta Rishis) and priest of Parasu Rama and Sri Rama.

He is listed amongst the eighteen greatest exponents of astrology as seen in the earlier notes.

In the present verses, Bala Bhadra quotes Kasyapa and tells us as to what the Hora branch of astrology consists of. Generally these are the subject matters discussed in various ancient predictive astrology texts and in that order.

A careful observation will reveal the importance given by ancients to life-span including childhood danger. Such chapters occur following Adhana Adhyaya. For without knowledge of life-span, there is no point in studying a horoscope. Thus the entire key to horoscope lies with the 8th house and such others.

अत्र आदिपदाद् वर्ष-मास-दिन-नक्षत्रादिफलानि ज्ञेयानि ॥

Bala Bhadra Clarifies: In the above quotation, the word "Aadi" (meaning *et cetera* in the expression "*Dreshkaanaadi phalam*"), includes year, month, day, natal constellation and others.

Notes: In sage Kasyapa's expression, "*Dreshkaanaadi Phalam*" means "effects of decanates etc." which covers effects of births in specified solar months like Chaitra, week days like Sunday and birth stars like Aswini as well.

There are 36 decanates, each of 10°, of which the reader will come to know as he advances in his studies.

अत्र शास्त्रे अधिकारी ब्राह्मण एव —

उक्तञ्च वशिष्ठेन —

अध्येतव्यं ब्राह्मणेरेव तस्माज्ज्योतिरशास्त्रं पुण्यमेतद्रहस्यम् ।

एतद्ब्रुध्वा सम्यगान्नोति यस्मादर्थं धर्मं मोक्षमग्रं यशश्च ॥ २१ ॥

21. Vasishta's View: As per Vasishta, only a Brahmin is entitled to study the science of astrology which is holy and secretive. For after a successful study of this science, a Brahmin will obtain wealth (not necessarily lucre), religious merits (or virtues), front-ranking fame and emancipation.

Thus end the views of Vasishta.

Notes: *Artha*, *Dharma* and *Moksha* are three among the four *Purusharthas* or human ends prescribed by Hindu Sastras. *Kaama*, another *Purushartha*, is excluded from the benefits that can be granted by astrology. *Kaama* means desire, pleasures, love for sensuality or material enjoyment.

ब्राह्मणेष्वपि परीक्षिताय देयमित्युक्तमरुणं प्रति सूर्येण —

जितेन्द्रियाय विदुषे चिरकालनिवासिने ।

आत्मज्ञानविदे सूत । प्रकाश्यं शास्त्रमुत्तमम् ॥ २२ ॥

22. Surya's Views: Lord Surya told concerning Aruna that even amongst Brahmins only the one who stood the test (of Sastraic requirements) should take up astrology. Such a Brahmin should have conquered his five senses, should be learned (in other branches of the Sastras), should be capable of remaining with the preceptor for a long duration and be a self-realized soul. Only such a Brahmin's divinations will be excellent.

Notes: Aruna is dawn personified as the charioteer of Lord Surya or the Sun.

I am of the view that the author is quoting some portions from the work named "*Surya-Aruna Samvada*" which is a carritch between Surya and Aruna. However the entire context "concerning Aruna" is indeed ununderstandable with the limited quotation given by Bala Bhadra.

Alternatively, these can be from "*Surya Jataka*" the authorship of which also is attributed to the Sun God.

अनधिकारिणमाह —

तदेतज्ज्योतिषं शास्त्रं मया ज्ञानधिया तव ।

प्रकाश्यते न प्रकाश्यं होराज्ञानं यथा तथा ॥ २३ ॥

असूयकाथानृजवे ज्योतिर्विद्वेषिणे ततः ।

अचिरावासिने दुष्टचेतसे दुर्जनाय च ॥ २४ ॥ इति ।

23 - 24. Not Entitled: Surya explains as to who are not entitled to take up the study of astrology.

"I have with my wisdom explained to you (i.e. to Aruna) the science of astrology. Light on this science should not be thrown to such men who are jealous, perverse, who betray astrologers, who stay with the preceptor for a shortwhile (abandoning studies midway without achieving perfection), those who perform wicked deeds and those that are malicious."

Thus end the views of Surya.

होरा शब्दस्योत्पत्तिमाह-कल्याणवर्मा —

आद्यन्तवर्णलोपाद् होराशास्त्रं भक्त्यहोरात्रात् ।

तत्प्रतिबद्धश्चायं ग्रहभगणाश्चिन्त्यते यस्मात् ॥ २५ ॥

होरेति शास्त्रसंज्ञा लग्नस्य तयार्द्धराशेश्च । इति ।

25. Kalyana Varma: According to Kalyana Varma, the word "Hora" is produced by removing the first and last syllables in the words "Aho-Ratra" (day and night) in which remain bound are the planets and signs. From this all deductions (about horoscopy) are made.

Hora means the science of astrology, the ascendant as well as a half of the sign, so observes Bala Bhadra.

Thus end Kalyana Varma's views.

अयमर्थः ।

होराशब्देन प्रागपरवर्णलोपादहोरात्रमेवोच्यते । तत्प्रधानकः स्कन्धः होरा — स्कन्धः । अत्राहोरात्रप्राधान्यं कथमिति चेदित्यम् । इह मेषादि

द्वादशलग्नवशेन फलानि वक्तव्यानि तानि च लग्नानि कालवश्यानि ।

स च काल अहोरात्र इति युक्तमहोरात्रस्य मुख्यत्वम् ।

Bala Bhadra clarifies: That is the meaning of Kalyana Varma's statement. The first and last syllables in the word "Aho-Ratra" are removed to derive the principal term "Ho-ra". The branch depending on "Aho-Ratra" or day-and-night is astrology. The importance of "Aho-Ratra" occurs because depending on 12 signs like Aries ascending, effects for human beings are described. These ascendants are inter-related to Time which is "Aho-Ratra". That is why "Aho-Ratra" is important.

Notes: "Aho-Ratra" is made up of "Ahas" meaning day time and "Ratri" meaning night time. Thus, time - any moment between a space of 24 hours - is the basis of astrology.

होराशास्त्रप्रशंसोक्ता जातकरत्नमालायाम् —

पाटी-कुट्टक बीजमन्दिरपदारूढोऽपि यो प्रौढधीः

सिद्धान्तोक्तसहस्रयुक्तिचटुलो नो वेत्यसत्सत्फलैः ।

होरातन्त्रमनन्तयुक्तिविहितं दैवज्ञबुन्दे तथा

राज्ञां सत्सदसि प्रगल्भगणको हास्यं परं गच्छति ॥ २६ ॥

26. Jataka Ratna Mala: *Jataka Ratna Mala* speaks in laudatory terms about astrology, thus. "An astrologer may be well-versed in arithmetic, multipliers, algebra, houses and Arudha Padas and be knowledgeable in respect of thousands of expedients (i.e. aphorisms) contained in the various astrological treatises. Yet if he is unable to spot the good and bad effects in horoscopy based on the illimitable instructions available in astrological literature, he will be a laughing stock among the band of astrologers and among the learned men in a royal assembly."

Notes: Knowledge of arithmetic ("Paati"), multipliers ("Kuttaka" - treated by Brahma Gupta) and algebra ("Beeja") is essential in calculating planetary positions and other astronomical phenomena. These are, however, readily available these days in various ephemerides and one does not have to do cumbersome exercises in respect of basic requisites.

Multipliers and arithmetic required for astronomical

होराशास्त्रप्रयोजनमुक्तं साराक्त्याम् —

अर्थार्जने सहायः पुरुषाणामापदणवि पोतः ।

यात्रा समये मन्त्री जातकमपहाय नास्त्यपरः ॥ २७ ॥

27. Object of Astrology: As per *Saravali*, astrology is useful for men to earn wealth (one of the basic human ends) to help as a boat to cross the ocean of unexpected situations and to serve as an adviser in travel.

Notes: The principle use of astrology is to know one's potency and limitations in advance and chalk out his future course accordingly. This precaution will lead to achieving advantages in reducing the evils and achieve maximum positive results within the levels of destiny's will.

Necessary effort for entitlement is the law of destiny.

नारदोऽपि-अज्ञातजन्मनां नृणां फलासिर्घुणवर्णवत् ।

According to Narada: The obtainment of horoscopic effects in case of unrecorded births will be akin to describing an incision in wood.

Notes: The sage implies that use of astrology cannot apply to such people whose birth times are not exactly noted and thus to those who do not have correct horoscopes. Declaring effects of planetary phenomena in such cases is an exercise in futility.

This equally applies to birth horoscopes cast for erroneously recorded times, induced births or based on wrong co-ordinates. Thus the necessity is to have accurate basis.

प्रयोजनोत्तरमाह वराहः —

यदुपचितमन्यजन्मनि शुभाशुभं तस्य कर्मणः पंक्तिः ।

व्यञ्जयति शास्त्रमेतत्तमसि द्रव्याणि दीप इव ॥ २८ ॥

28. Object Narrated in the words of Varaha Mihira: Whatever auspiciousness and inauspiciousness one had earned in the last birth due to his various deeds (or Karma) will be known

through the science of astrology just as the lamp throws light on the articles in darkness.

अत्र व्यञ्जयतीत्यनेन तात्कालिकजन्मलग्नशुभाशुभस्थितिवशेन जन्मान्तरार्जितशुभाशुभकर्मफलपाकनिरूपयतां ग्रहाणां फलसूचकतैव न तु जनकता, इति स्पष्टं प्रतीयते । अत एव प्राणिनां शुभाशुभफलस्य तत्तत्पुरुषार्जितनानाविधादृष्टजन्यत्वाद् ग्रहाणां न शुभाशुभफलजनकत्वमिति निरस्तम् । तत्फलस्य तत्तत्पुरुषार्जितादृष्टजन्यत्वेऽपि ग्रहाणां फलसूचकत्वे बाधकाभावात् । एवं सम्यक् होराज्ञाने सति यस्य जन्मकुण्डलीतोऽरिष्टं यस्मिन् काले उपलभ्यते तदा तस्य जपपुरश्चरणादिना निराकरणं कर्तव्यं तेन शुभम् । यदा तु शुभफलमुत्पद्यते तदार्थयात्रा-राजाभिषेकादिकं विधेयमिति तात्पर्यम् ।

Bala Bhadra Observes: In the above sloka of Varaha Mihira, the expression “*Vyanjayati*” — व्यञ्जयति — is to be understood thus. By auspicious and inauspicious placements of the various planets at the time of birth (i.e. as indicated in the nativity), the good and bad gathered due to deeds of past birth are merely indicated. But the said planetary positions (on their own) do not as such produce any (undue) effects. The concept of planets producing good and bad effects should not be rejected as the invisible good and bad deeds of the previous birth(s) are responsible for various effects (in the present birth). Thus they do not obstruct the planets from giving indicated effects. After well understanding the effects through the science of astrology, the possible evils should be warded off by Japa (recitation of passages from scriptures or saying prayers), preparatory rites etc. By these remedies, evils will be destroyed and good effects will come to pass. At a time when good effects are naturally indicated, one should make efforts to gather wealth or to undertake journeys. Such an occasion be also used for enthronement of regal men. This is the meaning thereof.

Notes: The author discusses initially the supremacy of the destiny and ultimately establishes the wide utility of horoscopy and the gains through human will.

It has been said by Sastras, that will-power alters destiny

as God is pleased with our devout efforts.

ननु प्राचीनसदसत्कर्मविपाकरूपस्यावश्यं भावित्वादेतज्ज्ञानफलं व्यर्थम् ।
तथा च शौनकः ।

According to Sage Saunaka, a question may arise as to whether knowing things through horoscopy in advance is futile in view of the fact that good and bad results due to acts of past birth are firm (or unalterable).

येन तु यत्प्राप्तव्यं तस्य विधानं सुरेशसच्चिवोऽपि ।

यः साक्षान्नियतिज्ञः सोऽपि शक्नोऽन्यथा कर्तुम् ॥ २९ ॥

29. Unalterable: The manner in which results should materialise cannot be regulated even by Brihaspati, the minister of Indra - the king of gods. Even the Creator cannot obstruct or alter the scheme of things to come.

अन्यत्राप्युक्तं --

यदभावि न तद् भावि भावि चेन्न तदन्यथा ।

श्लोकार्द्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ॥ ३० ॥

सा सा संपद्यते बुद्धिः सा मतिः सा च भावना ।

सहायास्तादृशा एव तादृशी भवितव्यता ॥ ३१ ॥ इति ॥

30 - 31. Others also stated thus: Whatever is not destined to happen shall not happen and what is bound to happen will only happen. Things contrary to destiny's scheme shall not occur. Whatever has been stated in tens of millions of books is being stated by me in half a verse. One's inclination ("Mati") will be according to his intellect ("Buddhi") and only accordingly will his manifestations be. And the agents (or instruments) will also be available on such lines as denoted by inevitable consequence or destiny.

Thus ends the quintessential description of fate by Bala Bhadra.

तथा च दैवस्य बलक्त्वेन पुरुषकारो निरर्थक इति । अत्राहुः- केवलं दैवशत एव कर्मसिद्धयङ्गीकारे श्रुतिस्मृत्यावेदित 'ज्योतिष्टोमेन स्वर्ग-
कामो यजेत' 'श्रीकामः पुष्टिकामो वा ग्रहयज्ञं समाचरेत्' इत्यादि विधानम्
तथा 'न कलञ्जं भक्षयेत्' 'न वृक्षमारोहयेत्' — इत्यादि निषेधाश्च
निरर्थकाः स्युः ।

Bala Bhadra Adds: If destiny is unchangeable and if destiny is *only* all-important (in exclusion of all other conditions), human efforts remain futile. In this context it is said that actions occur only within the frame-work of destiny. If this is agreed upon, the injunctions of *Śruti* and *Smṛiti* (sacred religious laws) to perform Jotishtoma (a fire sacrifice) to attain the Heaven (or final salvation), or to perform planetary rituals to obtain wealth and vigour, or the advice not to eat poisonous meat, not to climb (dangerously) on trees will all go in vain.

किञ्च यदि दैवमेव फलेत्तदा कृष्याद्युपायेषु प्रवृत्तिर्न स्यादिति ।

केशवार्कः —

फलेद्यदि प्राक्तनमेव तत्किं कृष्याद्युपायेषु परः प्रयत्नः ।

श्रुतिः स्मृतिश्चापि नृणां निषेधविध्यात्मके —

कर्मणि किं निषण्णा ॥ ३२ ॥ इति ॥

32. Kesavarka poses a query: If destiny is capable of delivering (all implied) effects, why then these efforts through agriculture and others? If destiny based on acts of previous births is going to deliver effects, why is more production sought through means like agriculture? Why *Smṛiti* and *Śruti* lay down rules of do's and don'ts, meaning why duties in the current birth are prescribed?

अपि वा जन्मान्तरार्जितदैवमपि पुरुषकारं विना न घटत इति पुरुषार्थकस्य मुख्यत्वम् । तथा च वसन्तराजः —

पूर्वजन्मजनितं पुराविदः कर्मदैवमिति संप्रचक्षते ।

उद्यमेन तदुपार्जितञ्च वै वाञ्छितं फलति नैव केवलम् ॥३३॥ इति ।

याज्ञवल्क्योऽपि —

दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता ।

तत्र दैवमभिव्यक्तं पौरुषं पौर्वदैहिकम् ॥ ३४ ॥ इति ॥

तस्मात्प्रयत्नाभावे दैवमेव नास्तीत्यतः सिद्धं प्रयत्नस्य मुख्यत्वम् ।

33 - 34. Necessity for Human Efforts:

(a) According to Vasantaraja, even the good fortunes earned in the previous birth will not be fructuous without efforts in the current birth. The ancient preceptors had stated that destiny is what one had done in the previous birth. To fulfil one's desires through destiny, some livelihood is essential; for mere destiny cannot grant fruition of desires.

(b) Sage Yagnavalkya suggests that destiny and human efforts put together lead to fruition of one's goal. By materializing of an act, destiny is implied, but ability to make efforts is also due to acts of past birth. For this reason, without livelihood, there is no destiny. Hence livelihood is important.

Notes: Vasantaraja compiled a copious work on omens, known as *Vasantaraja Sakunam*.

Sage Yagnavalkya was a famous personality in Indian literature and was particularly connected with Sukla Yajurveda. He lived in Mithila (modern Bihar) and was one of the principal advisers of king Janaka. His name features in *Garuda Purana*, *Maha Bharata* etc.

अथ च —

अवश्यं भाविभावानां प्रतीकारो भवेद् यदि ।

तदा दुःखेन बाध्येरन्नलरामयुधिष्ठिराः ॥ ३५ ॥

तथा च —

ना भुक्तं क्षीयते कर्मकल्पकोटिशतैरपि ।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

इत्याद्युक्तं दैवमुख्यत्वमाकृतोऽपि यत्ने कार्यसिद्धेरनुपलम्भात्तस्यमुख्यत्वम् ।

35. Destiny's Importance: Kings Nala, Sri Rama and Yudhishtira would not have been troubled by grief if desired

objects were available to them. It is further said that even for tens of millions of Kalpas, one's good and bad Karmas are not destroyed. He should experience results thereof. By such statements, importance of destiny is established. Even after efforts if one does not get desired results, destiny assumes an upper hand, meaning misfortunes do not allow fruition of desires.

Notes: All the three kings referred to above went to forests giving up their flourishing kingdoms and suffered untold miseries along with their wives. Kings Nala and Yudhishtira lost their gambles while Lord Rama adored his father's orders.

Kalpa (an aeon) means a day of Brahma, or one thousand Yugas, or 4320 millions of years of mortals.

तथा च ज्योतिष-स्मृत्यावेदितजातकादिफलनिरूपणस्य वैयर्थ्यं भासत इति चेन्नैवं कर्मणां हि वैचित्र्यं कानि चिद् दृढमूलानि कानिचिच्छिथिल मूलानि । तत्र च दृढमूलानि स्थिराख्यानि, अदृढमूलेत्पातसंज्ञकानि ।

यदाह बुद्धयवनः ।

यद्यद्विधानं नियतं प्रजानां ग्रहर्क्षयोगप्रभवं प्रसूतौ ॥ ३६ ॥

भाग्यानि तानीत्यभिशब्दयन्ति वार्ता नियोगेति दशा नराणाम् ।

तदर्थभिज्ञैर्द्विविधं निरुक्तं स्थिराख्यमौत्पातिकसंज्ञकञ्च ।

कालक्रमाज्जातकनिश्चितं यत्कर्मोपसर्पिस्थिरमुच्यते तत् ॥ ३७ ॥

सप्तग्रहाणां प्रथितानि यानि स्थानानि जन्म प्रभवानि सद्भिः ।

तेभ्यः फलं चारग्रहाः क्रमस्था दद्युर्यदौत्पातिक संज्ञितं तत् ॥ ३८ ॥

36 - 38. If destiny is all-important, then astrology, *Smriti* etc. may seem to be unuseful. But that is not the case. For Karma has firm and infirm aspects. The firm indications will reveal unalterable effects while infirm indication is called "Utpata" which Vriddha Yavana described thus: - "The dispositions of heavenly bodies, constellations, yogas etc. prevailing at the time of birth reveal their effects in the course of time and is popularly known as destiny. Experts on destiny have classified it as *Sthira* (firm, accruing out of previous birth's deeds) and *Utpata* (sudden, which is dependent on planetary movements in the current birth). What is dependent on Karma is *Sthira*. The effects due to

placements of seven planets (i.e. the Sun to Saturn) at the time of birth and due to their movements in the course of time are "Utpata" (or sudden)."

Notes: The above lines indicate that destiny has two parts. One is *Sthira* - resting on the good and bad deeds of our past birth which are indicated by placements of planets at the time of birth which include the various yogas etc. they produce. Another kind is known as *Utpata* and is caused by the constant movements of the planets during our life time.

Yavana's scheme of things as known through available literature, did not include Rahu and Ketu, the two lunar nodes. However this does not mean that these were later inventions or discoveries. The nodes attained the status of Grahas and were recognized for their effect-giving powers in ancient Indian astrology. These two were one entity - a demon - which was slain by Lord Vishnu into two - head and tail - at the time of war between gods and demons in the process of churning the Milk Ocean for obtaining Nectar. Reference to Rahu and Ketu and solar and lunar eclipses could be found in ancient Hindu literature. *Bhagavata Purana* stipulates even their distances from the earth.

एवं यत्र जन्मपत्रशकुनप्रशनादिभिर्दशाफलपाकक्रमेण संतानविद्याद्यभावो निर्णीतस्तत्र ग्रहशान्त्यादि रूपेण पूर्वप्रयत्नेनाऽपि संतानादि प्रतिबन्धकीभूतं दुरितं दृढमूलत्वान्निवारयितुं शक्यते ।

तत्र ग्रहचारवशेन संतानयोगादिसंभवे आयुर्दायसंभवे राज्यादिसंभवे निर्णीते प्रतिबन्धकीभूतं दुरितं दृढमूलत्वान्निवारकग्रहसूचितफलसंभवस्तच्छिथिलमूलत्वेन स्वस्त्ययनादिनोत्पाद्यम् । तदुक्तं—हन्यते दुर्बलं दैवं पौरुषेण विपश्चिता, इति ॥

Bala Bhadra Clarifies: This way, the (adverse) indications for the various Dasa periods, absence of progeny, (acquisition of) learning and the like which are established through natal horoscopy, omens, horary astrology etc. can be warded off through full-fledged efforts like planetary remedies. These efforts will offset such sins that stall birth of progeny etc. By the placement

of various planets at the time of birth, progeny, life-span, kingdom (position) etc. have already been pre-ordained. *But combinations (occurring by future transits etc.) may be so strong that they do not allow these to happen.* Even these efforts to counter such negative forces can prevail. This means human efforts can change destiny.

अन्यच्च ।

यद्यपि पूर्वोपार्जितसदसत्कर्मपरिपाकः शुभाशुभफलोपलब्धि दर्शनादेव ज्ञायते परमभीष्टकालो ज्ञातुं न शक्यते ।

तथा च भाग्यमग्रे खण्डितमखण्डितमित्यादिना ज्ञातार्थसमर्थस्ततस्त — स्यैकशरणात् ।

तथा हि दिनरात्रिविभागेन सूक्ष्मकालावयवसाधनोपायैर्यन्त्रतुर्यध्रुवभ्रमा-दिविचित्रयन्त्रोपलक्षितस्पष्ट जन्मसमयोपात्तलग्नादिद्वादशभावचक्रे स्वोच्च-मूलत्रिकोण-स्वगृह-मित्रगृहवर्तिनां तथा शत्रुनीचगृहाश्रितानां गुहाणां सदसद् दशाक्रमेणाभीष्टसमयेऽपि सदसत्प्राक्कर्मपरिपाको गण्यते ।

एवं शुभफलसूचकदशापाककाले क्रियमाणा यात्रा विनायासेन फलसाधि का । अशुभफलसूचकदशापाककाले क्रियमाणा यात्रा हानिदेत्यतोऽवश्यं — जातकगणनोपयोगः ।

किञ्च यत्र दशारिष्टादिपाककाले पुरुषायुर्विनाशसंभावना तत्रापि शान्त्यादिना तत्प्रतीकारार्थमस्योपयोग इति । यत्तु 'येन तु यत्प्राप्तव्यं' इत्यादि शौनकवचनं तस्यायमर्थः — येन यत्प्राप्तव्यं अवश्यं भोक्तव्यं तद्बृहस्पतिः कर्तुमशक्तः, अर्थादेवान्यददृढकर्मोपार्जितनिराकर्तुं शक्त इत्यर्थः । तस्माद्दैवपुरुषकारयोः साचिव्यमभ्युपगन्तव्यम् । इति युक्तम् ।

Others also state thus. Only by studying the auspicious and inauspicious effects, can the results of good and bad deeds of the previous birth be understood. But when will these auspicious and inauspicious effects materialize, when will fortunes be chequered or be capable of delivering fruits? - these cannot be known as they are under the veil of destiny and are not perceivable

(lit. invisible). With the help of time-measuring instruments, day and night can be divided into subtle portions and ascendant and twelve houses ascertained. We can understand that planets with dignities like placement in exaltation sign, Moola Trikona sign, own sign, or friendly sign can deliver auspicious effects in their dasa periods; planets in debility or in enemy's sign will in their dasa periods produce inauspicious effects, as can be known through the help of astrology. Journeys undertaken in the dasa periods of beneficial planets will cause fruition of desires without much efforts. Inauspicious periods should be avoided for journeys. Hence astrological treatises are quite necessary to know about the effects of dasa periods.

Wherever indications are noted about life being in (untimely) danger due to unhelpful dasa periods, propitiatory measures can be resorted to, in which context the relevant astrological treatises have much use.

From the words "Yena tu yatpraaptavya" of sage Saunaka, it is to be understood, whatever is to be experienced by a person cannot be undone even by Brihaspati. The concept behind this is, evils due to past Karma can be overcome, only with the help of the science of astrology. It is for this reason that destiny and human efforts are inseparable from each other.

अत एवाह याज्ञवल्क्यः—

यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।

तद्वत्पुरुषकारेण विना दैवं न सिध्यति ॥ ३९ ॥ इति संक्षेपः ।

39. Sage Yagnavalkya adds: The chariot cannot move with just a single wheel. Similarly without human efforts, destiny (single-handedly) will not bear fruits.

अथ होरा प्रशंसाकल्याणवर्मा (आह?) !

विधात्रा लिखितं यस्य (याऽसौ) ललाटेऽक्षरमालिका ।

दैवज्ञस्तां पठेत्प्राज्ञः होरानिर्मलचक्षुषा ॥ ४० ॥

40. Kalyana Varma speaks in praise of astrology thus. Lord Brahma has written the destiny (in the form of alphabets of

garland) on the foreheads of living beings which can be deciphered only by the learned astrologer.

गुणाकरोपि—

वर्णावली या लिखिता विधात्रा ललाटपट्टे भुवि मानवानाम् !

होरादशानिर्मलया यथाव तां दैवविद्वाचयतीति नान्यः ॥ ४१ ॥

41. Gunakara states that alphabets of destiny engraved by Brahma on the foreheads of living beings can be deciphered only by learned astrologers in the context of auspicious and inauspicious effects, but by none else, so observes Bala Bhadra.

Notes: The author, Bala Bhadra, chose to discuss threadbare the various implications to justify his object, eligibility to prepare this work and the need for such a work (refer to the passage immediately after sloka 10, *supra*).

End of Introductory Chapter.

CHAPTER ONE

1

*Signs, their properties &
division, impregnation, delivery etc....*

तत्र प्रथमतो राशिनामान्याह कल्याण वर्मा —

मेषवृष-मिथुन-कर्कट-सिंह-कन्या-तुला-वृश्चिकः ।

धनुरिह मकरकुम्भौ मीन इति राशिनामानि ॥ १ ॥

1. Names of The Signs: Firstly, the names of the zodiacal signs are stated as per Kalyana Varma. The names of the twelve signs in order are: 1. Aries 2. Taurus 3. Gemini 4. Cancer 5. Leo 6. Virgo 7. Libra 8. Scorpio 9. Sagittarius 10. Capricorn 11. Aquarius 12. Pisces.

Notes: The Sanskrit equivalent of a sign is "Rasi". Rasi means a heap, and the sign is a heap of degrees, of quarters of constellations etc. as could be seen in the following pages.

The author's intellectual honesty can be seen from this very first sloka. Even for mentioning the names of the signs, he honestly quotes the authority as Kalyana Varma and does not pretend to be all-knowing. This honesty sadly lacked even in case of many of his compiler-predecessors, not to speak of successors.

In some contexts, our author cites more than two authorities in support of a certain concept in order that what he is presenting to his reader is only genuine and widely accepted. Where there is a contradiction among the ancients, the author sorts it out.

अथ कालपुरुषस्य मेषादिराशिक्रमेण शिरः प्रभृत्यङ्गविभागमाह वराहः

शीर्ष-मुख-बाहु-हृदयोदराणि कटि-वस्ति-गुह्य संज्ञकानि ।

ऊरु जानुकजंघे चरणाविति राशयोऽज्राद्याः ॥ २ ॥

2. Limbs of Time Personified: Varaha Mihira has divided the limbs of Kala Purusha (Time Personified) in twelve parts based on the signs commencing from Aries. These are in the following order: Head, face, arms, heart, abdomen, waist, bladder (or lower abdomen, pelvis), privities, thighs, knees, shanks and feet denoted respectively by the 12 signs from Aries.

Notes: The twelve signs commencing from Aries denote the various limbs of Time Personified, known as Kala Purusha (masculine gender) in astrological literature as reflected in speculum 1.

बादरायणोऽपि—

मेषः शिरोऽथ वदनं वृषभो विधातुर्वक्षो भवेन्नृमिथुनं हृदयं कुलीरः ।

सिंहस्तथोदरमथो युवतिः कटिश्च वस्तिस्तुलाभुदथ —

मेहनमष्टमं स्यात् ॥ ३ ॥

धन्वी चास्योर्युगं मकरो जानुद्वयं भवति ।

जङ्घाद्वितयं कुम्भः पादौ मत्स्यद्वयं चेति ॥ ४ ॥

वस्तिर्नाभिगुह्ययोरन्तरं चेति । वस्तिर्नाभेरधो द्वयोरित्यमरोक्तेः ।

मेहनं लिङ्गम् ।

3 - 4. According to Badarayana: (a) Sage Badarayana states, Aries is the head of Time Personified, Taurus face, Gemini chest, Cancer heart, Leo abdomen, Virgo waist, Libra bladder (lower abdomen, pelvis), Scorpio privities, Sagittarius the two thighs, Capricorn the two knees, Aquarius the two shanks and Pisces the two feet. The portion "lower abdomen" is located between the navel and privities.

(b) According to Amara, *Vasthi* denotes urinary bladder which is both masculine and feminine gender. "*Mehanam*" denotes male/female organ.

Notes: (a) Varaha Mihira holds similar views like that of sage Badarayana. Varaha Mihira's or any other author's

mentioning "arms" under the rulership of Gemini does not exclude its rulership of chest as such. "*Vaksho Nryu Yugmam*" is the expression used by Pandit Mukunda Daivagna in his work *Jyotisha Tatvam* identical with Badarayana.

As the reader gains experience, he will understand further rulerships of signs like Aries ruling brain, and skull; Taurus eyes, tongue, and teeth, Gemini lungs and legs and so on and so forth.

(b) Amara (600 A.D.) was the author of *Amara Kosa*, the most authoritative Sanskrit lexicon. Another famous lexicographer, Raja Radhakanta Deva lived in the 18th century. His work is known as "*Sabda Kalpadruma*"

अत्र कालपुरुषस्य वक्षस्थले मियुन राशिरुक्तस्तच्चिन्त्यम् । यतो वक्षो
हृदययोः को वा लक्षणभेदः कथं वा पुंसो विभुजत्वमिति अप्रयोजकत्वात् ।
अत एव वक्ष्यमाणयवनमुनिवाक्ये — वीणागदाभुन्मियुनं तृती प्रजायते स्कन्ध
भुजांशदेशः इति । स्पष्टं भुजस्थलमेवोक्तम् ।

Bala Bhadra's Exceptions: Bala Bhadra does not agree with the view of Badarayana that chest is ruled by Gemini. For there is no difference between chest and heart, thus there is no repetition (between Gemini and Cancer). Further, excluding "arms" from the rulership of signs is purposeless, for none is born without arms. According to sage Yavana, the 3rd sign represented by a female holding lute and a male adoring the mace indicates arms etc. etc. (vide sloka 18, ch. 1, *infra*) which points out to the 3rd house representing arms only.

Notes: Bala Bhadra is not right in his disagreement with sage Badarayana, as per the notes under slokas 3 and 4 *supra*. Apparently, Bala Bhadra follows the views of Meena Raja, vide sloka 19 *infra* who assigns "chest" to Cancer.

To avoid misunderstanding, it is to be stressed that arms, chest and lungs come under the sign Gemini, while heart is ruled by Cancer. Leo also has lordship on heart as the Sun is the significator of heart. Aquarius known as "*Hridroga*" denotes diseases (distinct from the health) of the heart.

श्री भगवता सूर्येणाऽपि स्वजातके उक्तम्—

शिरोवक्त्र भुजाहृच्च क्रोडः कटिरिति क्रमात् ।

वस्तिर्व्यञ्जनके ऊरू-जानु जङ्घे च पद्भ्याम् ॥ ५ ॥ इति ॥

‘शीर्षास्यबाहुहृदयमिति वदन् कल्याण कर्मानुकूलः शीर्षास्य दोरुरः

क्रोड’ इति वदन् न छन्दोऽप्यनुकूलः ।

5. Views of Surya as per *Surya Jataka*: (a) It has been stated by the Sun God in his astrological treatise, *Surya Jataka*, that the twelve signs rule in order the following limbs of Kala Purusha (Time Personified). Head, face, arms, heart, abdomen, waist, bladder (or lower abdomen, pelvis), privities, thighs, knees, shanks and feet are denoted respectively by the 12 signs from Aries.

(b) The author observes: The above statement (of the Sun God) goes in favour of Kalyana Varma while “*Seershaasya-doororah kroda*” is ungrammatical.

Notes: Here the author has given the views of three different authorities about the limbs related to the twelve signs.

अङ्गविभाग प्रयोजनमाह कल्याणवर्मा—

कालनरस्यावयवान् पुरुषाणां चिन्तयेत्प्रसवकाले ।

सदसद्ग्रहसंयोगात्पुष्टान्सोपद्रवाँश्चापि ॥ ६ ॥

अयमर्थः—यो राशिर्जन्मकाले शुभग्रहाक्रान्तः स राशिः कालपुरुषस्य

यदङ्गे भवति तदङ्गे पुष्टिर्भवति । यो राशिः पापग्रहाक्रान्तः तद्राश्यङ्गे

उपघात इति ॥

6. Of Limbs: (a) According to Kalyana Varma, the limbs described for Kala Purusha (Time Personified) should be treated as the limbs of a person based on the planetary dispositions at the time of his birth. These signs related to benefic or malefic planets accordingly denote strength or trouble, as the case may be, concerning the limb in question.

(b) Bala Bhadra gives the meaning thus: The limbs denoted by the signs containing benefic planets at the time of birth will be strong. The signs related to malefic planets indicate that the

limbs concerned will be weak or injured.

Notes: (a) The limbs of Kala Purusha or Time Personified commence from Aries, while for a nativity these are to be counted from the rising sign. That is, the ascendant indicates head, the 2nd house face, the 3rd house arms and chest, the 4th house heart, the 5th house abdomen, the 6th house waist, the 7th house bladder (lower abdomen, pelvis), the 8th house privities, the 9th house thighs, the 10th house knees, the 11th house shanks and the 12th house feet.

भचक्रे मेषादिव्यवस्थामाह गर्गः—

अश्विनी-भरणीमेषः कुत्तिका पादमेव च ।

तत्पादत्रितयं केशः वृषः सौम्यदलं तथा ॥ ७ ॥

सौम्यार्द्धमार्द्धमिथुनमादित्यचरणत्रयम्

तत्पादः पुष्यमाश्लेषा राशिः कर्कटकः स्मृतः ॥ ८ ॥

पित्र्यं भाग्यमथार्यम्ण भागः सिंहः प्रकीर्तितः ।

तत्पादं त्रितयं कन्या हस्तचित्रार्द्धमेव च ॥ ९ ॥

तुलाश्चित्रा दलं स्वाती विशाखचरणत्रयम् ।

तत्पादं मित्रदैवत्यं ज्येष्ठा वृश्चिक उच्यते ॥ १० ॥

मूलमाप्यं तथा धन्वी पादो विश्वेश्वरस्य च ।

तत्पादत्रितयं विष्णुर्मकरो वासवं दलम् ॥ ११ ॥

तद्दलं वारुणं कुम्भं तथा च चरणत्रयम् ।

तत्पादमेकं मीनः स्यादहिर्बुध्न्यश्च रेवती ॥ १२ ॥

7 - 12. Zodiacal Divisions: According to sāge Garga, the zodiacal signs commencing from Aries are placed in the belt of Nakshatras (i.e. constellations) as shown in speculum 2.

Notes: The zodiac consists of 27 Nakshatras, each divided into four quarters or Padas. These Nakshatras in order are shown in speculum 3 separately.

Thus 27 Nakshatras each of four quarters constitute 108 Nakshatra quarters. Each sign, as could be seen from speculum 2 consists of nine Nakshatra-quarters, equal to two Nakshatras

and a quarter. The speculum itself reflects the meanings of the present slokas in full.

अथ व्यवहारार्थं मेषादि राशिसंज्ञामाह कल्याण वर्मा—

मेषादीनां क्रिय तावुरि जितुम कुलीरलेय पाथोना ।

संज्ञा जूककौर्पिक तौक्षिकाकोकेरहृदयरोगान्त्या ॥ १३ ॥

13. Synonyms of Signs: According to Kalyana Varma, it is a practice to identify the twelve signs, viz. Aries etc. with the following respective synonyms. *Kriya, Taavuri, Jituma, Kulira, Leya, Paathona, Jooka, Kaurpika, Taukshika, Aakokera, Hridaya Roga and Anthya.*

Notes: These synonyms for the 12 signs are in use in the various ancient compositions. These are listed below:

Aries = *Kriya*; Taurus = *Taavuri*; Gemini = *Jituma*; Cancer = *Kulira*; Leo = *Leya*; Virgo = *Paathona*; Libra = *Jooka*; Scorpio = *Kaurpika*; Sagittarius = *Taukshika*; Capricorn = *Aakokera*; Aquarius = *Hridaya Roga*; and Pisces = *Anthya*.

Also see slokas 18 - 23, chapter 1 of Punja Raja's *Sambhu Hora Prakasa*, English translation by R. Santhanam.

Aquarius is specially known by the term "*Hridroga*" and is the basic seat of heart diseases as already mentioned.

राशिस्वरूपमाह सत्याचार्यः—

छागो वृषभो वीणागदाधरः मिथुनमंभसि कुलीरः ।

सिंहः शैले कन्या नौस्थ्या सवद्विसस्यकरा ॥ १४ ॥

पुरुषस्तुलाधरौ वृश्चिकोऽथ धन्वी हयान्त्यार्धम् ।

मकरा (र्ध) मृगपूर्वं कुम्भी पुरुषो झषौ मीनौ ॥ १५ ॥

14 - 15. Signs & Theirs Appearances: Based on Satyacharya's views, the signs are described as under. The sign Aries looks like a goat while Taurus is akin to a bull. Gemini is reflected by a female holding a lute and a male holding a mace. The sign Cancer dwells in waters and Leo in mountains. A virgin seated in a boat with fire and corns in her hands is Virgo. Libra is a male holding the Balance in his hands. Scorpio is like the scorpion while the sign Sagittarius is human in the upper half

with an arch, and a horse in the lower half. Deer-faced sign is Capricorn. A man holding a pot is Aquarius. A pair of fish represents Pisces.

Notes: The sign Cancer resembles crab in appearance (and represents oceans). Leo is lion-faced. For other signs, the descriptions are as given in the original verse.

The basic appearances of various signs are indicated in speculum 4.

यवनेश्वरोऽपि— According to Yavanesvara -

आद्यः स्मृतो मेष समानमूर्तिः कालस्य मूर्धा गदितः पुराणैः ।

सोऽञ्जाविका सञ्चरकन्द राद्रिस्तेयाग्निधात्वाकररत्नभूमिः ॥ १६ ॥

16. Description of Aries: Aries is the first sign which resembles a goat in appearance. The ancients described it as the head of Time Personified. It dwells in places frequented by goats and sheep, caves, mountains, places occupied by thieves and of fire, mines of primary elements (i.e. metals, minerals and ores) and land of precious stones.

Notes: The present twelve verses are attributed to Yavanesvara, describing the 12 signs of the zodiac. The authority is Meena Raja's *Meenaraja (Vridhdha Yavana) Jataka*, which is different from Sphujidhwaja's *Brihad Yavana Jataka*.

That the sign Aries rules mines of minerals, metals and places of precious gems should be specially noted with profit. Wool is also ruled by Aries.

These original descriptions of the various signs could be used as under:

When a sign coincides with a certain house, the house concerned will reveal further effects according to the sign. For example, when Aries falls in the 10th house, the person may be involved in professions related to gems, minerals etc. With a bad planet there in the 10th, he may have thieving tendencies. If the sign Aries falls in the 4th house, he will reside in areas of mountains, caves etc. If Aries is the 6th house, head will be primarily prone to injury, diseases etc. Planets in Aries will affect one's head, brain etc.

This basis of analysis may be applied to other signs also.

वृषाकृतिस्तु कथितो द्वितीयः सवक्त्रकण्ठायतनं विधातुः ।

बला (ना) द्विसानुद्विपगोकुलानां कुषीवलानामधिवासभूमिः ॥ १७ ॥

17. Taurus Described: The second sign is Taurus whose appearance is like that of an ox. The space from face to neck of Time Personified is denoted by this sign. It dwells in forests, mountains and summits, apart from the abodes of elephants, cows and tillers.

Notes: Ears and nose which are protruding parts of the face are not included in Taurus (or the 2nd house) but are ruled by Gemini (or the 3rd house) in analysing a horoscope.

वीणागदाभुन्मिथुनं तृतीयः प्रजापतेः स्कन्धभुजांसदेशे ।

प्रनर्तका (की) गायनशिल्पकस्त्री क्रीडारतिघृतविहारभूमिः ॥ १८ ॥

18. Gemini Described: The third one is Gemini constituted by a lute-holding female and mace-holding male. In the body of Time Personified, it occupies the space from shoulders to (the end of) arms. Places of dancing and singing, sculpture, females, places of sports, sexual enjoyment and amusement come under this sign.

कर्को कुलीराकृतिरम्बुसंस्थो वक्षः प्रदेशे विहितश्च धातुः ।

केदारवापीपुलिनानि तस्य देवाङ्गनारम्यविहारभूमिः ॥ १९ ॥

19. Cancer Described: The sign Cancer looks like a crab and dwells in water. It is the chest of Time Personified. It resorts to a meadow (especially under water), reservoir of water, an islet or a sandy beach and beautiful sites visited by angels.

Notes: That Cancer is the fourth sign of the zodiac is understood, although not specially mentioned in this verse.

"Chest" is wrongly attributed to this sign by Meena Raja in a casual manner.

सिंहस्तु शैले हृदयप्रदेशः प्रजापतेः पञ्चममाहुरार्याः ।

तस्याटवीदुर्गहावनाद्रि व्याधावनी दुर्गवनप्रदेशः (शाः) ॥ २० ॥

20. Leo Described: The sign Leo is the fifth one and is akin to (or resorts to) a mountain. It is the heart of Time Personified.

It dwells in forests, forts, caves, places of lotuses or other plants growing in a thick cluster and is the dwelling-land of torturers.

Notes: The sign Leo denotes butchers and hence the text uses the word "torturers"

प्रदीपिकां गृह्य करेण कन्या नैस्था जले षष्ठमिति ब्रुवन्ति ।

कालार्थं वीरां जठरं विधातुः स शाङ्खल स्त्री रतिशिल्पभूमिः ॥ २१ ॥

21. Virgo Described: The sixth sign is Virgo which is a virgin holding a lamp in her hand and sitting in a boat amidst water. It is the abdominal region of Time Personified. It resorts to a land growing fresh (green) grass, a place used by women for copulation and a place of artistic excellence.

वीथ्या तुला पण्यधरो मनुष्यः स्थितः सनाभीकटिवस्तिदेशे ।

शुक्ता (ल्का) र्थवीथ्यापणपट्टनाध्व सार्थो —

विधातोऽत्र न सस्य भूमिः ॥ २२ ॥

22. Libra Described: (The seventh sign) Libra is represented by a man holding a balance in his hands and relates to the region of navel, waist and lower abdomen of Time Personified. It resorts to places of trading in a city in pursuit of money and also to crop-growing lands.

श्वभ्रो ऽष्टमो वृश्चिक विग्रहस्तु प्रोक्तः प्रभा (भोः) मेढ्रगुदप्रदेशो

गुहाबिलश्चक्रविषारमगुप्ति वा ल्मीक कीटाजगराहि भूमिः । २३ ।

23. Scorpio Described: The eighth sign Scorpio is akin to a scorpion living in a hole. It represents the rectal region of Time Personified. It resorts to holes, poison, stone, place of hiding, ant-hill and huge snakes.

Notes: In respect of certain original words in this verse, no special differentiation is made in the translation. These words and their actual meanings are: *Svabhra* = Hole, gap, hell; *Bila* = hole, cave; *Ajagara* = huge snake, goat-swallower; *Ahi* = the serpent of the sky.

धन्वी मनुष्यो हयपरिचमार्द्धस्तमाहूरुं भुवनप्रणेतुः ।

समस्थितव्यस्तसमस्तवाजिसुरास्रभृद्यज्ञरथाश्वभूमिः ॥ २४ ॥

24. Sagittarius Described: (The ninth sign) Sagittarius is a man whose later half is like that of a horse. It (the entire sign) is the region of thighs of Time Personified. It resorts to places which are even (or table land), of elephants, gods, weapon-bearers, sacrificial rituals, chariots and horses.

मृगार्ध पूर्वमकरोर्धगात्रो (म्बुगार्धो) जानुप्रदेशं तमुशन्तिधातुः ।

नदीनारण्यस द्रव्यनूपः श्वभ्रादि(धि)वासो दशमः प्रदिष्टः ॥ २५ ॥

25. Capricorn Described: It is known as the tenth sign whose first half is like that of a deer, and the second half is like that of a crocodile (and is watery). It (the whole sign) is the region of the knees of Time Personified. It resides in rivers, forests, tanks, hills and places of many kinds of creepers.

स्कन्धे तु रिक्तः पुरुषस्य सिंहो (कुम्भो) जघे र्यं (त) —

मेकादशमाहुरार्याः ।

तस्यो (शुष्को) दकाधारकुशस्य पक्षि (क्षी) स्त्री शौण्डिक (को) —

घृतनिवास भूमिः ॥ २६ ॥

26. Aquarius Described: The eleventh sign, Aquarius, is a male carrying an empty pot on his shoulder. It represents the knees of Time Personified. It resorts to (calm) surface of watery places, those where plenty of grass grows, of birds, of women, and distilleries of spirituous liquors and gambling dens.

ज्ञाने (जले) तु मीनद्वयमन्त्यराशिः कालस्य पादौ विहितौ वरिष्ठौ ।

स पुण्यदेवद्विजतीर्थभूमिनदी समुद्राम्बुचया म्बु (धि)वासः ॥ २७ ॥

27. Pisces Described: The twelfth sign, Pisces, represents a pair of fish dwelling in water. It is the feet of Time Personified. It resorts to places of gods, Brahmins, shrines and rivers and oceans.

एतत्स्वरूपं प्रयोजनन्तु हतनष्टादिषु स्थानपरिज्ञानम् । तथा च
'षट्पञ्चा शिकायां राशिभ्यः कालदिग्देशाः' इति ॥

Bala Bhadra observes, the use of the above description of the signs lies in recovering stolen articles, lost wealth and location of place or surroundings of birth. It has been stated in the work "*Shatpancha Sikha*" that through the signs, the period, direction and place (in case of stolen articles) should be deduced.

Thus end the views of Yavanesvara (upto sloka 27 supra).

Notes: These are additional uses of signs. *Shatpancha Sikha* is a work on horary astrology, authored by Prithuyasas, son of Varaha Mihira.

अथ राशीनां ग्राम्यादिसंज्ञा जातकरत्नाक्त्याम् —

Now stated below are of signs as village resorters etc. as per *Jataka Ratnavali*.

ग्राम्यादिमिथुनतुलास्त्रीचापालिघटा निशासु वृषमेषौ ।

मकरादि सार्धं सिंहौ वन्यौ दिनेऽञ्जवृषभौ च ॥ २८ ॥

जलजौ कर्कटमीनौ मकरान्त्यार्धं च शिवमते कुम्भः ।

राशिस्वरूपमेतन्मार्कण्डेयादि मुनिभिस्तुम् ॥ २९ ॥

28 - 29. Gemini, Libra, Virgo, Sagittarius, Scorpio and Aquarius are village resorters. Aries and Taurus are strong in the night. Capricorn's first half and (whole of) Leo resort to forests and (both the signs) are strong in day time. Aries, Taurus, Cancer, Pisces, Capricorn's second half and Aquarius are water-resorters according to Lord Siva. These have been described by sages like Markandeya.

अथ राशीनां द्विपदादि संज्ञामाह ब्रह्मः—

मेष-वृष-धन्वि-सिंहाश्चतुष्पदा मकरपूर्वभागश्च ।

कीटः कर्कट राशिः सरीसृपो वृश्चिकः कथितः ॥ ३० ॥

मकरस्य पश्चिमार्धं (ज्ञेयो) कुम्भ मीनश्च जलचरः ख्यातः ।

मिथुन तुला, घट (धर)कन्या द्विपदाख्या धन्विपूर्वभागश्च ॥ ३१ ॥

30 - 31. Biped and other Divisions as per Varaha Mihira: Aries, Taurus, Leo and Capricorn's first half are quadruped signs. Scorpio and Cancer are known as crawlers, as well as insect signs. Capricorn's second half, Aquarius and Pisces are watery signs. Gemini, Libra, Aquarius, Virgo and first half of Sagittarius are biped signs. Thus end the views of Varaha Mihira.

Notes: There is some confusion in these two verses. The author, Bala Bhadra, comments on the same in the ensuing passage.

अत्र वराहेण कर्कराशेर्जलचरत्वं विहाय कीटत्वमुक्तम् । कुम्भस्य द्विपदत्वं विहाय जलराशित्वमुक्तं तच्चिन्त्यम् । यतः पूर्वं वृद्धयवनोक्तं (क) राशिस्वरूपे 'कर्कः कुलीराकृततिरम्बुसंस्थः' इति कर्कस्य जलचरत्वं 'स्कन्धे तु रिक्तः पुरुषस्य कुम्भ' इति कुम्भस्य द्विपदत्वमेवोक्तम् ।

वक्ष्यमाणगर्गवचनेऽपि 'न्युक्तुलाघटः कन्या' इत्यनेन कुम्भस्य द्विपदत्वं कर्कस्य जलचरत्वं स्पष्टमेवोक्तम् ।

श्रीमत्सूर्येणापि राशिस्वरूपे— स्कन्धासक्तो रिक्तघटः पुमान्स्यात्कुम्भ संज्ञकः । कर्कस्य जलसंवासी, इति स्पष्टतरमुक्तम् ।

पराशरजातकेऽपि— 'न्युग्मयूकपाथोन चापपूर्वार्धकुम्भभान्' इत्यादिकेन कुम्भस्य द्विपदत्वं कर्कस्य जलचरत्वमुक्तम् ।

एवं दिनादिबले वक्ष्यमाणदेवकीर्तिवचनेऽपि स्पष्टमुक्तं, तदुपजीव्य सत्याचार्येणापि 'अम्भसि कुम्भी पुरुषः' इति स्पष्टमुक्तम् ।

Bala Bhadra's Comments: (a) Varaha Mihira had excluded Cancer from watery signs and classified it as an insect sign. Similarly he had not noted Aquarius as a biped sign but watery sign. These are incorrect because Yavanesvara's verses reproduced earlier classify Cancer as watery sign, and Aquarius as a biped sign. In sage Garga's aphorisms, viz. "Nriyuktula

ghatah kanya" (Gemini, Libra, Aquarius and Virgo being biped signs) occurring later in this work, Aquarius and Cancer are in order unambiguously noted as biped and watery signs.

(b) According to the Sun God, Aquarius is a man (i.e. biped) carrying an empty pot on his shoulder and Cancer a watery sign. Thus has been stated of these with certainty.

(c) In *Parasara Jataka*, Gemini, Libra, Virgo, Aquarius and first half of Sagittarius have been put under biped signs. From this, it is evident that Cancer and Aquarius are respectively watery and biped signs.

(d) In the ensuing portion, Deva Kirti's words concerning diurnal strengths of signs also confirm this line of thinking. Based on these, Satyacharya also treated Aquarius as a biped sign.

Notes: The above views of Bala Bhadra based on the authority of Parasara, Surya, Deva Kirti, Satyacharya and Yavana are meant to clarify that Varaha Mihira's exclusion of Cancer and Aquarius respectively from watery and biped signs is incorrect.

Speculum 5 shows the signs classified as biped (or human), quadruped etc. as held by sage Parasara.

However, in assessing directional strength of a sign, the nature of a sign being centipede and footless is ignored. At that point of evaluation, watery and insect natures of these signs come into play, as shown in the ensuing verses.

राशीनां दिग्बलमाह गर्गः—

नृकुत्लाघटः कन्या पूर्वमर्धं च धन्विनः ।

लग्नस्था बलिनो नित्यमेते हि नरराशयः ॥ ३२ ॥

चतुर्थे कर्कटो मीनो मकरार्धं हि पश्चिमे ।

विज्ञेया बलिनो नित्यमेते हि जलराशयः ॥ ३३ ॥

सप्तमे वृश्चिकः कीटो बलवान् परिकीर्तितः ।

धनुषोऽर्धाजगोसिंहा बलिनः खे चतुष्पदाः ॥ ३४ ॥

प्राग्धे नक्रराशेश्च कैश्चिद्दिग्बलमेव हि ।

32 - 34. Directional Strengths of Signs as per Sage

Garga: Biped or human signs, viz. Gemini, Libra, Aquarius, Virgo and the first half of Sagittarius are strong in the ascendant (i.e. when in the east). Strong when in the 4th, i.e. in the north, are the watery signs which are Cancer, Pisces and the second half of Capricorn. Scorpio, the (only) insect sign, when placed in the 7th, i.e. the west, is strong. The quadruped signs, i.e. Aries, Taurus, Leo, second half of Sagittarius, and first half of Capricorn are strong when in the 10th, i.e. the south.

Notes: As stated earlier, Cancer, Pisces and 2nd half of Capricorn are watery signs and Scorpio is an insect sign in the context of directional strength for signs. This kind of evaluation will be useful in obtaining strength of houses and others forming part of Shadbala or six-source strength. In this context, "strong" does not denote "strength" for all purposes. These are just for assigning some specific values of power to a Bhava.

A horoscope has four basic directions and are strong accordingly. These are shown in speculum 6.

How to make use of this information is now explained. If the ascendant which is the eastern direction of the horoscope occupies a biped sign, it gets a pre-allotted strength. If the 4th house (northern direction) coincides with a watery sign, it gets a certain strength. Similarly, the 7th and 10th falling in the insect sign or a quadruped sign obtains prescribed strength.

Some in the recent times use the Moon sign also, as a point of evaluation for directional strength which is incorrect. Only the ascendant is the point of counting for directions of a horoscope and not the Moon sign.

राशीनां दिन-रात्रि-सन्ध्या बलमाह देवकीर्तिः—

मिथुनतुल (घट) कन्या दिवाबला धन्विनः पूर्वार्धम् ।

अजवृषसिंहा रात्रौ मृगहयोः पूर्वपश्चार्धे ॥ ३५ ॥

वृश्चिकमीनकुलीराः मकरान्त्यार्धं च सन्ध्यायाम् । इति ।

35. According to Deva Kirti: Gemini, Libra, Virgo, Aquarius and first half of Sagittarius are strong during day time while Aries, Taurus, Leo, first half of Capricorn and second half of Sagittarius are so in the night time. Scorpio, Pisces, Cancer

and the second half of Capricorn are strong during both the twilights. Thus end the views of Deva Kirti.

Notes: These hints are also usable in case of Shadbala computation. These show the strength of houses (and not signs in general) in day and night as the case may be.

There is another set of classification which divides signs into day signs and night signs. These will be useful in respect of birth time rectification, horary astrology, lost horoscopy etc. and are enlisted in speculum 7.

{अथ} राशीनां शीर्षोदयाद्युग्रसौम्यपुंस्त्रीचरादिसंज्ञा दिगीशत्वं च होरामकरन्दे ।

कन्यालिङ्गकहरिमीनघटा दिनाख्या

मूर्धोदया समिथुनास्त्वपरे निशाख्याः ।

पृष्ठोदयाश्च शफरो ह्युभयोदया स्यान् —

मीनालिकर्कटविराम इहर्क्षसन्धिः ॥ ३६ ॥

दिनाख्या दिनबला इत्यर्थः । एतत्स्पष्टमुक्तं—

पराशर जातके—

दिवा शीर्षोदयाश्चैव सन्ध्यायामुभयोदयाः ।

नक्तं पृष्ठोदयाश्चैव बलाधिक्या उदीरिताः ॥ ३७ ॥ इति ।

मीनादि राशीनामन्तिमनवांश ऋक्षसन्धिसंज्ञः ।

36-37. Further Classifications: (a) Now stated are of the various classifications of the zodiacal signs as rising with head, or otherwise, malefic, benefic, male, female, movable etc. as per *Hora Makaranda* (of Gunakara).

Excluding Gemini in the group of Virgo, Scorpio, Libra, Leo, Pisces, Aquarius and Gemini, the rest are strong in day time. In this group exclude Pisces to get Seershodaya signs or the signs that rise with their heads. Aries, Taurus, Cancer, Sagittarius, Capricorn and Gemini are strong in the night. Out of these night-strong signs, excluding Gemini, the rest of the signs are Prishtodaya signs or the signs that rise with their hind part. Pisces rises both with head and hind part and hence is Ubhayodaya. The concluding parts of Pisces, Scorpio and Cancer are known as Riksha Sandhi. "*Dinaakhyaa*" means gaining strength during

day time, in the present context.

(b) According to *Parasara Jataka*, Seershodaya signs gain extreme strength in day time, Ubhayodaya sign in both the twilights, and Prishtodaya signs in night time. The last Navamsas of Pisces, Cancer and Scorpio are called Riksha Sandhi (or critical junctions of certain signs).

Notes: (a) The 12 signs are classified as under:

1. Seershodaya (rising with head), Prishtodaya (rising with back) and Ubhayodaya (rising with both back and head). These three classifications are shown in speculum 8, for an easy grasp.

2. Signs are malefic or benefic nature, as per speculum 9, explained in the ensuing verses.

3. Signs are male or female in sex, explained in the ensuing verses, which are shown in speculum 9 itself. Observe that all masculine signs are malefic and feminine signs are benefic.

4. Signs are movable, fixed (or immovable) and common (dual or double-bodied) as shown in speculum 10.

(b) About Gandanta, the authority is not *Parasara Jataka*. It is the author's own line of thinking.

There are three different kinds of Gandanta discussed elsewhere in this work and also vide pages 13 and 14, chapter 1, *Jyotisharnava Navanitam*, English translation by R. Santhanam,

ऋक्षसन्धिफलमुक्तं साराक्त्याम् —

जातो न जीवति जनो मातुरपथ्यो भवेत्सकुलहन्ता ।

यदि जीवति गण्डान्ते बहुगजतुरगो भवेद्भूपः ॥ ३८ ॥

38. Riksha Sandhi: One born in Riksha Sandhi or critical junctions of certain signs (as mentioned in the previous verse) will not live for long, will cause difficulties to mother and will destroy the family lineage. If at all he survives (due to other favourable combinations), he will be a ruler owning many elephants and horses (i.e. royal paraphernalia). This view is as per *Saravali*.

Notes: Although Bala Bhadra asserted the last Navamsas of Cancer, Scorpio and Pisces being "Gandanta", most exponents describe the last degree of each of these signs as Gandanta. Saravali also uses the words "*Grihanta Sandhim*" which does

not include the whole Navamsa. Thus it is only the last degree and not the last Navamsa.

Rasi Gandanta and Riksha Sandhi are one and the same.

नृयोषितावुग्रमृदुक्रमेण चरस्थिरद्विप्रकृतिस्वरूपाः ।

अजादयस्त्रिः परिवर्तनेन दिगीश्वरा शक्रदिगादितः स्युः ॥ ३९ ॥

अत्र पुरुषस्त्रीप्रभृतिषु लग्नवर्तिषु जातास्तत्स्वभावो भवतीति प्रयोजनं ज्ञेयम् ।

यदाह सत्यः—

ओजाः पुरुषा ज्ञेया मेषास्त्री संज्ञका युग्माः ।

उग्रेषुग्रा पुरुषाः सौम्याः सौम्येषु लग्नेषु ॥ ४० ॥

चरसंज्ञाः स्थिरसंज्ञा मेषात् (द) द्विः प्रकृतिराशयः क्रमशः ।

राशिस्वभावतुल्याः ज्ञेया प्रकृतिप्रसूतानाम् ॥ ४१ ॥

अजादय इति । मेषादयस्त्रिवारमाकृत्य पूर्वादिदिशां स्वामिनः इत्यर्थः ।

तथा च मेष-सिंह धन्विनः पूर्वस्यां, वृषकन्या मकरादि दक्षिणस्यां, मिथुन तुला कुम्भाः पश्चिमायां, कर्क वृश्चिक मीना उत्तरस्यामिति ।

एतत्प्रयोजनन्तु सूतिकागृहद्वारज्ञानं तथा हतनष्टादिषु चौरादेर्यानि दिग् ज्ञानम् ।

तथा यातव्यदिङ्मुखगतस्य सुखेन सिद्धिर्व्यर्थश्रमो भवति दिक् प्रतिलोमलग्ने इत्यादिकं बोध्यम् ।

39-41. Further Classifications of Signs: Aries, Gemini, Leo, Libra, Sagittarius and Aquarius are masculine signs and are fierce (or malefic) in nature. Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces are feminine signs and are soft (or benefic) in nature.

The directions east, south, west and north are ruled by Aries and their trines in succession (i.e. in three cycles).

The division of signs as masculine, feminine etc. is to be used as stated by Satyacharya thus. Masculine signs will impart splendour while feminine signs will impart equality. Fierce signs (i.e. Kroora Rasis or odd signs) ascending will render one fierce in nature and soft signs (i.e. Saumya Rasis or even signs) will make one soft in disposition. Movable, fixed and common are

another kind of three divisions of the various signs from Aries.

One's nature will correspond to the sign ascending at the time of his birth.

Bala Bhadra clarifies: The expression "Ajadya" is to be understood thus. The directions east etc. are ruled by Aries and others in three cycles. Aries, Leo and Sagittarius rule the east; Taurus, Virgo and Capricorn rule the south; Gemini, Libra and Aquarius lord over the west; and Cancer, Scorpio and Pisces hold sway over the north. These are useful in knowing the direction of delivery chambers or the location of stolen and lost articles.

Further, a journey should be undertaken to the respective direction when the sign ruling that direction ascends. Journey in an ascendant which is incompatible to the direction will be fruitless. Such things are taught by directions.

Notes: The 12 signs are divided into 3 cycles of 4 directions each as shown in speculum 11 which can be helpful in decisions on journeys, profession etc.

गृह-होरा-द्रेष्काणो (णा ?) नवभागो द्वादशांशकविंशः ।

वर्गः प्रोक्तव्यो ग्रहस्य यो यस्य निर्दिष्टः ॥ ४२ ॥

42. Shad Varga (Six Divisions) - Varaha Mihira: Now clarifications about Shad Varga, as per Varaha Mihira. Sign, Hora, Drekkana, Navamsa, Dvadasamsa and Trimsamsa form Shad Varga. These should be calculated for a given planet (or a degree).

गर्गोऽपि—

क्षेत्रं होरास्य द्रेष्काणो नवांशो द्वादशांशकः ।

त्रिंशांशकश्च वर्गोऽयं सर्वस्य समुदाहृतः ॥ ४३ ॥

त्र्यादिष्वपि पदार्थेषु स्थितः स्वेषु स्ववर्गः ।

पर (पञ्च) वर्गगतोऽप्येवं ग्रहो भवति नान्यथा ॥ ४४ ॥ इति ।

43 - 44. As per Garga: Garga also states that sign, Hora, Drekkana, Navamsa, Dvadasamsa and Trimsamsa combine is called Shadvarga. If a planet is in three such divisions ruled by it, it should be treated as placed in its own divisions (i.e. three own

divisions are minimum requirements). It can be possibly in five such own divisions, but can never be in six own divisions. Thus end the views of sage Garga.

श्रीमत्सूर्येण सप्तवर्गमुक्तम्—

लग्नं होरा त्रिभागश्च सप्तांशो नवमांशकः ।

द्वादशांशस्तत्त्रिंशत्तल्लवः सप्तवर्गिका ॥ ४५ ॥

45. Sapt Varga (seven divisions) stated by Surya: Sign or Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dvadasamsa and Trimsamsa combine is called Sapt Varga.

तत्र ब्रह्मस्वामिनो नवांशस्वामिनश्चाह कल्याणवर्मा—

कुज भूगु बुधेन्दु रवि शशिसुत सितसुधिरैज्यमन्दशनिजीवाः ।

गृहपा नवभागानामकमुगघटककटाद्याश्च ॥ ४६ ॥

46. Rulerships: Based on Kalyana Varma's views, now stated are the details of rulerships of signs and the Navamsas related to various signs. Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of twelve signs (commencing from Aries). Their Navamsas commence from Aries, Capricorn, Aquarius (read Libra) and Cancer.

Notes: The lordships of the various signs go to the seven planets as shown in speculum 12.

As regards Navamsa rulership, the original quotation given by Bala Bhadra attributing to Kalyana Varma's *Saravali* is found to be erroneous. In the present verse, "Aja Mriga Ghata Karkatadyascha" should actually read as "Aja Mriga Tula (Dhata) Karkatadyascha", originally given in *Saravali*. "Ghata" (घट) means Aquarius and "Dhata" (धट) means Libra. (It is only a confusion in transcription and not any error of Kalyana Varma or anybody.) The correct version means the Navamsas of the various signs commence from Aries, Capricorn, Libra and Cancer in repeat order. Apparently, it is only an error copying in *Hora Ratnam* or a certain version of *Saravali*.

The method of calculation of Navamsa is explained below

and the rulerships of Navamsa are shown in speculum 13.

Navamsa is one ninth part of a sign or of 3° 20' of arc. Each sign has nine Navamsas. Thus nine Navamsas make 30°

The nine Navamsas of Aries, Leo and Sagittarius commence from the sign Aries. That is 1st Navamsa is ruled by Aries, 2nd by Taurus, 3rd by Gemini, 4th by Cancer, 5th by Leo, 6th by Virgo, 7th by Libra, 8th by Scorpio and 9th by Sagittarius.

The nine Navamsas of Taurus, Virgo and Capricorn commence from Capricorn.

The nine Navamsas of Gemini, Libra and Aquarius commence from Libra.

The nine Navamsas of Cancer, Scorpio and Pisces commence from Cancer.

भवनाधिपात्समस्तं जातकविहितं विचिन्तयेन्मतिमान् ।

प्रतिभिर्विना न गन्तुं पदमपि गन्तुं महाशास्त्रे ॥ ४७ ॥

47. Importance of a Bhava Lord: All effects related to a horoscope should be declared based on the lords of houses. Without these, going even a step ahead is not possible in this great science.

एतल्लग्नेशस्य स्तुतिपरं ज्ञेयम् ।

This is in praise of the lord of the ascendant and others (i.e. the lords of other houses).

अत्र नवांश गणना स्पष्टोक्ता गर्गजातके—

मेषकेसरिचापानां मेषाद्या नवमांशकाः ।

वृषकन्यामृगांशश्च मकराद्या नवांशकाः ॥ ४८ ॥

तुलामिथुनकुम्भानां तुलाद्या नवभागकाः ।

कर्कटादिझषाणां च कर्कटाद्या नवांशकाः ॥ ४९ ॥ इति ।

48 - 49. Navamsa Calculation as per Garga Jataka: The work *Garga Jataka* has clear instructions in regard to calculation of Navamsa. The Navamsas of Aries, Leo and Sagittarius commence from Aries, those of Taurus, Virgo and

Capricorn commence from Capricorn, those of Libra, Gemini and Aquarius commence from Libra, and those of Cancer, Scorpio and Pisces commence from Cancer.

अत्र नवांशप्रमाणं विंशतिकलास्रयोऽंशः ३१२० । ते यावन्तो भुक्तास्ता
वन्तस्त्याज्याः । पूर्वोक्तगणनाक्रमेण वर्तमाननवांशराशिस्वामी नवपतिः
स्यादिति । षड्वर्ग प्रयोजनं गर्गवाक्येन पूर्वमेव प्रदर्शितम् ।

One Navamsa is of 3° 20' in length. After expunging the multiples of 3° 20' the ruler of relevant Navamsa should be found out as explained earlier. The use of Shad Varga as enunciated by sage Garga has already been stated.

अथ द्वादशांश - द्रेष्काण-होरा-त्रिंशांशकानाह वराहः—

स्वगृह {हाद्} द्वादशभागा द्रेष्काणाः प्रथमपञ्चमनवमानाम् ।

होरेविषमेऽर्केन्द्रोः समराशौ चन्द्रतीक्ष्णांशोः ॥ ५० ॥

कुजयमजीवज्ञसिताः पञ्चेन्द्रियवसुमुनीन्द्रियांशानाम् ।

विषमेषु समक्षेषूत्क्रमेण त्रिंशांशकाः कल्प्याः ॥ ५१ ॥

50 - 51. Divisions as per Varaha Mihira: Now the divisions of Dvadasamsa, Drekkana, Hora and Trimsamsa, as per Varaha Mihira. A sign is made into twelve equal parts to get Dvadasamsa which commences from the sign itself. Drekkanas fall in the 1st, 5th and 9th from the sign concerned. In odd signs, the two Horas are ruled by the Sun and the Moon while in even signs these are ruled by the Moon and the Sun. 5, 5, 8, 7 and 5 are the spans of degrees of Trimsamsa in odd signs ruled by Mars, Saturn, Jupiter, Mercury and Venus respectively. For even signs, the order of extent and rulers of Trimsamsa be reversed.

Notes: Ancient Sanskrit writers used special terms to maintain secrecy and in order that they are not mutilated in transmission, apart from with a view to add literary glitter to their writings.

For example take the present verses. "Indriya" denotes 5 as there are five Indriyas or sense organs. "Vasu" denotes 8 as the earth adores eight kinds of wealth and is known as

"Vasundhara". "Muni" denotes 7 as there are "Sapta Rishis" or seven great sages.

Dvadasamsa is of 2° 30' of arc and each sign has such 12 divisions. The 1st Dvadasamsa of any sign falls in that sign itself, the 2nd one in the 2nd sign therefrom, the 3rd one in the 3rd sign, so on and so forth, ending with the 12th falling in the 12th sign. Rulers of these divisions are the same as the lords of such signs. Dvadasamsas are reflected in speculum No. 14.

Drekkana or decanate is one third of a sign, i.e. 10° of arc each. The 1st decanate of a sign falls in that sign itself. The 2nd one falls in the 5th sign from it. The last one falls in the 9th from the first mentioned sign. That is, they are distributed among trines.

Decanates are shown in speculum No. 15.

Hora means of half of the sign, that is 15° of arc. In odd signs, the rulers are the Sun and the Moon in order. In even signs, the rulers are the Moon and the Sun. Other planets do not obtain rulership over Horas. Details of Hora are shown in speculum No. 16.

Drekkana, Navamsa and Hora are distributed in more than one way in Jaimini astrology. But those should not be confused with the present ones. Yavanacharya had adopted different yardsticks for Hora etc. from the ones enunciated by Parasara and Satyacharya, with which none including Varaha Mihira and Bala Bhadra agreed as could be seen in the ensuing pages.

Trimsamsas are not distributed in equal slabs. Neither these are ruled by the Sun and the Moon. From Mars to Saturn the rulership goes in the manner, as shown in speculum 17.

त्रिंशशके राशिज्ञानं होरासारे—

विषमे गृहेऽस्य विषमो राशिः सममे समो ज्ञेय इति । अत्र समराशौ
ग्रहाणामंशानाञ्च वैपरीत्यं ज्ञेयम् ।

It has been stated in *Hora Sara* that the Trimsamsas of odd signs fall in an odd sign and that of an even sign fall in an even sign. It is to be understood that planetary rulerships and spans of Trimsamsas in even signs are to be reversed.

Notes: This clue given by Bala Bhadra from *Hora Sara* (of

Prithu Yasa, son of Varaha Mihira) is to know about the rulership of sign for Trimsamsa, or for drawing a Trimsamsa chart. For example, the first five degrees of Aries are ruled by Mars. Aries is an odd sign ruled by Mars. Hence in Trimsamsa chart, this position is to be marked in Aries itself.

Another example: Scorpio is an even sign. The first five degrees of Trimsamsa are ruled by Venus. Since Scorpio is an even sign, the Trimsamsa of Venus should be marked in Taurus which is an even sign of Venus.

तथा च श्रुतिकीर्तिः—

पञ्चाथ पञ्च चाष्टौ सप्त च पञ्चैव ओजभवनेषु ।

धरणीसुतमन्दसुरगुरुबुधशुक्राणां क्रमेणांशः ॥ ५२ ॥

पञ्चैव सप्त चाष्टौ पञ्च (च) पञ्चाथ युगभवनेषु ।

{भागा} भार्गवशशिसुतसुरेज्यमन्दभूमिपुत्राणाम् ॥ ५३ ॥

52 - 53. Sruta Kirti (an author so named) also states thus: 5, 5, 8, 7 and 5 are the degrees of Trimsamsa ruled by Mars, Saturn, Jupiter, Mercury and Venus in odd signs. 5, 7, 8, 5 and 5 are the degrees of Trimsamsa ruled by Venus, Mercury, Jupiter, Saturn and Mars in even signs.

यत्तु कल्याणवर्मा—

शरपञ्चाष्टमुनीन्द्रियभागास्त्रिंशंशकस्तु विषमेषु ।

युग्मेष्टकमगत्या कुजार्किजीवज्ञशुक्राणाम् ॥ ५४ ॥

इत्यूचे तच्चिन्त्यम् । यतो युग्मेष्टकमगत्या भागा एव विपरीताः । एषां ग्रहाणामित्यलाभेन श्रुतिकीर्तिवचनविरोधादिति ।

54. Deviation by Kalyana Varma: Kalyana Varma states "5, 5, 8, 7 and 5 are the Trimsamsas in an odd sign. In even signs these degrees are reversed. The rulers are Mars, Saturn, Jupiter, Mercury and Venus". This is a deviation when the degrees are reversed in even sign, without reversing the lordships simultaneously. Thus a contradiction to Sruta Kirti's views (and that of others) takes birth.

Notes: Bala Bhadra's objection is to Kalyana Varma's not applying the lordships in a reverse manner in case of even signs whereas he has only reversed the degrees. If Kalyana Varma constructed the second line of the above verse to read as "*Kujarkijivajna sukranam yugmeshootkramagathya*", there would be no scope for any doubt.

But going to the extent of attributing a major error to Kalyana Varma is doing injustice to his scholarship.

अत्र द्वादशांश प्रमाणं सार्द्धद्वयमंशः २।३०' ।

द्रेष्काणं दशांशाः १० । होराप्रमाणं पञ्चदशांशाः १५ । इति ।

"One Dvadasamsa is of 2° 30' of arc. One Drekkana is of 10° of arc. One Hora is of 15° of arc." - so observes Bala Bhadra, for the sake of clarification.

यवनाचार्यस्तु होराद्रेष्काणस्वामिन अन्यथा आह—

आद्या तु होरा भवनस्य पत्युरेकादशक्षेत्रपतेर्द्वितीया ।

स्वद्वादशैकादशराशिपानां द्रेष्काणसंज्ञाः क्रमशस्त्रयोऽत्र ॥ ५५ ॥

55. According to Yavanacharya: Here is a variation of lords of Hora and Drekkana as per Yavanacharya. In every sign, its first Hora is ruled by its own lord while its second Hora is ruled by the 11th lord therefrom. As for Drekkana, the first one is ruled by the lord of the very sign, the second one by the 12th lord therefrom, and the 3rd one by the 11th lord therefrom.

Notes: These views of Yavanas do not ally with any school of thought like Parasara and Satyacharya. Neither these are in practice.

सत्याचार्यस्य तु पूर्वमतमेवाभिप्रेतम् । यदाह सत्यः—

ओजेषु रवेर्होरा प्रथमा युग्मेषु चोत्तरा शेषाः ।

इन्दोः क्रमशो ज्ञेया जन्मनि चेष्टौ स्वहोरास्थौ ॥ ५६ ॥

राशिस्तद्द्रेष्काणस्तत्पञ्चमनवमभवनपतयः स्युः ।

तेषामधिपतयश्च स्वस्वद्रेष्काणगा बलिनः ॥ ५७ ॥

56 - 57. According to Satyacharya: Satyacharya prefers the earlier mentioned view, viz. the first Hora of an odd sign is ruled by Sun and the 2nd one by Moon. In case of an even sign, the first Hora is ruled by Moon, and the 2nd one by Sun. Regarding Drekkana, the 1st one is ruled by the lord of the very sign, the 2nd one by the lord of the 5th and the 3rd one by the lord of the 9th therefrom. Planets in their own Drekkanas become strong.

अत्र बहुमुनिसम्मतत्वादेतदेव प्रमाणम् । पूर्वपक्षः एकसम्मतत्वादुपेक्ष्यः ।

The Final One: In respect of Hora and Drekkana, most of the sages agree with the above views of Satya. *Yavancharya's view is exclusive. Hence it should be rejected.*

तथा च कश्यपः—

होराकेन्द्वोरोजराशौ युग्ममे चन्द्रसूर्ययोः ।

लग्नपञ्चनक्षत्रनाथा द्रेष्काणपाः क्रमात् ॥ ५८ ॥

58. Sage Kasyapa: Horas of an odd sign are ruled by the Sun and the Moon in order, and by the Moon and the Sun in case of even sign. Drekkanas, three in number, are ruled by the lords of 1st, 5th and 9th from the sign concerned.

Notes: The same view is expressed by Narada and Surya in the ensuing verses which are all in agreement with Satya's instruction. By repeating identical statements, Bala Bhadra establishes Yavancharya's isolated and unacceptable line of thinking concerning these two rulerships.

नारदोऽपि—

होरावीन्द्वोरोजर्क्षे सममे चन्द्रसूर्ययोः ।

स्युद्रेष्काणां लग्नपञ्चनक्षराशीध्वराः क्रमात् ॥ ५९ ॥

59. Narada: Horas of an odd sign are ruled by the Sun and the Moon in order, and by the Moon and the Sun in case of an even sign. Drekkanas, three in number, are ruled by the lords of 1st, 5th and 9th from the sign concerned.

सूर्यजातके सूर्योऽपि—

होराधिपोऽहं चन्द्रश्च विषमेऽपि राशिषु ।

युग्मे व्यस्तविधिः सूत होरोक्ता भदलं बुधैः ॥ ६० ॥

राशेऽत्रिभागा द्रेष्काणाः प्रागंशाधिपतिस्तनोः ।

अधिपोऽथ द्वितीयस्य पञ्चमाधिपतिः स्मृतः ॥ ६१ ॥

एवमन्त्यत्रिभागस्य नवमाधिपतिः प्रभुः ।

60 - 61. Surya: Lord Surya mentions in his *Surya Jataka* "I am the ruler of the first Hora of an odd sign while the Moon is the ruler of the 2nd Hora thereof. These lordships are to be reversed in case of an even sign. The lords of 1st, 5th and 9th from a given sign rule the three Drekkanas thereof."

अथ जातके सप्तमांशस्याप्युपयोगात् तमप्याह श्रीभगवान्सूर्यः—

ओजराशौ स्वरांशाद्या युग्मे सप्तमो मताः ।

सप्तमांशाधिपतयः सम्यक् सूत मयोदिताः ॥ ६२ ॥

62. Saptamsa: In the science of astrology, Saptamsa has also its own use and is thus explained according to Lord Surya. The Saptamsas of an odd sign are counted from that very sign and in case of an even sign from the 7th thereof.

Notes: A sign is divided into 7 equal parts, each of 4° 17' 8".57 or to be precise 4.285714286 degrees and the counting for odd sign is from the same sign, while for even signs it is from the opposite sign. For example, in case of Aries, the seven Saptamsas are counted from Aries itself ending with Libra. For Taurus, an even sign, the counting is from Scorpio - its opposite sign - and the last Saptamsa ends with Scorpio.

These are shown in speculum No. 18.

कल्याणवर्माऽपि—

मेषालिमिथुनमृगहरिमीनतुलावृषभचापधराः ।

कर्कीघटभृत्कन्यापूर्वा स्युः सप्तभागेशाः ॥ ६३ ॥

63. Kalyana Varma: The seven lords of the Saptamsas for

the various signs commencing from Aries are the lords of the seven signs counted respectively from Aries, Scorpio, Gemini, Capricorn, Leo, Pisces, Libra, Taurus, Sagittarius, Cancer, Aquarius and Virgo.

सप्तवर्गप्रयोजनन्तु—

क्रूरेषु जातारच शठस्वभावाः सौम्येषु जाताः प्रभवन्ति सौम्याः । तथा
अंशकाज्जायते द्रव्यं द्रेष्काणैस्तस्कराः स्मृताः इत्यादिकमूलम् ।
इत्यादिक मूलम् ।

Use of Sapta Varga: Planets in the various malefic divisions in Sapta Varga produce a cruel person, while in benefic divisions they produce a benign person. From Navamsa, the status of a lost article and from Drekkana about the thief should be understood (in horary astrology).

राशिषु वर्गोत्तमनवांशमाह सत्यः—

चरभवनेष्वाद्यंशाः स्थिरेषु मध्या द्विमूर्तिषु तथान्त्याः ।

वर्गोत्तमाः प्रदिष्टास्तेष्विह जाताः कुले मुख्याः ॥ ६४ ॥

64. Vargottama Navamsa: The 1st Navamsa of a movable sign, the middle one of a fixed sign and the last one of a dual sign are called Vargottama (the most excellent division). One born with such a Navamsa ascendant will be chief of his race.

Notes: In each sign, one particular Navamsa will give Vargottama Navamsa status to a planet or degree. Hence there are 12 such Vargottama Navamsas in the zodiac.

Vargottama is explained thus - a planet or a specially calculated degree getting the same Navamsa position as it gets in Rasi. For example, the Moon in the sign Gemini with Gemini Navamsa. Or the meridian in the sign Pisces with Pisces Navamsa.

A planet or the ascendant being in Vargottama obtains much potency to be favourable. Although in the initial stages it is taught that Vargottama is the best, we can conceive practical variations in the following manner.

1. Vargottama in exaltation
2. Vargottama in Moola Trikona

3. Vargottama in own sign
4. Vargottama in friendly sign
5. Vargottama in an inimical sign
6. Vargottama in debilitation sign

In this classification, the beneficence gradually descends in value, only to attain maximum mischievous potency with Vargottama in debilitation.

It is suggested by the author that if the ascending degree obtains the same Navamsa as in the Rasi, the native will be among the prosperous lot.

वर्गोत्तमाः वर्गेषु (षड् , सप्त , दश वा षोडशवर्गेषु) उत्तमाः श्रेष्ठाः प्रधाना, इत्यर्थः ।

Whether it is the scheme of Shad Varga, Sapta Varga, Dasa Varga or Shodasa Varga, Vargottama Navamsa is the best among them and is of prime importance.

स्पष्टञ्च तदुक्तं यवनेन—

स्वे स्वे गृहेषु स्वगृहांशका ये वर्गोत्तमास्ते मुनिभिर्निरुक्ता इति ।

Yavanas explain Vargottama in a clear manner, thus. The position for a planet in a certain sign with that very Navamsa is called Vargottama by the sages.

प्रयोजनन्तु—

स्वतुङ्गकक्रोपगतैस्त्रिसंगुणं द्विरुत्तमस्वांशकभ्रिभागैरित्यादि ।

Bala Bhadra explains the use hereof. When in exaltation or in retrogression, treble the results. When in Vargottama or in own Navamsa or Drekkana, double the results.

Notes: The above is a literal rendering of the original text. What is actually implied is stated below elaborately to get the correct import.

This relates to computation of life-span. Multiplying by three applies to the contribution of number of years by a planet, which is either exalted or is retrograde at birth. Similarly its contribution should be doubled if it is in Vargottama Navamsa,

or own Navamsa or own Drekkana.

Gunakara and Varaha Mihira also hold a similar view.

This multiplication process is to be done before commencing reductions on certain counts which do not, however, form part of the present concept.

मेष (षादि) राशिषु हस्वादिसंज्ञामाह वृद्धयवनः—

आद्यन्तराशेरुदयप्रमाणे द्वौ द्वौ मुहूर्तौ नियतं प्रदिष्टौ ।

क्रमोत्क्रमाभ्यामधिकं शरांशश्चक्रार्धयोर्विद्वयुदयप्रमाणम् ॥ ६५ ॥

एवं प्रमाणानि गृहाणि विद्धि हस्वानि मध्यानि तथाऽयतानि ।

चक्राङ्गभेदैः सदृशाकुतीनि चाङ्गप्रमाणानि विकल्पयेति ॥ ६६ ॥

अथायमुदयप्रमाणोऽङ्गहस्वादिः न वास्तविकः । 'पूर्वाङ्गे विषयादयः कृतगुणा मानम्' इति वराहोक्तमानमप्येतादृशं ज्ञेयम् ।

65 - 66. Vriddha Yavana - Ascensions of Signs: Now stated are of Aries etc. being signs of short ascension and the like. The first sign, Aries, and the last sign, Pisces, are each allotted an ascensional duration of two Muhurtas (or 4 ghatikas). These measures are to be multiplied by 5 etc. (5, 6, 7, 8, 9 and 10) in a direct order for the first six signs from Aries. Similarly, these should be done for the 6 signs from Pisces in the reverse order. This will yield long, medium and short ascensions of signs which will help in assessing the length of a given limb of the native.

Bala Bhadra Comments: According to Varaha Mihira, these should be used for knowing the length of the various limbs, but are not practical lengths of various signs when on ascendant.

Notes: As mentioned in the original, the figures arrived at, as above, are not exactly the durations of the various signs ascending. The measurements given will help us decide the proportional lengths of signs, as shown in speculum 19.

The limbs denoted by these signs will be short, medium or long as the case may be. For example, someone has Virgo as the 3rd house which denotes his arms, legs etc. Hence these limbs will be long in this case. Or when Pisces is the 5th house in a given case, his belly will be short, meaning depressed, not prominent. Such deductions may be made according to the horoscope

available, and keeping in view the limbs they rule in the natural zodiac, i.e. of Time Personified.

Also see the next three slokas and notes thereof.

एतत्स्पष्टमाह कल्याणवर्मा —

ह्रस्वा वृषमीनाजघटा मिथुनधनुः कर्कमृगमुखाश्च समाः ।

वृश्चिककन्यामृगपतिवणिजो दीर्घाः समाख्याताः ॥ ६७ ॥

एभिर्लग्नादिगतैः शीर्षप्रभृतीनि नरशरीराणि ।

सदृशानि विज्ञायान्तःस्थितगगनचरश्च तुल्यानि ॥ ६८ ॥

67 - 68. Kalyana Varma: Kalyana Varma clarifies these as under. Taurus, Pisces, Aries and Aquarius are signs of short ascension. Gemini, Sagittarius, Cancer and Capricorn are of medium ascension. Scorpio, Virgo, Leo and Libra are of long ascension. From head onwards, the length of the various limbs of the person will correspond to the sign concerned.

एतत्स्पष्टतरमाह सत्याः—

दीर्घाधिपतिर्दीर्घे गृहे स्थितोऽवयवदीर्घकृद्भवति ।

एवं युक्त्याऽवयवा लघुमध्याः कल्पनीयाश्च ॥ ६९ ॥

69. Satya: A clear picture is given by Satya. If the lord of a sign of long ascension be in a sign of long ascension, the limb denoted by the planet in question will be long. Similar understanding may be obtained about limbs being short or medium by properly noting the planets and signs concerned.

Notes: As an example, take Leo which is a sign of long ascension. If its lord, the Sun, is in Libra, another sign of similar classification, the limb denoted by Leo will be long or prominent. Alternatively, Taurus is a sign of short ascension. Its lord placed in Aquarius, another sign of short ascension, indicates that the person will have a small face.

Similar extensions should be made for the various limbs of the body.

अथ ग्रहाणामुच्चराशयः ।

तत्र वराहः—

अजवृषभमृगाङ्गनाकुलीरा झषवणिजौ च दिवाकरादितुङ्गाः ।

दश-शिखि-मनुयुक्-तिथीन्द्रियांशैस्त्रिनवकविंशतिभिश्च —

तेऽस्तनीचाः ॥ ७० ॥

सूर्यस्य मेष राशिः , उच्चं, स च दशमेशे परमोच्चः । चन्द्रस्योच्चराशिः

वृषस्तृतीयेशे परमोच्चः । एवमन्यत्रापि ।

70. Planetary Dignities: According to Varaha Mihira, Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are respectively the signs of exaltations for the planets from the Sun onwards. 10th, 3rd, 28th, 15th, 5th, 27th and 20th degrees are the degrees of deep exaltations for these planets in their respective exaltation signs. The opposite signs of these are their signs of debility.

Bala Bhadra clarifies that for the Sun, Aries is exaltation sign and its 10th degree is his deep exaltation. The Moon is exalted in Taurus and its 3rd degree is her deep exaltation. This way it should be understood for others.

Notes: Exaltation is a high source of strength to a planet. Debilitation cripples it and makes it adverse. In its exaltation space, the planet has yet a special degree which is called deep degree of exaltation. It is its best point in the zodiac. Once a planet crosses its deep exaltation degree in that particular sign, it is no more exalted. Similarly, in debility, the planet has what is called the degree of deep debilitation and is at its worst. After passing deep debility in that particular sign, it is no more debilitated. This line of argument will be very clear if one understands the basis of computation of life-span, Kiranas (planetary rays), Shadbala etc.

For the seven planets, these signs and degrees are shown in speculum 20.

तथा च यवनेधरोक्षि—

सूर्यस्य भागे दशमे तृतीये चन्द्रस्य जीवस्य तु पञ्चमेशे ।

शुक्रस्य विंशे त्वधिसप्तके च विद्यातथा पञ्चदशे बुधस्य ॥ ७१ ॥

भौमस्य विंशेऽष्टयुते च नूनं विंशे तथा सूर्यसुतस्य चोच्चम् ।

स्वोच्चानु यामित्रमुशान्ति नीचं त्रिंशल्लवो यश्च समानसङ्ख्यः ॥ ७२ ॥

71 - 72. According to Yavanesvara: The 10th degree for the Sun, 3rd for the Moon, 5th for Jupiter, 27th for Venus, 15th for Mercury, 28th for Mars and 20th for Saturn are the degrees of deep exaltation in their respective signs of exaltation. The 7th from the exaltation sign is the sign of debility for a planet, and in this sign, the same degree as above is its degree of deep debility.

एवं गणितनिमित्तं परमोच्चं परमनीचज्ज ज्ञेयम् ।

अन्यत्र 'रूपं स्वोच्चे, चरणरहितं स्वमूलत्रिकोणे स्वभेऽर्धम्' इत्यादौ ।

दशमांशपर्यन्तं मेषे परमोच्चमर्कस्य । वृषे अंशत्रयपर्यन्तपरमोच्चमिन्दोः ।

अन्यथा चन्द्रस्य वृषे उच्चमूलत्रिकोणयोः सत्त्वेन तृतीयेशे रूपं चतुर्थांशा-
खिंशांशं चरणरहितं पूर्वं पूर्वांशद्वये बलाभावप्रसक्तेः ।

एवमेव कन्यायां बुधस्य चतुर्दशांशपर्यन्तं बलाभावः ।

एवं राजयोगादौ उच्चपदेन संपूर्णराशिर्ज्ञेयः ।

परमोच्चपदेन सूर्यादीनां दशशिखिइत्यादिपदेन सर्वे भागा ज्ञेयाः ।

अत एव वृद्ध यवनेन राजयोगेषु 'स्वोच्चेषु स्वोच्चान् भागान्'

बहुवचनेन सर्वेषां स्वोच्चत्वेन गृहीतत्त्वान्नैकोऽंश इति तत्त्वम् ।

Bala Bhadra Clarifies: The degrees of deep exaltation and deep debilitation should be used for mathematical assessment. While in exaltation, the planet yields one unit of effects; a quarter of it is lost in Moola Trikona sign, and only a half will prevail in own sign. Thus the effects should be enumerated.

Upto the 10° Aries, the Sun is in deep exaltation. Upto 3° in Taurus, the Moon is in deep exaltation. Since Taurus is the sign of both exaltation and Moola Trikona, from 4th degree onwards the Moon gives effects of Moola Trikona. In the 3rd degree it gives full effects while from the 4th degree onwards it loses a quarter of the effects. It is said that in the first two degrees, the Moon does not enjoy strength. On the same line,

Mercury does not enjoy strength upto 14th degree of Virgo.

By the term "exaltation", it should be taken as a whole sign when Raja Yogas are under consideration. By the term "deep exaltation" 10° Aries for the Sun etc. should be understood. It is for this reason, Vriddha Yavana advised to take all the degrees of exaltation for a planet as exaltation by using the plural - "degrees". Thus for this purpose the whole sign should be treated as exaltation for a planet.

Notes: Bala Bhadra has only misunderstood the term "degrees" (in plural) stipulated by Yavana as the whole sign. Actually, applicability of such a plural term should exactly stop at the deep exaltation degree, which is also plural. For no planet has only one degree of exaltation. The views of Yavana and Bala Bhadra thus defy logic as far as exaltation being treated as the whole sign. Once a planet crosses its Paramochcha or deep exaltation, it is Avarohi, and is not to be treated as in exaltation. Why Raja Yoga computation should be different from that of planetary rays, life-span etc. is inexplicable for a planet causing Raja Yoga etc. should derive strength based on these very computation. Every bit of space in the zodiac has its own nature and one cannot take destiny for granted.

The distribution of exaltation, Moola Trikona, own signs etc. in case of the Moon and Mercury in particular will make things very clear.

स्वोच्चाशं—स्वोच्चराश्योर्भिन्नप्रयोजनमाह गर्गः—

स्वोच्चगौ रविशीतांशू जनयेतां महीपतिम् ।

उच्चस्थौ धनिनं ख्यातं स्वत्रिकोणगतावपि ॥ ७३ ॥

73. Raja Yoga: Sage Garga has specified (separate) effects for degrees of deep exaltation and (mere) exaltation as stated below.

If both the Sun and the Moon are in their degrees of deep exaltation, the person will be a king. If these planets are in their signs of exaltation (i.e. prior to the deepest exaltation space) or in Moola Trikona, he will be wealthy.

बुद्धयवनोऽपि—

स्वोच्चेषु स्वोच्चान् परिगृह्य भागान् तिष्ठत्सु सर्वेषु बलाधिकेषु ।

लग्ने शुभे पूर्णवपुष्मतीन्दौ त्रैलोक्यराज्याधिपतिः प्रसूतौ ॥ ७४ ॥

74. Lordship over 'Three Worlds': According to Vriddha Yavana, when the Moon is Full, the ascendant occupied by a benefic and all other planets (than the Moon) are in their degrees of deep exaltation, the person will be a ruler of three worlds (earth, heaven and nadir).

Notes: This is only a theoretical suggestion of effects and is not practical. However, the combination shows the superiority of two or more planets in their respective deep exaltation degrees while the Moon is with strength. Such a person will enjoy a high degree of prosperity, position and fame.

अत्र स्वोच्चांशा एव प्रधानतया उक्ताः । उच्चात्सप्तमराशौ तैरेव भागैः परमनीचं ज्ञेयम् ।

Bala Bhadra Clarifies: From this, the importance of a planet in deep exaltation degree is established. The 7th from the sign of exaltation is the sign of debility, and the opposite degree of deep exaltation is the degree of deep debilitation.

उक्तञ्च सूर्यजातके—

उच्चभात्सप्तमं नीचं गृहं यातो भवेत्स्वगः ।

उच्चांशा एव नीचांशास्तत्र स्युः परमाभिधाः ॥ ७५ ॥

75. As Stated by Surya Jataka: For a planet, the 7th from its exaltation is its sign of debilitation and the degree identical with that of deep exaltation is the degree of deep debility.

अतिनीचप्रयोजनमाह गर्गः—

अन्धं दिगम्बरं मूकं परपिण्डोपजीविनम् ।

कुर्यातामतिनीचस्थौ पुरुषं शशिभास्करो ॥ ७६ ॥

तथा स्वोच्चे रूपं चरणरहितमित्यादिकमपि प्रयोजनं ज्ञेयम् ।

76. Sage Garga on Deep Debilitation: If both the Sun and the Moon are in their degrees of deep debilitation, the native will be blind, unclad, dumb and will have a troubled livelihood. A planet in deep exaltation obtains one Roopa (a unit of strength), loses a quarter in Moola Trikona, so on and so forth.

अथ ख्यातिक्रमेण मूलत्रिकोणराशीनाह श्रीसूर्यः—

सिंहो वृषस्तथा मेषः कन्या कोदण्डकः क्रमात् ।

तुलाधरो घटो मतस्रिकोणभवानि च ॥ ७७ ॥

उच्चस्वत्रिकोणगैर्बलस्थैरित्याद्येषां प्रयोजनम् ।

77. Moola Trikona Signs: According to Lord Surya, Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius are the signs of Moola trikona for planets from the Sun onwards. A planet in its sign of exaltation or Moola trikona attains strength.

नन्वत्र सूर्यस्य सिंहोऽधिकारद्वयं स्वगृहं मूलत्रिकोणञ्च । तथा बुधस्य कन्यायां स्वगृह-स्वोच्च-मूलत्रिकोण रूपास्रयोऽधिकाराः सन्ति । तत्र स्वोच्चे रूपं चरणरहितमित्याद्युक्तं सप्तवर्गजबलं किं रूपं ग्राह्यं, किं पादोन रूपं उतार्थमिति

Bala Bhadra Queries: In case of Leo, the Sun obtains power on two different scores - one as per own sign and the other Moola trikona. So also, Mercury obtains three-fold power in respect of Virgo - as own sign, as exaltation and as deep exaltation. Then he should be given different Roopas (strengths) - one Roopa if in exaltation, 3/4th for own sign and so on. For Sapta Varga strength, what strength do we have to consider? These are clarified in the following passages.

अतोऽश्वशेनोच्च-स्वगृह-मूलत्रिकोणानां विभागमाह मिश्रकाध्याये कल्याणवर्मा—

विंशतिरंशाः सिंहे त्रिकोणमपरे स्वभवनमर्कस्य ।

उच्चं भागत्रितयं वृष इन्दोः स्यात्त्रिकोणमपरेऽशाः ॥ ७८ ॥

द्वादशभागा मेषे त्रिकोणमपरे स्वभं तु भौमस्य ।

उच्चफलं कन्यायां बुधस्य तुङ्गांशकैः सदा चिन्त्यम् ॥ ७९ ॥

यत (परत) त्रिकोणजातं पञ्चभिर्ऽंशैः स्वराशिजं परतः ।

दशभिर्भागैर्जीवस्य त्रिकोणफलं स्वभं परं चापे ॥ ८० ॥

शुक्रस्यांशास्तितयस्त्रिकोणमपरे स्वराशिश्च ।

कुम्भे त्रिकोणनिजमे रविजस्य रवेर्यथा सिंहे ॥ ८१ ॥

शनेः कुम्भ विंशतिरंशास्त्रिकोणं दशांशाः स्वगृहमित्यर्थः । एतत्त्रिकोणकं स्मृतं सिंहे नखांशप्रमितं खगः । गृहं द्वा (वा) दशांश प्रमितमित्यादि श्लोकैः ।

78 - 81. Kalyana Varma: From the miscellaneous chapter of Kalyana Varma's work, now told are of the degrees of exaltation, own sign and Moola Trikona.

For the Sun, the first 20° in Leo are Moola Trikona. The space after this in Leo is his own sign.

In Taurus, the first 3° are exaltation for the Moon while the rest of the sign is her Moola trikona.

Mars has the first 12° of Aries as Moola trikona, and the rest of Aries as own sign.

That Mercury is exalted in Virgo (upto 15°) should always be considered. The next 5° are his Moola trikona and the last 10° are his own sign.

The first 10° of Sagittarius are Jupiter's Moola trikona and the rest thereof is his own sign.

Venus has the first half of Libra as his Moola trikona and the second half as own sign.

Saturn keeps the same sums of degrees of Moola trikona and own sign in Aquarius in the same way as the Sun does in Leo. That is, first 20° of Aquarius are Moola trikona and the next 10° degrees are own sign for Saturn.

Notes: Although narration of "exaltation" forms part of the sub-heading of these verses, it is not included in the quotation. However, we had already known of these earlier.

Except the Moon, the other six planets have Moola trikona area in their own signs. The Moon has her Moola trikona in

Taurus.

Mercury has his exaltation also in his own sign, Virgo. In Moola trikona, the planet is more powerful than in the space called "own sign". Whichever planet has a second sign other than these has it as own sign.

Speculum No. 21 throws light on these dignities.

श्रीमत्सूर्येणाप्येवमेवोक्तम् । यत्तु 'सूर्यारजीवभुगुभानुभवा नखांशैः
मूलत्रिकोणभवनम्' इति गुणाकरोक्तं निर्मूलत्वादुपेक्ष्यम् ।

Bala Bhadra Clarifies: Lord Surya's instructions are also identical. But Gunakara (of *Hora Makaranda*) prescribes the first 20° (of the respective signs) as Moola Trikona for the Sun, Mars, Jupiter, Venus and Saturn which is the opposite of the tradition. Gunakara's views should be rejected in practical application for it has no basis.

(अथ) बलिष्ठराशेर्लक्षणमाह वराहः—

अधिपयुतो दृष्टो वा बुधजीवनिरीक्षितश्च यो राशिः ।

स भवति बलवान्न यदा युक्तो दृष्टोऽपि वा शेषैः ॥ ८२ ॥

82. Strong Sign: The sign that is aspected or joined by its lord, or the one that is aspected by Jupiter or Mercury is deemed to be strong, provided it is bereft of such association with others, so says Varaha Mihira.

बादरायणोऽपि—

जीवस्वनाथशशिर्जैर्युतदृष्टा बलवती होरा ।

शेषैर्बलहीना स्यादेवं मिश्रैस्तु मिश्रफला ॥ ८३ ॥

बलहीना यदि सर्वैर्निरीक्षिता नैव युक्ता वा ।

83. Sage Badarayana states that a sign which is aspected by Jupiter, or its own lord or Mercury gains strength provided it is unrelated to other planets. Should the association be mixed in nature, results will be mixed. The sign that is unaspected or unoccupied by any planet becomes weak.

श्रीमत्सूर्येण चन्द्रदृष्टे शुभस्थानगतोऽपि राशिर्बली भवतीत्युक्तम्—

योऽधिनाययुतो दृष्टे बुधजीवेन्दुवीक्षितः ।

शुभस्थानगतो राशिर्वीयवान् (त्र) न्यथा नहि ॥ ८४ ॥

84. Lord Surya's Exception: The sign which has the aspect of its lord on it, or which coincides with a good (i.e. favourable) house is deemed to be strong, according to Lord Surya. The sign becomes strong, should its lord, or Jupiter, Mercury or the Moon aspect it. In other cases, it is not strong.

राशीनां प्लव संज्ञा आह कल्याण वर्मा—

भवनाधिपदिमराशिः प्लव इह यवनैः प्रयत्नतः कथितः ।

तत प्लवगो विनिहन्यादचिरेण महीपतिः शत्रून् ॥ ८५ ॥

अस्यार्थः- यस्य भवन्स्य राशेः स्वामिनो या दिक् तस्यां दिशि स राशिः

प्लव संज्ञ इत्यर्थः ।

यथा मेष कुश्चिकयोः स्वामी भौमस्तस्य दिक् दक्षिणा अतस्तत्र

मेघवृश्चिकौ प्लवसंज्ञावित्यन्यत्रापि ज्ञेयम् ।

85. Favourable Directions: Now stated are the "*Plava*" signs as per Kalyana Varma. The direction ruled by the lord of a sign is declared as favourable for that sign, as per the school of Yavanas. The king proceeding in that direction will be able to quickly destroy his foes.

Bala Bhadra throws light on this aspect thus. Note the direction that comes under the rulership of a planet. That particular direction should be treated congenial for the sign in question. Mars rules Aries and Scorpio as an example, and his direction is the south. Hence the south is favourable for Aries and Scorpio.

Notes: "*Plava*" for our purpose means the constellation situated in the quarter ruled by its (i.e. the quarter's) planetary regent. Such a sign if chosen as the ascendant in the matter of important travels, one will get success, if not literally destroying enemies as a king.

मेघादीनां वर्णा उक्ता लघुजातके—

अरुणसितहरितपाटलपाण्डुविचित्राः सितेतरपिशङ्गौ ।

पिङ्गलकर्बुरबभ्रूर्मलिना रुचयो यथासङ्गम् ॥ ८६ ॥

अरुणो रक्तः । पाटलो श्वेतरक्तः । पिशङ्गः स्वर्णवर्णः । पाण्डुरीषच्छुक्लः ।

पिङ्गलः कपिलः । मलिनारुचयो मत्स्यवर्णाः । कर्बुरः श्वेतकपिलवर्णसंयोगः ।

बभ्रूर्कुलवर्णः ।

86. Laghu Jataka on Colours of Signs: Now described are the colours of the various signs commencing from Aries, as per *Laghu Jataka*. Red, white, green, pale red (or pink), yellowish white, variegated, non-white (i.e. dark), golden, tawny, a mix of white and tawny, the colour of a mongoose (or *Viverra Ichneumon*, cobra's enemy), and the colour of a fish (mixed with dirt) are the colours of Aries and other signs in order.

The author clarifies: "Aruna" is blood red; "Paatala" is colour of pale blood; "Pisanga" is golden; "Paandu" is white with a mix; "Pingala" is tawny; "Malinaruchayo" (for Pisces) is the colour of a fish; "Karbura" (for Capricorn) is the colour which has a mix of white and brown, and "Babhru" is a mongoose (for Aquarius).

Notes: The author recommends use of colours for the various signs as stated by Varaha Mihira in his *Laghu Jataka*. These are reflected in speculum No. 22.

यत् साराख्यां—

लोहित सितशुक्लहरिताः पाटलपरिधूमपाण्डुविचित्राश्च ।

कृष्णः कनकाभपिङ्गः कर्बुरबभ्रु (त्व) अजादिवर्णाः स्युः ॥ ८७ ॥

कन्यादि वर्णा स्युरिति कन्यादि राशिषु वर्णान्यथात्वमुक्तं तच्चिन्त्यम् ।

87. Kalyana Varma on Colours of Signs: Red, white, green, pale red (or pink), grey, yellowish white, variegated, black, tawny, a mix of white and brown, and colour of a mongoose are the colours stated for Aries etc. by Kalyana Varma. But the colours mentioned for the signs from Virgo by Kalyana Varma are to be rejected as they are not in conformity with standard

views, says Bala Bhadra.

Notes: The colours for the six signs - Virgo to Pisces expressed in *Saravali* are against the views of Varaha Mihira, vide previous verse. The author suggests that one should follow *Laghu Jataka's* views in this regard, ignoring *Saravali's* views.

एतत्स्पष्टमुक्तं भगवता सूर्येण -

रक्तः सितः शुकनिभः पाटलो घूम्रपाण्डुरः ।

चित्र कृष्ण सुवर्णाख्यः पिङ्गलः कर्बुरः स्थितः ॥ ८८ ॥

वज्रमुर्मस्त्यनिभः पूर्वं राशेर्वर्णाः क्रमात्स्मृताः ।

प्रयोजनन्तु सूतिकावस्रवर्तिकादिवर्णज्ञानम् ॥

88. As Per Lord Surya: These are clearly stated by Lord Surya thus: Red, white, parrot-green, pink, grey, variegated, black, golden, tawny, a mix of white and brown, the colour of mongoose and the colour of a fish are attributed to Aries and other signs in order. These details will be of help in deciding the colour of the robes and the wick in oil lamp in delivery chambers.

Notes: The suggestions made in this verse can be extended to describe physical complexion of the native. Kalyana Varma suggests that the image of a sign, which is likely to inflict harm in terms of Bhava effects, should be made in its colour and be worshipped. Upon this, evils will vanish and good will dawn.

अथ भाक्संज्ञाः कराहः—

तनु-धन-सहज-सुहृत्-सुत-रिपु-जाया-मृत्यु-धर्म-कर्मायाः ।

व्यय इति लग्नाद्भावाश्चतुरध्याख्योऽष्टमचतुर्ये ॥ ८९ ॥

पातालहिनुकसुखवेश्मबन्धुसंज्ञाश्चतुर्यस्य ।

नवपञ्चमं त्रिकोणं नवमर्क्षं त्रिद्विकोणञ्च ॥ ९० ॥

धीः पञ्चमं तृतीयं दुश्चिक्वं सप्तमञ्च यामित्रम् ।

घ्नूं घ्नमस्तञ्च तच्छिद्राष्टमं द्वादशं रिष्णम् ॥ ९१ ॥

89 - 91. Synonyms of Houses: From the ascendant onwards, the 12 houses are respectively known with the following

terms. *Tanu* (physique), *Dhana* (wealth), *Sahaja* (co-born), *Suhrut* (friends), *Suta* (son or progeny), *Ripu* (enemy), *Stri* (wife), *Mrityu* (death), *Dharma* (religion or righteousness), *Karma* (acts or duty), *Aaya* (income) and *Vyaya* (expenses). The 4th and 8th houses are known as "*Chaturasra*". The 4th house has other such names as *Paataala* (nadir), *Hibuka*, *Sukha* (happiness), *Vesma* (abode) and *Bandhu* (relatives). The 9th and 5th houses are known as *Trikona* or trines. The 9th house is particularly known as *Tri-Tri-Kona* (more effective trine). The 5th house is the house of intelligence. The 3rd house is called *Duschikeya*. "*Yamitra*" (also "*Jamitra*"), "*Dyuna*" and "*Astha*" denote the 7th house. "*Chidra*" and "*Rishpha*" (pronounced as "*Ri-sh-pha*") are in order for the 8th and 12th houses.

Notes: For an easy grasp, I have given the meanings as above along with the original terms relating to various houses. These house indicate relevant effects in a horoscope.

Hibuka, is a non-Sanskrit word adopted by many exponents and is not of Sanskrit origin. So also are the terms *Duschikeya* (3rd house), *Jamitra* (7th house) and others. This does not however mean that Indian's astrology originated from Greece.

The term "*Paataala*" does not as such denote any effect in particular. The 4th house is known as *Paataala*, against the 10th - its opposite house - being zenith or meridian in a horoscope.

केन्द्रादि भवनानि उपचयभवनान्याह स एव ब्राह्मः

केन्द्रचतुष्टयकण्टकसंज्ञा लग्नास्तदशमचतुर्यानाम् ।

संज्ञा परतः षण्णमापोविलम्बञ्च तत्परतः ॥ ९२ ॥

92. Angles & Others: Now narrated are the terms *Kendra*, *Upachaya* and others as per *Varaha Mihira*. The 1st, 4th, 7th and 10th houses are known as *Kendra*, *Chatushtaya* and *Kantaka* (the three terms mean angles). *Panaphara* (or succedent) houses are the next set of quadruples to angles, i.e. the 2nd, 5th, 8th and 11th house. The 3rd, 6th, 9th and 12th houses are designated as *Apoklima* (cadent) houses.

त्रिषष्टिकादशदशमान्युपचयानि । एतदभिधानि, अन्यथा, अपचय संज्ञानीत्यर्थः ।

The 3rd, 6th, 11th and 10th are called Upachaya houses. Houses other than these are Apachaya or Anupachaya houses.

Notes: The various houses are called with certain specific common names as Kendra etc. which are enlisted below.

1. Kendras (angles)	1st, 4th, 7th and 10th.
2. Konas (trines)	5th and 9th.
3. Panapharas (succeedents)	2nd, 5th, 8th and 11th.
4. Apoklimas (cadents)	3rd, 6th, 9th and 12th.
5. Upachayas	3rd, 6th, 10th and 11th.
6. Anupachayas	1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th.
7. Chaturasras	4th and 8th.

Some ancient writers like Varaha Mihira used the term "Chaturasra" to denote an angle.

तथा च सत्यः—

दशमैकादशपठतृतीयसंज्ञानि जन्मलग्नाभ्याम् ।

उपचयभवनानि स्युः शेषाण्युक्षाण्यपचयारूपाणि ॥ ९३ ॥

93. Satya: The 10th, 11th, 6th and 3rd houses from the ascendant are called Upachaya houses. The other houses are known as Apachaya.

अत्र जन्मलग्नाभ्यामिति चोपलक्षणम् । यस्माद्(त्) भावाद(त्)

ब्रह्मादुपचयजिज्ञासा तस्मादेवैतान्युपचयानि ।

Bala Bhadra adds that in Satya's quotation on Upachaya, the expression "from the natal ascendant" is made in a generic sense only. For, when we need to know of Upachaya places from a sign or a planet, we count from that sign or planet (as many places as required).

तथा च यवनः—

पठं तृतीयं दशमं च राशिमैकादशं चोपचयर्क्षमाहुः ।

होरागृहस्थानशशाङ्कैभ्यः शेषाणि चैभ्योऽपचयात्मकानि ॥ ९४ ॥

94. For Yavanas say that the 6th, 3rd, 10th and 11th places from the natal ascendant, or from a specific house or from the Moon are called Upachaya houses. The others from these are Apachayas.

Notes: The quotation of Yavana's view allows one to know of Upachaya places not only from the natal ascendant but also from the Moon and a specific house. Satya's view has not specifically included these additional sources of counting as he made a generic expression.

There is nothing wrong in adopting this principle of Yavanacharya as we count angles, trines etc. from the Moon, other planets and houses.

अत्र केचित् त्रिषड्केकादशदशमानि यदि पापग्रहेण (स्व) स्वामिशत्रुणा वा यदि दुष्टानि भवन्ति तदा ता (नि) (न्यु) (नो) पचयसंज्ञानि भवन्ति ।
तथा च गर्गः—

अथोपचयसंज्ञा स्यात् त्रिलाभरिपुकर्मणाम् ।

न चेद् भवन्ति दुष्टास्ते पापस्वस्वामिशत्रुभिः ॥ ९५ ॥ इति ।

95. Sage Garga's Exceptions: Some say that the 3rd, 6th, 11th and 10th do not remain Upachaya house any more if they are aspected by a malefic or by those who are inimical to their respective lords. As sage Garga states, the Upachaya houses are the 3rd, 11th, 6th and 10th but they lose such a status when aspected by malefics or such planets who are the enemies of their respective lords. Thus end the views of Garga.

Notes: "Losing such status" needs a clarification. Upachaya houses have the power of repairing damages and causing improvement. Malefics in occupation of an Upachaya house do no doubt good to the person. But when, according to Garga, an Upachaya house is aspected by a natural malefic (Sun, Mars, Saturn, Rahu and Ketu); it no more enjoys the power of remedying some ills.

So also, when the aspect is from a planet that is inimical to the lord of that particular Upachaya house. For example, the Sun is the lord of the 6th, an Upachaya. If the 6th is aspected, in this case, by Saturn (inimical to the Sun), the house loses its

status as Upachaya and is like any other Anupachaya house.

This rare clue supplied by Bala Bhadra is bound to be of immense help to us in studying the role of Upachaya houses in given circumstances, particularly in respect of various good and bad Yogas.

Out of the 4 Upachaya houses, the value increases in a progressive order thus: the 3rd is of low importance and the 11th of the highest importance.

भावानां संज्ञान्तरं साराक्त्याम्—

कल्प-स्व-पौरुष-गृह-प्रतिभा-व्रण-कामदेव-विवराणि ।

गुरु-मान-भव-व्ययमिति कथितान्यपराणि नामानि ॥ ९६ ॥

96. Synonyms for Bhavas as per Saravali: *Kalpa*, *Swa*, *Paurusha* (manly spirit, courage), *Griha* (residence), *Pratibha* (intelligence), *Vrana* (injury), *Kama Deva* (god of sex, i.e. sexual life), *Vivara*, *Guru* (preceptor), *Maana* (honour), *Bhava* and *Vyaya* (expenditure) are the 12 different names for the 12 houses commencing from the ascendant.

Notes: *Kalpa* is a specific name for the 1st house, while “*Sva*” is so for the 2nd house. The term “*Bhava*” is used to denote the 11th as it is its specific name. Apart from this, *Bhava* means “eleven”, speaking of eleven Rudras or so many forms of Lord Siva. “*Vivara*” denotes 8th house and this term means a hole, a weak point. “*Chidra*” also means a hole denoting the 8th house. The 8th house is the hole through which life force leaves the mortal coil at the time of one’s death. The 8th relates to death (and thus life-span).

अत्र भावसंज्ञा फलनिर्देशप्रयोजना ज्ञेया ।

अत्र लग्नस्य कल्पसंज्ञत्वाल्लग्नदेहवृद्धान्वेषणमारोग्यान्वेषणञ्च लग्नात्कार्यम् ।

द्वितीयस्य कुटुम्बसंज्ञत्वाद् धनजातिविचारो द्वितीयात् । एवं भ्रातृपुरुषा —
र्थान्वेषणं तृतीयात् । बन्धुसुखार्थान्वेषणञ्च चतुर्थात् । पुत्रबुद्ध्यन्तरान्वेषणं
पञ्चमात् । शत्रुरोगान्वेषणं षष्ठात् । भार्याकामविवाहान्वेषणमष्टमात् ।

धर्ममातृ-पित्रादिगुणां तपसां चान्वेषणं नवमात् । आस्पदशब्दस्य —
स्थानवाचित्वादाज्ञाशब्दस्य (च?) प्रभुत्ववाचित्वात् स्थान-प्रभुत्व-सन्मान-
कर्मविचारो दशमात् । भवशब्दस्य विद्यादिगुणसंपत्प्राप्तिवाचकत्वाद्देशां
द्रव्यादिलाभस्य च विचार एकादशात् । सर्वव्ययविचारो व्ययभावादिति ।

Bala Bhadra Comments: These synonyms are useful in declaring the effects of the various houses. The ascendant is denoted by the word "Kalpa" which is indicative of strength and hence the 1st house rules one's physique and its well-being. From the 2nd house, family, wealth and race should be understood. Brothers (i.e. co-born inclusive of sisters) and human effort or exertion ("Purushartha") are indicated by the 3rd house. Kinsfolk and happiness are governed by the 4th house. From the 5th house one should seek to know of intelligence and progeny. The 6th house governs enemies and diseases. Wife (husband in case of a female native), sexual desires and marriage are ruled by the 7th house. Death (life span), sins and fear are ruled by the 8th house. Religion (also righteousness), parents etc. (inclusive of parental kinsmen), preceptor and penance come under the 9th house. The term "Aaspada" denotes a place and position and hence the 10th house indicates duties, profession and honour. Bhava is indicative of learning and other virtues and wealth, and hence advent of these should be studied from the 11th house. All kinds of expenses are to be seen from the 12th house.

Notes: "Mother and father" jointly coming under the 9th house is a violation of other standard authorities and actual practice. Mother and father are in order ruled by the 4th and 9th houses.

अथैवं विचारणमुक्तं पराशरंवातके—

लग्नादिव्ययपर्यन्तं भावाः संज्ञानुरूपतः ।

फलदाः शुभसंदृष्टाः युक्ता वा शोभनप्रदाः ॥ ९७ ॥

पापदृष्टयुता भावाः कल्याणोत्तरदायकाः ।

नितरां शत्रुनीचस्थैर्न मित्रोच्चगतैश्च तैः ॥ ९८ ॥

सौम्यैर्दृष्ट्युता भावाः ग्रहवीर्यात्फलप्रदाः ॥ इति ॥

97 - 98. As per Parasara Jataka: The various houses from the ascendant through 12th yield effects according to the designations allotted to them. If these are aspected or occupied by benefics, favourable results will emerge. Malefics so related will make the houses concerned produce effects that will not be auspicious. If a house is aspected by a planet that is placed in its sign of debility or in that of an enemy, evil effects will follow. But this will not be so (i.e. only good effects will come forth) in the case of a house that is aspected by a friendly or an exalted planet.

राशीनां बलमाह बादरायणः—

केन्द्रस्थाः सबलाः स्युर्मध्यमबलाः पणफराश्रिता ज्ञेयाः ।

आपोक्लिमगाः सर्वे हीनबला राशयः कथिताः ॥ ९९ ॥

99. Strength of Houses: As per the school of sage Badarayana, the sign that is identical with an angle is strong. Panaphara (succeedent) houses are of moderate strength while Apoklima (cadent) houses are considered weak.

Notes: The instructions given in this sloka should not be wrongly applied for all circumstances. It only draws a comparison among angles, succedents and cadents being strong, less strong and weak. That is planets in such houses derive such status.

For example, take the Sun in the ascendant (angle), Mercury in the 2nd (succedent) and Venus in the 12th (cadent). Then weakest of them is Venus. Mercury gains more strength than Venus. The Sun is the strongest of the three in question.

Such yardsticks will be useful in analysing the effects of houses and dasa periods.

एतेन केन्द्रादि संज्ञा भावानामेव न राशीनामिति सूचितम् । अन्यथा
'राशौ राशिबली वहिरात्मदेहदाहको द्रष्टा स्वदृष्टदर्शक इत्यादिवद्
विरुद्धार्थाप्रसक्तः ।

तथा च राशीनामेव केन्द्रादिसंज्ञेति सुन्दरमिश्रोक्तमपास्तम् ।

केन्द्रस्था इति ब्रुवतो वराहस्य शब्दात्पत्वेनार्थात्पता स्पष्टैव ।

Bala Bhadra Clarifies: Based on the statement of sage Badarayana, the author states that the terms “angle, succedent and cadent” apply only to houses and not to signs. If at all the terms angle etc. are applicable to signs, then a fiery sign, which is the strongest of the signs for that matter, will burn its own self, or whichever planet aspects it or is aspected by it. In this context this kind of a controversy can emerge. Hence, angles etc. apply only to houses as enlightened by Varaha Mihira and what Sundara Misra (some contemporary author) stated allotting applicability of these to signs (Cf. Rasi and Bhava) is clearly an infertile and mean concept.

॥ इति राशिप्रभेदाध्यायः ।

Thus ends the portion (in the 1st chapter) entitled Signs, Their Properties & Divisions.

अथ ग्रहयोनिभेदो निरूप्यते—

Now described are the Planets, Their Properties & Divisions.

तत्र व्यवहारार्थं ग्रहपर्यायाः शुक्रजातके—

Here, synonyms of planets as per *Suka Jataka* are narrated for common practice (or applicability).

सूर्यो भानुस्तथादित्यो रविः प्रभाकरस्तथा ।

दिनेशस्तमोहन्ता च दिनकर्त्ता दिवामणिः ॥ १०० ॥

100. Synonyms of the Sun: Bhanu (endowed with rays or splendour), Aditya (son of Aditi), Ravi (one of the 12 Adityas), Prabhakara (cause of splendour), Dinesa (lord of the day), Tamohanta (destroyer of darkness), Dina Karta (cause of the day, Cf day and night) and Dina Mani (gem of the day) are the other names for the planet Sun.

Notes: The meanings of the most of the names of the nine planets are also given by me in brackets for the benefit of the

reader which can be employed for predictive purposes while some will help appreciate the reason behind giving the planets such names.

शीतगुश्चन्द्रमा सोमो रजनीपतिरेव च ।

शीतरश्मिर्दिवानाथः रात्रीशो कुमुदिनीपतिः ॥ १०१ ॥

101. Synonyms of the Moon: The different names with which the Moon is known are Seetagu (one who has cool rays), Chandrama (one that glitters), Soma (lord of plants and creepers), Rajani Pati (lord of night), Ratreesa (also lord of night) and Kumudini Pati (lord of an assemblage of white water lily).

Note: In the verse, the term "Diva Natha" (lord of the day) is added which actually means the Sun. However this is not appended to the rendering.

आरो वक्रो महीसूनु रुधिरो रक्त एव च ।

अङ्गारक इति ख्यातः क्रूरद्रुक क्रूरकृत्तथा ॥ १०२ ॥

102. Synonyms of Mars: Mars has other names like Aara, Vakra (or crooked), Mahisoonu (son of the earth), Rudhira (blood), Rakta (also means blood), Angaraka, Kroora Drik (cruel-sighted) and Kroora Krit (one doing cruel deeds).

सौम्यो ज्ञोऽत्र बुधश्चेति सोमजो बोधनस्तथा ।

एते सौम्यस्य पर्यायाः कुमारश्च प्रभासुत ॥ १०३ ॥

103. Synonyms of Mercury: Saumya (relating to Soma or the Moon), Gna (knowledge), Budha (intelligence), Somaja (son of the Moon), Bodhana (enlightening), Kumara (heir-apparent in the planetary kingdom) and Prabha Suta (son of Prabha) are Mercury's synonyms.

गुरुर्जीवो देवमन्त्री देवतानां पुरोहितः ।

देवेज्यअङ्गिरासूनुः बृहस्पतिरिति स्मृतः ॥ १०४ ॥

104. Synonyms of Jupiter: The planet Jupiter has other

names like Guru (heavy bodied, also preceptor), Jiva, Deva Mantri (minister of gods), Deva Purohita (preceptor of gods), Devejya, Angirasoonu (son of sage Angira) and Brihaspati (lord of wisdom and eloquence).

Notes: That the word "Jiva" applies to Jupiter is well-known to those who have read Sanskrit texts on astrology. But I am not clearly able to conceive the reason behind attributing this synonym to Jupiter. Jiva means existence. It also means the personal soul as distinguished from universal soul, Cf *Jeevatman*.

शुक्रो भृगुर्भृगुसुतः आस्पृजिच्च सितस्तथा ।

उशना दैत्यपूज्यश्च कामः कविरिति स्मृतः ॥ १०५ ॥

105. Synonyms of Venus: Sukra (white), Bhrigu, Bhrigu Suta (son of Bhrigu), Aasphujit, Sita (white), Usanaa (producer of desires), Daitya Poojya (one honoured by demons), Kaama (cause of lust) and Kavi (poet) are the other names for Venus.

कोणो मन्दः शनिः कुष्णः सूर्यपुत्रो यमस्तथा ।

पंगुः शनैश्चरः सौरिः कालः छायासुतोऽसितः ॥ १०६ ॥

106. Synonyms of Saturn: Kona, Manda (slow), Sani, Krishna (black), Surya Putra (son of the Sun), Yama (death personified), Pangu (lame), Sanaischara, Sauri (son of the Sun), Kaala (death, or anything terrible), Chaaya Suta (son of Chaaya, the Sun's spouse always accompanying the Sun God in the form of shadow) and Asita (black) are Saturn's other names.

Notes: "Yama" another son of Surya, also means the god of death and the leader of Dharma or righteousness. Hence Yama is known Yama Dharma Raja.

राहुस्तमोऽसुरोऽगुश्च स्वर्भानुश्च विधुन्तुदः ।

धाता च सैहिकेशश्च भुजङ्गो भुजगस्तथा ॥ १०७ ॥

शिखी केतुर्ध्वजो धूम्रो मृत्युपुत्रोऽनिलस्तथा ।

107. Synonyms for Rahu & Ketu: Rahu, Tama (darkness), Asura (demon), Agu, Swarbhanu, Vidhuntuda, Ghata,

Saimhikeya (son of Simhika), Bhujanga (snake) and Bhujaga (also snake, that creeps with shoulders) are Rahu's names. Ketu is known by such other names as Sikhi (one who has reached the summit of knowledge), Ketu, Dhvaja (flag), Dhumra, Mrityu Putra and Anila (wind, rheumatism, paralysis).

अथ कालपुरुषस्यात्मादिस्वरूपान् ग्रहानाह कल्याणवर्मा—

आत्मा रविः शीतकरस्तु चेतः सत्त्वं धराजः शशिशोऽथवाणी ।

ज्ञानं सुखं चेन्द्रगुरुर्मदश्च शुक्रः —

शनिः कालनरस्य दुःखम् ॥ १०८ ॥

108. Description of Time Personified: Now described are planetary relationships with the soul etc. of Time Personified. The Sun is his soul while the Moon is his mind. His strength is Mars while his speech is Mercury. His wisdom and happiness are in Jupiter. Venus depicts his passion. Saturn is his grief. These are as per Kalyana Varma.

आत्मादयो गगनगैर्बलिभिर्बलवत्तरा ।

दुर्बलैर्दुर्बला ज्ञेया विपरीतं शनेः फलम् ॥ १०९ ॥

109. Soul etc. Affected: The strengths of the various planets render their relevant significance as soul etc. strong. If these planets are weak, their indications will also be feeble. But Saturn has an exception.

Notes: This instruction can be used in studying an individual horoscope on the same lines as soul etc. of Time Personified are related to planets.

If the Sun is strong, the native will have well-tuned soul required for attaining success in penance etc. The strength of the Moon will give a fertile mind. Mars affects one's physical strength. The quality of speech depends on Mercury. Jupiter can make one wise or unwise. Venus rules matters related to passion, sexual desires etc.

As for Saturn, there is an exception. His strength will not increase but decrease grief. See the following passage of Bala Bhadra.

शनौ बलिनि दुःखाभावः । अबले दुःखप्राबल्यमित्यर्थः ।

इदं च फलं तत्तद् ग्रहाणां दशासु बोध्यम् ।

Bala Bhadra's Exception to Saturn: The strength of Saturn will eliminate grief while his weakness will cause abundant grief. One must indicate these various results related to soul etc. in the dasa periods of the concerned planets.

Notes: Some texts wrongly stipulate that Saturn's weakness will reduce grief and his strength will increase grief. From practical experience, we find Bala Bhadra's suggestion being meaningful.

So far we have seen that the seven planets indicate soul and other invisible aspects of human life.

We usefully find in certain Tamil works that Rahu is Gnana Karaka (significator of wisdom) while Ketu is Moksha Karaka (significator of final emancipation).

The author suggests that the results arising out of the strength or weakness of a planet will manifest in its dasa periods.

The author may be correct to quite limited an extent. Seen from a practical angle, this instruction cannot be restricted to a certain dasa period only. These may be general manifestations. For example if Saturn is weak in a horoscope, one need not wait for the advent of Saturn's dasa to incur grief. Passion is not restricted to the dasa of Venus alone. Mercury's dasa is not the only one to reflect speech.

Thus we have to use our common sense and apply the concept behind these profitably.

राजादि ग्रहाणामाह स एव—

राजा रविः शशधरश्च बुधः कुमारः

सेनापतिः क्षितिसुतः सचिवौ सितेज्यौ ।

प्रेष्यस्तयोस्तरणिजः सबला नराणां

कुर्वन्ति जन्मसमये निजमेव रूपम् ॥ ११० ॥

110. Planetary Hierarchy: Based on Kalyana Varma, the status of the various planets is narrated. The Sun is the king. So

also is the Moon. Mercury is heir-apparent. Army chief is Mars. Venus and Jupiter are ministers. Saturn is servant. The use hereof is, the strongest of the planets at birth will give the person a position equal to the one enjoyed by it in the planetary hierarchy.

Notes: Planets give status to a person according to their dispositions at birth. If the luminaries (the Sun and the Moon) enjoy strength, one will enjoy such superior position as due to a king. Mercury is second best in granting a position. Similarly, Saturn keeps one at a low position.

These are however quite basic concepts. A strong and favourable Saturn can also give superior positions in fields ruled by it viz. democracy, labour unions, steel and coal.

अत्राङ्को राजा चन्द्रो राज्ञी गुरुर्मन्त्री शुक्रो मन्त्रिणः पत्नी ज्ञेयः ।

Bala Bhadra States: Here it should be understood that the Sun is the king while the Moon is queen. So also Jupiter is the minister and Venus is minister's wife.

उक्तञ्च सूर्यजातके—

अहं राजा शशी राज्ञी नेता भूमिसुतः खगः ।

सौम्यः कुमारो मन्त्री च गुरुस्तद्वल्लभा भृगुः ॥ १११ ॥

प्रेष्यस्तथैव संप्रोक्तः सर्वदा तनुजो मम ॥

111 - 111½. **From Surya Jataka:** The Sun God states, "I am the king, while the Moon is the queen. Mars is the leader. Mercury is the prince. Jupiter is the minister while his (i. e. minister's) beloved is Venus. And my son, Saturn, is the servant."

Notes: Each of the seven planets is allotted a certain status in the planetary cabinet as shown in speculum 23.

एषां प्रयोजनं जन्मनि प्रश्नलग्ने वा यो ग्रहः सबलः सराजत्वादिकं करोति । निर्बलो राजत्वादिनाशकरः । यद्वा जन्मनि प्रश्नकाले वा बलवानुपचपस्थो यो ग्रहः स्यात् तदा तदुक्तो राजादिकस्तस्य साधकः स्यादन्यथा हानिकरः ।

Bala Bhadra Comments: The use of these are as under. Whether in respect of a nativity or in a query, royalty or otherwise is granted by a strong (i.e. according to the most prevailing) planet. A weak planet will destroy the indication assigned to it in the hierarchy. A strong planet in 3rd, 6th, 10th or 11th house will allow materialization of effects through its significance, i.e. through a king, minister etc. In case of its weakness, harm will be produced (in such pursuits).

वर्णानाह वराहः—

रक्तः श्यामो भास्करो गौर इन्दुर्नित्यश्चाङ्गो रक्तगौरश्च वक्रः ।

दूर्वाश्यामो ज्ञो गुरुर्गौरमात्रः श्यामः शुक्रो भास्करिः कृष्णदेहः ॥११२॥

112. Planetary Colours: The Sun's hue has a mix of red with black. White is the colour of the Moon. Mars is not quite tall. He is pale red in complexion. Grass-green is Mercury's colour. Jupiter is yellowish in complexion with a mix of white. Venus is swarthy in complexion while Saturn is black. So says Varaha Mihira.

Notes: Speculum 24 reflects the colours of the seven planets.

Although Bala Bhadra at one stage states that these are the colours ruled by these planets, and are not their complexions, the view of a host of exponents is that these are the "physical complexions" of these planets and are naturally ruled by them.

प्रयोजनन्तु—

बलिनः सदृशी मूर्तिरित्यादिना वर्णज्ञानम् । तथा प्रश्नकाले —

चौरादेर्वर्णज्ञानमपीति ।

Use of Planetary Colours: Bala Bhadra adds, one's physique will possess the complexion akin to that of the strongest planet at birth. In horary evaluation, a thief's bodily complexion can be identified (with the help of this information).

अथ ग्रहाणां वर्णस्वामित्वं दिगीशत्वञ्च होरामकरन्दे—

ताम्रः श्वेतः शोणनीलातिपीतश्चित्रः कृष्णश्चेति सूर्यादिवर्णाः ।

प्राच्यादीशाः सूर्यशुक्रारद्वैत्याः —

मन्दश्चन्द्रः सौम्यजीवौ क्रमेण ॥ ११३ ॥

113. Planetary Rulership of Colours & Directions:

Based on *Hora Makaranda*, copper-red, white, ultra red, blue, ultra yellow, variegated and black are the colours ruled by the planets from the Sun onwards. East and other directions are ruled in order by the Sun, Venus, Rahu, Saturn, the Moon, Mercury and Jupiter.

Notes: There are eight directions in all. The text refers to these as "east and others". *Speculum* 25 clarifies these details.

सूर्यादि वर्णाः सूर्यादि स्वामिणा वर्णा इत्यर्थः। अन्यथा 'रक्तः

श्यामः' इत्यादिना पौनरुक्त्या (किः स्यात्)। तथा च ताम्रगुणविशिष्ट —

द्रव्यस्यसूर्यः स्वामी । श्वेतरूपविशिष्टस्य चन्द्र इत्याद्यग्रे वक्ष्यति ।

Bala Bhadra suggests: By the words "*Suryaadi Varnaah*" in the previous verse, the rulerships of planets over colours are implied. It does not mean that the planetary complexions are those. If copper is accepted as the colour of the Sun, and white for the Moon, the words "*Raktah Syaamah*" etc will cause a blemish of repetition. Hence it should be understood that these colours are ruled by respective planets.

एतत्स्पष्टमुक्तं सूर्यजातके—

ताम्रः शुभ्राणि रक्तानां तथा हरितपीतयोः ।

विचित्रासितयोः सूत मन्मुखाः स्वामिनः स्मृताः ॥ ११४ ॥

114. As Per Surya Jataka: Articles with the undermentioned colours are ruled by the planets from the Sun to Saturn in order: copper-coloured, white, red, green, yellowish, variegated and black.

प्रयोजनन्तु जन्मयात्रा प्रश्नादौ बलिष्ठग्रहवर्णद्रव्यलाभः । अन्यथाहानिकराः ।
 ग्रहदौष्ट्ये तत्तद्वर्णपुष्पैर्दिक् स्वामिपूजा कार्या । इति ।
 दिक्स्वामिप्रयोजनन्तु केन्द्रस्थे गृहे सूतिकागृहद्वारज्ञानम् ।
 हतनष्टादिषुचोरादेर्गमनीय दिग्ज्ञानम् ।

Bala Bhadra clarifies: This information can be used in knowing of the articles to be gained through the strongest of the planets in case of a nativity or journey or question. Losses will occur through such articles as indicated by planets that are not endowed with strength. To please such evil planets, worship of them with flowers due to their colours be resorted to; the worship should be of the planet ruling the direction indicative of upsets.

Regarding further use of directions ruled by planets, the one in strength in an angle denotes the direction of entry of delivery chambers. Lost money and stolen articles can also be located in the direction of an indicative planet.

प्रयोजनं साराक्त्याम्—

पावकजलगृहकेशवशक्रशचीवेधसः पतयः ।

सूर्यादिग्रहदेवस्तन्मन्त्रैः समभिपूज्य तामाशाम् ।

कनकगजवाहनादीन् प्राप्नोति नृपोऽरितो शीघ्रम् ॥ ११५ ॥

115. Other Uses of Directions: Additional uses of planetary directions as propounded by *Saravali* are now mentioned. Tutelary deities for the Sun to Saturn are Agni, Water, Kartikeya, Vishnu, Indra, Sachi Devi and Brahma. One desirous of undertaking a journey should worship the concerned deity with the relevant Mantra (sacred spells) and proceed in the concerned direction so that enemy's defeat is imminent. Further such an aspirant will gain gold, gems and elephants.

Notes: The clues can be used to undertake journeys in a relevant direction where success is an issue. The gains indicated should be understood as wealth.

For the various planets, tutelary deities are shown in *speculum* No. 26 along with meanings thereof.

यवनेश्वरोऽपि—

देवा ग्रहाणां जलवह्निविष्णुप्रजापतिस्कन्दमहेन्द्रदेव्यः ।

चन्द्रार्कचान्द्रार्कजभौमजीवशुक्राश्च यज्ञेषु यजेत शश्वत् ॥११६॥

तथा चोरनामानयने बलवद्ग्रहोक्तदेवतापर्यायनाम वक्तव्यः ।

116. Yavanesvara on Deities: Yavanesvara also attributes Water God to the Moon, Fire God to the Sun, Vishnu to Mercury, Brahma to Saturn, Kartikeya to Mars, Indra to Jupiter and Sachi Devi to Venus. Offers during Vedic Fire Sacrifices are always done in the names of these deities. In case of a question related to a theft, the name of the thief will correspond to a synonym of the deity concerned as pointed out by the strongest planet.

अथ ग्रहाणां क्रूरसौम्यविभागो होरामकरन्दे—

क्रूरग्रहाः कुजदिवाकर-सूर्यसूनुक्षीणेन्दवः

शशिसुतः सहितस्तु तैः स्यात् ।

पूर्णेन्दु-जीव-भृगुजाः शुभसंज्ञिताः स्युस्तैः

संयुतस्तुहिनरश्मिसुतोऽपि सौम्यः ॥ ११७ ॥

अत्र बुधो रवि-भौम-शनिभिर्युतः पापत्वमेति न तु क्षीणेन्दुसंयुतोऽपि ।

117. Qualities of Planets: Based on *Hora Makaranda*, malefic planets are Mars, the Sun, Saturn and the weak Moon. Mercury in the company of these planets will also be a malefic. Full Moon, Jupiter and Venus are benefics. If Mercury joins a benefic planet, he will be a benefic. Mercury is a malefic only when he is with one of the Sun, Mars and Saturn, but not when with the weak Moon.

Notes: The work quoted here does not however specifically bring Mercury in the category of independent benefics. It must be understood, Mercury if alone is also a benefic. However his joining a weak Moon does not turn him into a malefic. Kalyana Varma clearly states this as under.

यदाह कल्याण वर्मा—

गुरुबुधशुक्राः सौम्याः शौ (सौ) रिकुजार्का निसर्गतः पापाः ।

शशिजोऽशुभसंयुक्तः क्षीणश्च निशाकरः पापः ॥ ११८ ॥

118. As per Kalyana Varma: Jupiter, Mercury and Venus are benefica. Saturn, Mars and the Sun are natural malefics. The weak Moon and Mercury in the company of a malefic are malefics.

आयुर्दायविधौ कृष्णत्रयोदश्या शुक्लद्वितीयापर्यन्तं क्षीणत्वं क्रूरलग्न-
गतेन भवति । अत एव यवनेश्वरेण क्षीणचन्द्रस्य पापत्वेनोक्तम् ।

Bala Bhadra Clarifies: In case of calculations related to life-span, the Moon in the ascendant is treated to be weak from the 13th day of dark fortnight through the 2nd day of bright fortnight (i.e. for a period of 5 days). Hence Yavanesvara treats the weak Moon as a malefic.

Notes: According to *Brihat Parasara Hora Sastra*, ch. 43, sloka 11, the Moon though weak is never a malefic for purpose of life-span calculations - नाऽत्र क्षीणस्य चन्द्रस्य पापत्वमुक्तम् — This is more authoritative a statement than that of Yavanas quoted by Bala Bhadra.

तदुक्तम्—

मासे तु शुक्लप्रतिपत्प्रवृत्तः पूर्णः शशी मध्यबलो दशाहे ।

श्रेष्ठो द्वितीयेऽल्पबलस्तृतीये सौम्यैश्च दृष्टो बलवान्सदैव ॥ ११९ ॥

क्रूरग्रहोऽर्कः कुजसूर्यजौ च पापौ शुभाः शुक्रशशाङ्कजीवाः ।

सौम्यस्तु सौम्योऽव्यतिमिश्रितोऽन्यैर्वर्गैः स्वतुल्यप्रतिमत्वमेति ॥ १२० ॥

119 - 120. (a) 3 Classifications of the Moon: For Yavanacharya says, the Moon enjoys moderate strength (known as *Madhya Chandra*) from the 1st day of bright lunar half through the 10th day of the bright half. From the 11th day of bright half through the 5th day of dark lunar half, the Moon is Full (i.e. strong and is known as *Poorna Chandra*), and from the 6th day of dark lunar half through Amavasya (New Moon day and

is known *Ksheena Chandra*), it is of feeble strength.

(b) **Exception:** When aspected by a benefic, the Moon is invariably strong.

(c) Malefic planets are the Sun, Mars, and Saturn. Benefic planets are Venus, Mercury and Jupiter. With a benefic, Mercury remains a benefic and in the company of a malefic (except with weak Moon as already pointed out), he turns malefic.

राहुकेत्वोः पापत्वमुक्तं वसिष्ठेन—

सूर्यभौमशनिराहुकेतवः क्रूरसंज्ञस्वचराः क्षयचन्द्रः ।

पूर्णचन्द्रगुरुशुक्रचन्द्रजाः सर्वकर्मसु हि सौम्यस्वचराः ॥ १२१ ॥

121. Sage Vasishta on Nodes: In respect of all undertakings, malefic planets are the Sun, Mars, Saturn, Rahu, Ketu and the weak Moon. Full Moon, Jupiter, Venus and Mercury are benefic planets.

ग्रहाणां विप्रादिवर्णाधीशत्वं सूक्ष्मजातके—

जीवसितौ विप्राणां क्षत्रस्यारोष्णगू विशां चन्द्रः ।

शूद्राधिपः शशिसुतः शनैश्चरः सङ्करजातीनाम् ॥ १२२ ॥

प्रयोजन्तु हतनष्टादिषु ग्रहबला (त्) च्चौरादीनां जातिज्ञानम् ।

तदुक्तञ्च—वयोजातिश्च लग्नादिति ।

122. Planetary Rulerships of Castes: *Sookshma Jataka* lays down the following planetary rulerships over castes. Jupiter and Venus over Brahmins, Mars and the Sun over Kshatriyas (men of royalty), the Moon over Vaisyas (men of trading community), Mercury over Soodras and Saturn over men of lowest order. These can be used in tracing lost articles and solving thefts according to the strongest of the planets. In case of a query, the age and caste of the lord of the ascendant will lead to the knowledge of the thief.

Notes: The castes based on ancient divisions denoted by the planets are given above. The age groups of the planets have been described elsewhere as under:

The Moon	equal to a breast-fed child.
Mars	a child above 4 years.
Mercury	below 12.
Venus	from 12 to 32.
Jupiter	from 32 to 50.
The Sun	from 50 to 70.
Saturn	above 70.

These are for horary astrology in order to understand the possible age of a thief. There is a different version of planetary ages for natal horoscopy given in the ensuing pages.

एषामपघातेन वर्णोपघातो वाच्यः । यदाह सत्यः—

गुरुशुक्रौ रविमौ चन्द्रः सौम्यः शनैश्चरेति ।

विप्रक्षत्रियविट्शूद्र (द्राः) सङ्घराणां प्रभुत्वकराः ॥ १२३ ॥

अजये जयेऽपि (ऽय) तु (यु) द्यवप्रीतौ वित्ताशने लाभे ।

{तेभ्यस्तेभ्यः कुर्युर्गुणांश्च दोषांश्च पक्षास्तान्} ॥ १२४ ॥

123 - 124. As Satyacharya says, one will receive harm from men of such a caste as indicated by a weak planet. Jupiter and Venus rule Brahmins, the Sun and Mars royalty, the Moon traders, Mercury the Soodras and Saturn those of lowest caste. One will gain from men of relevant caste and be the leader of such men as indicated by the strong planet. Quarrels and losses will emanate from such men belonging to the castes indicated by weak planets.

अथ ब्रह्मणां वेदेशत्वमुक्तं साराक्त्या —

ऋग्वेदाधिपतिर्जीवो यजुर्वेदाधिपः सितः ।

सामवेदाधिपो कक्रः शशिजोऽथर्ववेदपः ॥ १२५ ॥

प्रयोजनन्तु शास्त्रेशबले उपनयनादि प्राशस्त्यमिति ।

125. Rulership of the Vedas: As told in *Saravali*, planets have lordship over the Vedas, as under. Jupiter rules the Rig Veda. Venus rules the Yajur Veda. Mars rules the Saama Veda while the Atharva Veda is ruled by Mercury. Knowledge of the lords of the Vedas will be useful in performing Sacred Thread

Ceremony etc.

Notes: For relative functions, the planet ruling the relevant Veda should be strong at the time of the event. In Hindu circles, various sects of people follow the injunctions of different Vedas adopted by their families. Such a planet's week day and ascendant should also be deemed propitious.

(अथ) ग्रहाणां पुंस्त्रीनपुंसकविभागः पञ्चतत्त्वविभागश्च बृहज्जातके—

बुधसूर्यसुतौ नपुंसकारूयौ शशिशुक्रौ युक्ती नराश्च शेषाः ।

रिखिभूखपयोमरुद्गणानामधिपा भूमिसुतादयः क्रमेण ॥ १२६ ॥

जन्मचिन्तायां हृत्, नष्टादिषु बलवतः स्वपक्षमेव कुर्वन्तीति प्रयोजनम् ।

126. Sex & Primordial Elements: According to *Brihat Jataka*, Mercury and Saturn are hermaphrodites. The Moon and Venus are female planets, and the rest are male planets. The five primordial elements, viz. Fire (Tejas), Earth (Prithvi), Ether (Akasa), Water (Jala or "अप्" pronounced as "up") and Wind (Vayu) are ruled by the five planets from Mars (through Saturn). Knowing of sex of the planets will be of help in understanding the sex of thief.

पञ्चभूतप्रयोजनं तत्रैव—

छायां महाभूतकृतां च सर्वे निवृत्त्यन्ति स्वदशमवान्य ।

क्वम्बग्निवाय्वम्बरजान्गुणांश्च —

नासास्यदृक्त्वक्श्रवणानुमेयान् ॥ १२७ ॥

127. Use of Primordial Elements: Planets will, in their dasas, reflect such characteristics in the native due to the elements ruled by them, viz. earth, water, fire, air and ether as could be recognized through the nose (smell), mouth (taste), eyes (sight), skin (touch), ears (sound).

Notes: Speculum No. 27 shows the details of five primordial elements, planetary rulerships and their governances in human body.

The Sun and the Moon do not get any exclusive rulership of these elements. The Sun himself is fire and the Moon is water.

They are co-rulers of the concerned elements.

The five elements have also further use in matters relating to physical growth of a person, just as the three humours (phlegm, bile and wind) are connected with his health.

The physique called as "Bhautika Sarira" is made up of the five elements, thus: Earthy Tatva is predominant in skin, bones, nerves, hair and flesh. Saliva, urine, semen, marrow and blood constitute watery tatva. Hunger, laziness, thirst, somnolence and brilliance are covered by fire (or Agni Tatva). Running, stretching, contracting, thwarting, breathing, hatred, love, fear and delusion are the qualities of wind (Vayu Tatva). Sound, cavity, gravity, and hearing are the qualities of Akasa Tatva or ether.

In chapter 5 infra, some more information on these Tatvas may be found.

ग्रहाणां सत्त्वादिगुणं सप्रयोजनमाह गुणाकरः—

सत्त्वं सशीज्योष्णकराः सितज्ञौ रजस्तमक्ष्मातनयार्कपुत्रौ ।

यस्याभ्रवद्व्यंशगतो दिनेशस्तत्तुल्यसत्त्वादिगुणो नरः स्यात् ॥ १२८ ॥

128. Natural Qualities & Their Use: Gunakara (author of *Hora Makaranda*) specifies the three natural qualities under various planetary lordships, thus. The Moon, Jupiter and the Sun are Satvic (reflecting goodness) in nature. Venus and Mercury are Rajasik (reflecting passion) while the duo Mars and Saturn are Tamasik (reflecting darkness as a mental attribute). Note in whose Trimsamsa the Sun is at birth. The subject's quality will correspond to the nature of that planet, i.e. the Sun's Trimsamsa dispositor.

Notes: All existing beings reflect any of the three qualities mentioned above.

Satva gives goodness in abundance. It makes a person kind-hearted towards all beings, firm or steady in attitude, courageous, straightforward and devoted to Brahamins and Gods.

Rajasa (passion or intense activity) gives great interest in literature and poetry, fine arts, sacrifices and women, and makes one very heroic.

Tamasa gives darkness and makes one foolish, lazy, hot-tempered and addicted to sleeping.

For more details, see the notes in my English translation of *Sambhu Hora Prakasa*, ch. 2, verses 8 and 9.

वरहोऽपि—

सत्त्वं रजस्तमो वा त्रिंशंशे यस्य भास्करस्तादृक् । इति ॥

Bala Bhadra observes: The person will reflect the quality of Satva, Rajas or Tamas according to the planet in whose Trimsamsa the Sun is placed at birth, so says Varaha Mihira.

अत्र पूर्वोक्तपञ्चभूतलक्षणं सत्त्वादिगुणलक्षणञ्च वक्ष्यमाणपञ्चमहा-
पुरुषराजयोगविचारे विस्तारेण (रं) लिख्यते । तत्रत एवावधार्यम् ।

नन्वर्कस्येन्दोश्च त्रिंशंशकाभावादनयोः सत्त्वादिगुणनिरूपणं व्यर्थं स्यादिति
चेत् । यतो बलवद्ग्रहवशादपि प्रकृतिर्भवति ।

Bala Bhadra Comments: A narration of the qualities of five primordial compounds stated earlier, and of the three natural ingredients just stated, is being made elaborately in the ensuing portion in the context of Pancha Maha Purusha Yogas (combinations for five different grades of great men) and Raja Yogas (combinations for royalty). These two should be understood from that portion. Here a doubt may arise. When the Sun and the Moon do not have rulership on Trimsamsa division, evaluation of Satva and others through them may turn a futile exercise. But that is not the case. For these qualities are reflected by the strongest of the planets; and not from Trimsamsa alone.

तदुक्तं देवकीर्तिना—

बलवद्भिर्गुणो भवेज्जातः अत्र त्रिंशंशकतो गुणविचारो मुख्यः ।

यदाह श्रीसूर्यः—

यस्य त्रिंशंशगश्चाहं तद्गुणो जातको भवत् ।

सत्त्वादिप्रकृतिरन्तरात्मनो भक्तीत्युक्तं शुक्लजातके —

सत्वादिप्रकृतिं स्वीयां प्रयच्छन्त्यन्तरात्मन इति ।

(a) *As per Deva Kirti*: Bala Bhadra now quotes the exponent named Deva Kirti. The strongest planet will impart its respective ingredient upon the person. This evaluation through Trimsamsa is of prime importance.

(b) *On Sun God's Authority*: The Sun God states, "in whose-ever Trimsamsa I am placed, the person will acquire such planet's qualities".

(c) *As per Suka Jataka*: The work *Suka Jataka* declares that these natural ingredients are born in a person from his soul and the relevant planet will impart its quality upon him.

अथ ग्रहस्वरूपम् । तत्र ब्राह्मणः—

(सू०) मधुपिङ्गलदृक्चतुरस्रतनुः पित्तप्रकृतिः सविताल्पकचः ।

(च०) तनुवृत्ततनुर्बहुवातकफः प्राज्ञश्चेन्दुर्मुदुवाक् शुभदृक् ॥ १२९ ॥

मधुपिङ्गलदृष्टिश्चतुरस्रतनुः प्रसारितभुजद्वयोच्छ्रायसमः । तनुवृत्ततनुः

कृशवर्तुलाङ्गः ।

(भौ०) क्रूरदृक्कुरुणमूर्तिरुदारः पैत्तिकः सुचपलः कृशमध्यः

(बु०) श्लिष्टवाक् सततहास्यरुचिर्ज्ञः—

पित्तमारुतकफप्रकृतिश्च ॥ १३० ॥

क्रूरदृग् भौमः कुशमध्यस्तनूदरः श्लिष्टवाग् गदगदभाषी ।

(गु०) बृहत्तनुः पिङ्गलमूर्धजक्षणे बृहस्पतिः श्रेष्ठमतिः कफात्मजः ।

(शु०) भुगुः सुखी कान्तवपुः सुलोचनः—

कफानिलात्मा सितवक्रमूर्धजः ॥ १३१ ॥

(श०) मन्दोऽलसः कपिलदृक्कुशदीर्घगात्रः

स्थूलद्विजः परुषरोमकचोऽनिलात्मा ।

स्नाय्वस्थसुक्त्वगथ शुक्रवसासमज्ञा

मन्दार्कचन्द्रबुधशुक्रसुरेज्यभौमाः ॥ १३२ ॥

स्थूला महान्तो द्विजा दन्ता यस्य स स्थूलद्विजः ।

मङ्गा अस्थ्यन्तरगतो धातुविशेषः ।

प्रयोजन्तु जन्मकाले यो ग्रहो बलवांस्तत्प्रकृतिकस्तद्धातुसारश्च
तात्कालजातो भवति । यद्वा हतनष्टप्रश्ने एवंविधरूपाश्चौरादयः व्याधितप्रश्ने
च लग्नस्वामिलग्नवांस्वामिवशेन तद्दोषोद्भवा पीडा च वक्तव्येति ।

129 - 32. Appearances of Planets & Bodily Elements:

Now described are the appearances of the planets, as per Varaha Mihira.

(a) The Sun has honey-coloured eyes and a symmetric body. He is of bilious composition and has limited hair on his head.

(b) The Moon has a thin and round physique which has an excess of the two temperaments - wind and phlegm. She is learned, soft in speech and has beautiful eyes.

(c) Mars has cruel (fierce) eyes, is youthful and liberal. He is of bilious composition, quite fickle-minded and has a thin waist.

(d) Mercury stammers in speech and is ever fond of jokes. He is of bilious, windy and phlegmatic composition.

(e) Jupiter is big-bodied and has tawny hair and eyes. He has a high degree of intelligence and is phlegmatic in disposition.

(f) Venus is quite at ease and has a splendorous physique. His eyes are beautiful. He is of phlegmatic and windy composition. He has dark and curly hair.

(g) Saturn is indolent and has brown eyes. He is tall in stature and is emaciated. His teeth are large. His hair and skin are stiff. He is of windy composition.

(h) Bodily Elements: Saturn, the Sun, the Moon, Mercury, Venus, Jupiter and Mars in order rule the seven elements of the body, viz. muscles, bone, blood, skin, semen, fat and marrow.

(i) The subject will attain the form of the planet which is the strongest in the nativity.

(j) So also of the bodily element. (Example: If the Sun is powerful, the native will have strong bones; with Saturn's strength, he will have a muscular physique, so on and so forth.)

(k) In a query related to lost articles, the thief is describable on the lines of the appearance of the strongest planet.

(l) In a query relating to illness, the cause will be due to the temperament (i.e. bile, phlegm or wind) of the lord of the Navamsa ascendant in the Prasna horoscope.

अथ ग्रहाणामवस्थावर्षाणि शुक्रजातके—

बालवयस्को भौमः कुमारवेषो बुधो गुरोर्विशत् ।

शुक्रः षोडशवर्षो रविश्च पञ्चाशदब्दश्च ॥ १३३ ॥

चन्द्रः सप्ततिवर्षः शतवर्षं शनिराहुकेतोः स्यात् ।

येषां प्रसूतिसमये सदसत्फलदायकः खेटः ॥ १३४ ॥

बल सहितः स्वावस्थाकालस्वरूपं विशेषतः कुर्यात् ।

133-34. Planetary Ages: According to *Suka Jataka*, Mars is an infant while Mercury is a youth. Jupiter is in excess of 30. Venus is sixteen year old. The Sun is 50 while the Moon is 70. Saturn Rahu and Ketu are 100 years in age. The concerned phase of life of a person will obtain good or bad results as according to the strength of concerned planets.

Notes: The strength or weakness of a planet will bring auspicious or inauspicious effects in its age bracket. For example, if Mars is strong in a nativity, childhood will be comfortable. Otherwise childhood will be marked by difficulties. A strong Jupiter gives happiness around 30. The Sun's weakness will be troublesome around the age of 50. Such deductions will have to be suitably made.

अथ ग्रहाणां वस्त्रज्ञानं धातुज्ञानञ्च जातकरत्नमालायाम्—

स्थूलं नूतनमेव वह्निकहतं वस्त्रं जलैराहतं,

मध्यस्थं दुग्धमेव जीर्णकमिदं रव्यादितश्चिन्तयेत् ।

ताम्रं स्यान्मणिहेममिश्रितमतो रौप्यं तु मुक्ताऽयसी ।

प्रश्ने जन्मनि वा बलाधिकतरात्लाभादिकं चिन्तयेत् ॥ १३५ ॥

135. Robes & Primary Elements: *Jataka Ratna Mala* lays down the following. Thick, new, burnt, wet, neither old nor new, strong and ragged robes belong to the Sun and others in order.

Copper, precious stone, gold, lead, silver, pearl and steel are the seven elements ruled respectively by the Sun and others.

Notes: Speculum No. 28 clarifies the above allotments to the planets from the Sun to Saturn.

अत्र स्वगृहे स्थितगुरोः सुवर्णमपि वेदितव्यम् । एतदुक्तं बादरायणेन—

अर्कस्य ताम्रं मणयो हिमांशोभौमस्य हेमेन्दुसुतस्ययु (शु) क्तिः ।

जीवस्य रौप्यं स्वगृहे स्थितस्य तस्यैव हेमोशनसश्च मुक्ता ॥ १३६ ॥

तीक्ष्णांशुदेहप्रभवस्य सीसं कृष्णायसं वा प्रवदन्ति तज्ज्ञाः ॥

प्रयोजनं सूतिकागृहे बलवद्ग्रहधातुसत्ता (मता) वाच्या । तच्छुभदशायां
तद्द्रव्यलाभः अथाशुभदशायां तद्द्रव्यहानिर्ज्ञेया ।

136. (a) According to sage Badarayana, if Jupiter is placed in his own sign, he indicates gold.

(b) Copper, precious stone, mixed metal, silver (gold in case of position in own sign), pearl and lead or black steel are for the Sun to Saturn in order.

(c) One will gain through the relevant elements in the dasa of a strong planet. There will be losses through such elements in the dasa of an adverse planet.

अथ ग्रहाणां रसस्थानानि साराक्त्याम्—

कटु-लवण-तिक्त-मिश्र-मधुराम्ल-कषायरसविशेषाणाम् ।

सुरगृहकाग्निविहारार्थशयनपांसूत्कराणाञ्च ॥ १३७ ॥

ख्यादयः स्वामिन इति शेषः । कं जलगृहं, पांसू त्करोऽवकरस्थानम् ।

प्रयोजनन्तु—

मासि तृतीये स्त्रीणां दौहदकं जायते तथावश्यम् ।

मासाधिपस्त्वभावैर्विलग्नयोगादिभिश्चान्यत् ॥ १३८ ॥

भोजनप्रश्ने च तद्ग्रहलग्ननवांशं वशात्तत्तद्रसान्वितभोजनं वक्तव्यम् ।

उत्तरार्धप्रयोजनन्तु बलवद्ग्रहवशात्प्रसवस्थानज्ञानं हतनष्टादौ तत्तत्स्थानज्ञानम् ।

137-138. Flavours & Abodes: (a) Pungent, saline, bitter, mixed, sweet, sour and astringent are the flavours denoted by the seven planets from the Sun onwards.

(b) Temple, watery place, fiery place, play-ground, treasury, bed room and a heap of dung are the places of the seven planets in order.

(c) From the 3rd month of pregnancy, the female shows an

inclination for different tastes and places. According to the strength of the respective planets-in transit at the relevant time, she should be taken care of. In a query related to meal consumed, the flavour of the meal is denoted by the lord of Navamsa ascendant.

The places described for various planets can also be used as under.

(d) The place of delivery will correspond to the strongest planet at birth.

(e) If the query relates to lost articles, the possible place of recovery will have to be known on these lines. i.e. planetary abodes just enlisted.

अथ ग्रहाणामयनादिस्वामित्वमृतुस्वामित्वं चोक्तं साराक्याम्—

अयनक्षणादिवस्तुर्कमासारूप्यतदर्धशरदां दिनेशाद्याः ।

शिशिराद्यानामीशाः शनि सितभौमेन्दुबुधजीवाः ॥ १३९ ॥

139. Durations & Seasons: (a) The Sun is lord of Ayana (six months) while the Moon is of a Muhurta (48 minutes). Mars rules a period of one day. One season (of 2 months) is ruled by Mercury. Jupiter is the lord of one month. A fortnight is attributed to Venus and a year to Saturn.

(b) The six seasons come under planetary rulerships thus: Sisira, Vasanta, Greeshma, Varsha, Sarad and Hemanta Ritus are respectively ruled by Saturn, Venus, Mars, the Moon, Mercury and Jupiter.

Notes: (a) Ayana is a period of six months. These are Uttarayana (Sun's northerly course) and Dakshinayana (Sun's southerly course).

The durations of time period as ruled by the seven planets will be useful in estimating the time of maturity of a relevant event. That is, if the Sun indicates maturity, the event will occur in about 6 months, so on and so forth. However the event to be predicted should be carefully chosen and proper yardsticks applied in respect of time-frame.

In case of the Moon, the word "Kshana" is rendered as 48 minutes, although the word has other meanings like a moment, four minutes, a certain day of the fortnight like Full Moon et

cetera.

(b) The meanings of the names of the Ritus (seasons) and their durations are indicated in speculum 29.

This information will help in lost horoscopy, particularly to locating natal Sun sign in which case Ayanamsa or precession of the equinox is inclusive.

अयनादि स्वामीप्रयोजनमाह मणित्थ—

लग्नांशकपतितुल्यः कालो लग्नोदितांशसमसंख्यः ।

वक्तव्यो रिपुविजये (षये) गर्भाधानेऽथ कार्यसंयोगे ॥ १४० ॥

अस्यार्थः ।

लग्ने यावन्तो नवांशा उदिता भवन्ति तावत्संख्यः कालोऽंशकः स्वामिवशेन वक्तव्यः । तद्यथा । यदि नवांशस्वामी रविर्भवति तदा तावदयनानन्तरं कार्यसिद्धिर्भवति । रवं चन्द्रे तावन्मुहूर्तानन्तरं, भौमे ताव दिनान्तर — मित्यादिज्ञेयम् । एवं प्रश्नलग्नात्प्रसवेऽपि कालो ज्ञेयः ।

केचित्तु प्रश्नलग्ने यस्य ग्रहस्य नवांशकोदयो भवति स च ग्रहस्तस्मा — नवांशकात् यावत्संख्ये नवांशे भवति तत्संख्यो नवांशस्वामिग्रहवशेनायनादिना वा कालो वक्तव्य इत्याहुः ।

ऋतुस्वामिप्रयोजनन्तु नष्टजातके ऋतुनिर्देशः स च लग्ने यो ग्रहोभवति तद्ग्रहेन कार्यः । यदि च लग्ने न कोऽपि ग्रहस्तदा द्रेष्काणस्वामिवशेन । यदि च लग्ने द्वाद्याः ग्रहाः भवन्ति तदा बलवद्ग्रहवशेन ।

तथा च मणित्थः— द्वाद्यार्धैर्लग्नोपेतैर्यो बलवांस्तद्ग्रहस्तु निर्देश इति ।

140. Use of Ayana etc. as per Sage Maniththa: Success over enemy, impregnation, or maturity of an event in case of a query can be indicated according to the lord of Navamsa ascendant or corresponding to the Navamsas past in the rising sign.

Our author, Bala Bhadra, explains this as under. The number of Ayanas, Muhurtas, days, fortnights, months or years will correspond to the lord of the Navamsa ascendant or the number of Navamsas past in the ascendant. If the Sun is the indicative planet, the period will be in terms of Ayanas. If it be the

Moon, the period will be in Muhurtas. Mars indicates so many number of days. This way a query chart regarding an event, or an expected child-delivery should be handled.

Some opine, this duration should be based on the Navamsas gained by the indicative planet in the sign in which it is placed.

The use of lords of Ritus (seasons) is to locate the Ritu of birth in case of a lost or unrecorded horoscope. A planet in the ascendant of a query relating to a lost horoscope, would also indicate the Ritu, i.e. birth would have been in its Ritu. If such an ascendant is unoccupied, the lord of the decanate of the said ascendant will indicate the Ritu of birth. If the ascendant at the time of the said query is occupied by two or more heavenly bodies, the strongest will prevail.

अथ दृष्टिः । (तत्र) वराहः—

दशमतृतीये नवपञ्चमे चतुर्थाष्टमे कलत्रे च ।

पश्यन्ति पादवृद्ध्या फलानि चैवं प्रयच्छन्ति ॥ १४१ ॥

अन्यच्च—

पूर्णं पश्यति रविजस्तृतीयदशमे त्रिकोणमपि जीवः ।

चतुरस्रं भूमिसुतः सितार्कबुधहिमकराः कलत्रञ्च ॥ १४२ ॥

अत्र चकारोऽनुक्तसमुच्चयार्थः । तेन कुजार्कीज्यानां समुच्चयात्सञ्चमे सर्व एव संपूर्णदृष्टय इत्यर्थः ।

141-42. Planetary Aspects: From the places they occupy, all planets lend a quarter aspect on the 3rd and 10th, half on the 9th and 5th, three-fourths on the 4th and 8th and full on the 7th, according to Varaha Mihira. The effects to be produced will be commensurate with the aspect concerned. Saturn has special aspect on the 3rd and 10th, Jupiter on the 5th and 9th, Mars on the 4th and 8th. The Sun, Venus, Mercury and the Moon aspect the 7th. The author clarifies, the expression "*Cha*" (vide sloka 43) includes under the aspect of 7th house the unstated planets, viz. Saturn, Jupiter and Mars. (That is, these three planets also aspect the 7th, apart from the specially mentioned ones.)

यवनेश्वरोऽपि—

जामित्रभे दृष्टिफलं समग्रं स्वपादहीनं चतुरस्रयोश्च ।

त्रिकोणयोर्दृष्टिफलार्धमाहुर्दुश्चिक्वसंज्ञे दशमे च पादम् ॥ १४३ ॥

फलं विशेषं प्रवदाम्यथातो भौमस्य पूर्णं चतुरस्रभे स्यात् ।

फलं च जीवस्य यथा त्रिकोणं पूर्णं शनेः स्यादशमे तृतीये ॥ १४४ ॥

स्वाक्रान्तभात्सप्तमभे समस्तं फलं दृगुत्थं निखिलग्रहाणाम् ।

143 - 144. Yavanacharya on Aspects: The effect of aspect of a planet on the 7th will be full, on the 4th and 8th a quarter, on the 9th and 5th half, and on the 10th and 3rd three-fourths. Special full aspects are for Jupiter on the 5th and 9th, for Mars on the 4th and 8th, and for Saturn on the 3rd and 10th. All (seven) planets aspect the 7th from the sign they occupy.

सूर्यजातके श्री सूर्योऽपि ।

तृतीयदशमे सौरिः जीवस्तद्वत् त्रिकोणगे ।

चतुरस्रं धरासूनुः कलत्रे निखिला ग्रहाः ॥ १४५ ॥

पूर्णं पश्यन्ति सर्वत्र प्रयच्छन्ति फलं तथा । इति ।

दुश्चिक्वदशगान् सौरिः त्रिकोणस्थान् बृहस्पतिः ।

चतुर्थाष्टमगान् भौगः शेषाः सप्तमसंस्थितान् ॥ १४६ ॥

भवान्ति वीक्षणो निष्पत्ताधिकफला ग्रहाः ॥ इति ॥

अत्र भौमशेषाः सप्तमसंस्थितानिति पातो लेखकदोषजो ज्ञेयः ।

अन्यथापूर्वोपन्यस्तमुनिवचनैर्विरुद्धता स्यात् ।

केवलं भ्रमादेव भौमादीनां सप्तमेपूर्णदुष्टं वदन्ति तच्चिन्त्यम् ।

145 - 146. (a) Lord Surya states in *Surya Jataka* - Saturn has special aspects on the 3rd and 10th, Jupiter on the 5th and 9th, and Mars on the 4th and 8th. All planets lend full aspect on the 7th.

(b) There is another authority which states as under. "Saturn aspects the 3rd and 10th, Jupiter the 5th and 9th, Mars the 4th and 8th, and the others aspect the 7th".

(c) The author clarifies (in regard to the other authority)

that the expressions "others aspect the 7th" does not include Mars, Saturn, and Jupiter which, if taken as it is, will go against sages' suggestion. Apparently this is an error of the copyist.

Notes: In these two slokas, the aspects of planets are the same as noted earlier, except for a copying error noted by Bala Bhadra.

अथ मित्राग्निविभागः । सत्याचार्यः —

सुहृदस्त्रिकोणभवनाद् ग्रहस्य सुतमे व्ययेऽथ धनभवने ।

स्वजने निधने धर्मे स्वोच्चे च भवन्ति न शेषाः ॥ १४७ ॥

147. Satyacharya on Friends & Enemies: From the Moola trikona sign of a planet, the owners of 2nd, 4th, 5th, 8th, 9th and 12th are its friends. So also the owner of the sign where a planet can be exalted. Others are not its friends.

Notes: These views are the same as given in my English translation of *Brihat Parasara Hora Sastra*, ch 3, sloka 55. However, the Moon has no enemies, as noted in the notes thereof.

For the nodes, see the following.

Rahu: The Sun, Moon and Mars are his enemies. Jupiter, Venus and Saturn are his friends. Mercury is his neutral.

Ketu: The Sun and the Moon are his enemies. Mars, Venus and Saturn are his friends. Mercury and Jupiter are his neutrals.

With this information, we can bring the nodes also under the purview of five-fold relationship.

सात्याचार्यः - ग्रहस्य रवास्त्रिकोणभवनाच्छुभे ज्ञेयं चरमभवने व्यये

द्वादशे, धनभवने द्वितीये, स्वजने चतुर्थभवने, निधनेऽष्टमभवने, धर्मे नवमे, स्वोच्चे भवने च सुहृदस्तद्भवनस्वामिनो मित्राणीत्यर्थः ।

शेषा अनुक्तराशिस्वामिनः शत्रवः । तत्र द्विराशिस्वामी मित्रं एकराशिस्वामी समः ।

सूर्यचन्द्रमसोस्तु एकराशिस्वामित्वेऽपि मित्रत्वमिति वेदितव्यम् ।

तद्यथा । सूर्यमूलत्रिकोणं सिंहस्तस्माद् द्वादशस्थानं कर्कस्तत्स्वामी चन्द्रः ।

स च एकराश्यधिपोऽपि स्वमित्रमेव । एवं सिंहस्तप्ज्चामाष्टमौ धनुर्मीनौ

तत्स्वामी गुरुः सोऽपि स्थानद्वयस्याधिपत्याद् रवेर्मित्रमेव । एवं सिंहाद्
द्वितीयभवनं कन्या तत्स्वामी बुधः एकराश्यधिपत्वाद् रवेः सम एव ।
एवमनुक्तस्थानस्वामिनौ शुक्रशनी शत्रु इति । एवं चन्द्रादीनामपि ।

Bala Bhadra gives the meaning of the verse as under. From the Moola Trikona sign of a planet, the owners of 12th, 2nd, 4th, 8th, 9th, 5th and exaltation sign are its friends. The lords of the signs that are not included hereof are the enemies of the planet in question. Among these, the owners of two of the said signs are its friends and owner of one sign is its equal. Since the Sun and the Moon each own a single sign, they should be treated as friendly planets instead of equals. It goes thus. The Sun's Moola Trikona is Leo. 12th from there is Cancer ruled by the Moon. Since the Moon is the lord of a single sign, she is a friend of the Sun (and not equal or neutral). Similarly the 5th and 8th from Leo are Sagittarius and Pisces, both ruled by Jupiter. Thus Jupiter is a friend of the Sun. The 2nd from Leo is Virgo ruled by Mercury. Since Mercury rules only one sign among the stated ones, he is an equal to the Sun. Venus and Saturn own the signs that are not stated above and hence are the enemies of the Sun. This way, it should be understood for the Moon and others.

Notes: Speculum No. 30 reflects details of planetary friendship, enmity and neutrality.

अन्यएव रीत्या ख्यादीनां मित्र-सम-शत्रून् सिद्धक्कृत्याह वराहः—

शत्रूमन्दसितौ समश्च शशिजो मित्राणि शेषा रवे-

स्तीक्ष्णांशुर्हिमरश्मिजश्च सुहृदौ शेषाः समाः शीतगोः ।

जीवेन्दूष्णकराः कुजस्य सुहृदो ज्योतिरः सितांकी समौ

मित्रे सूर्यसितौ बुधस्य हिमगुः शत्रुः समाश्चापरे ॥ १४८ ॥

सूरः सौम्यसितावरी रविमुतो मध्योऽपरे त्वन्यथा

सौम्यांकी सुहृदौ समौ कुजगुरु शुक्रस्य शेषावरी ।

शुक्रजौ सुहृदौ समः सुरगुरुः सौरस्य चान्येऽपरे

ये प्रोक्ताः स्वत्रिकोणभादिषु पुनस्तेऽमी मया कीर्तिताः ॥ १४९ ॥

148 - 149. Planetary Relationships - Varaha Mihira:

Now told are the ways of knowing friendly, neutral and inimical terms among planets, according to Varaha Mihira.

The Sun's enemies are Saturn and Venus. Mercury is his neutral (or equal). Rest (i.e. the Moon, Mars and Jupiter) are his friends.

The Moon's friends are the Sun and Mercury. The rest (i.e. Mars, Jupiter, Venus and Saturn) are her neutrals.

The friends of Mars are Jupiter, the Moon and the Sun. Mercury is his enemy while Venus and Saturn are his neutrals.

Mercury's friends are the Sun and Venus. The Moon is his enemy. Jupiter, Saturn and Mars are his neutrals.

Jupiter's enemies are Mercury and Venus. Saturn is his neutral. The Sun, the Moon and Mars are his friends.

Venus has friendship with Saturn and Mercury. Mars and Jupiter are neutral to him. The Sun and the Moon are his enemies.

Saturn is friendly with Venus and Mercury while he is neutral to Jupiter. His enemies are the Sun, the Moon and Mars.

What I have stated are the same as those held by Satyacharya based on the Moola Trikona sign of a planet, observes Varaha Mihira.

श्रीसूर्योऽपि—

शत्रू मन्दसितौ सौम्यः समो मित्राणि मेऽपरे ।

अहमिन्दुसुतो मित्रं शशिनोऽन्ये समाः खगाः ॥ १५० ॥

अहमिन्दुगुरु मित्रे ज्ञोऽरिः शुक्रयमौ समौ ।

भौमस्याथ विदो मित्रः शुक्रोऽहमरिरब्धिभूः ॥ १५१ ॥

अतोऽन्येऽपि गुरोः सौम्यसितौ शत्रु यमः समः ।

सुहृदोऽन्ये भृगोः सौम्ययमौ मित्रे समौ स्मृतौ ॥ १५२ ॥

गुर्वारावरयोऽन्ये स्युः मित्रे शुक्रबुधौ शनेः ।

गुरुः समो वैरिणोऽन्ये एवं मित्रादिकाः स्मृताः ॥ १५३ ॥ इति ।

150 - 153. As per the Sun God: In this context, the Sun God also states the same, thus:

"My enemies are Saturn and Venus. Mercury is my neutral (or equal). Rest (i.e. the Moon, Mars and Jupiter) are my friends.

"The Moon's friends are myself and Mercury. The rest (i.e. Mars, Jupiter, Venus and Saturn) are his neutrals.

"The friends of Mars are Jupiter, the Moon and myself. Mercury is his enemy while Venus and Saturn are his neutrals.

"Mercury's friends are myself and Venus. The Moon is his enemy. Jupiter, Saturn and Mars are his neutrals.

"Jupiter's enemies are Mercury and Venus. Saturn is his neutral. Myself, the Moon and Mars his friends:

"Venus has friendship with Saturn and Mercury. Mars and Jupiter are neutral to him. Myself and the Moon are his enemies.

"Saturn is friendly with Venus and Mercury while he is neutral to Jupiter. His enemies are me, the Moon and Mars."

Notes: The views quoted hereof are the same as that Varaha Mihira. So also those being given below, sourced to Vasishtha and Kasyapa. Except for different synonyms used in the composition of their verses, Satya, Varaha Mihira, Sun God, Vasishtha and Kasyapa say the same thing.

Bala Bhadra quotes so many sages at the risk of repetition in order to isolate Yavanesvara whose views are radically different from these exponents. This will be seen in the ensuing pages. Bala Bhadra firmly and rightly agrees with Satyacharya, Varaha Mihira and others.

वसिष्ठोऽपि—

रवेः समो ज्ञः सितसूर्यपुत्रावरी परेन्ये सुहृदोऽबराटाः ।

चन्द्रस्य नारी रविचन्द्रपुत्रौ मित्रे समाः—

शेषनभश्चराः स्युः ॥ १५४ ॥

समौ सिताकीं शशिञ्च शत्रुर्मित्राणि शेषाः पृथिवीसुतस्य ।

शत्रुः शशी सूर्यसितौ च मित्रे समाः परे स्युः शशिनन्दनस्य ॥ १५५ ॥

गुरोर्ज्ञशुक्रौ रिपुसंज्ञकौ तु शनिः समोऽन्ये सुहृदो भवन्ति ।

शुक्रस्य मित्रे बुधसूर्यपुत्रौ समौ कुजार्यावितरावरी तौ ॥ १५६ ॥

शनेः समो वाक्पतिरिन्दुसनुशुक्रौ च मित्रे रिपवः परेऽपि ।

ध्रुवं ग्रहाणां चतुराननेन शत्रुत्वमित्रत्वसमत्वमुक्तम् ॥ १५७ ॥

154 - 157. As per Vasishtha: Sage Vasishtha also holds identical views on planetary relationships as under.

The Sun's enemies are Saturn and Venus. Mercury is his neutral (or equal). Rest (i.e. the Moon, Mars and Jupiter) are his friends.

The Moon's friends are the Sun and Mercury. The rest (i.e. Mars, Jupiter, Venus and Saturn) are his neutrals.

The friends of Mars are Jupiter, the Moon and the Sun. Mercury is his enemy while Venus and Saturn are his neutrals.

Mercury's friends are the Sun and Venus. The Moon is his enemy. Jupiter, Saturn and Mars are his neutrals.

Jupiter's enemies are Mercury and Venus. Saturn is his neutral. The Sun, the Moon and Mars his friends.

Venus has friendship with Saturn and Mercury. Mars and Jupiter are neutral to him. The Sun and the Moon are his enemies.

Saturn is friendly with Venus and Mercury while he is neutral to Jupiter. His enemies are the Sun, the Moon and Mars.

These terms have firmly been stipulated by Lord Brahma, the four-faced God.

कश्यपोऽपि—

रवेः समो ज्ञो मित्राणि चन्द्रारेज्याः परावरी ।

इन्दोर्न शत्रवो मित्रे रविज्ञावितरे समाः ॥ १५८ ॥

समौ कुजस्य शुक्रार्की बुधोऽरिः सुहृदः परे ।

ज्ञस्य चन्द्रो रिपुर्मित्रे शुक्रार्कावितरे समाः ॥ १५९ ॥

गुरोः कुजेन्द्रिनाः मित्राण्यार्किर्मध्यो परावरी ।

भृगोः समावीज्यकुजौ मित्रे ज्ञार्की परे रिपू ॥ १६० ॥

शनेर्गुरुः समो मित्रे ज्ञशुक्रौ शत्रवः परे ।

नारदेनाप्येवमुक्तम् ।

158 - 160. As per Kasyapa: Sage Kasyapa again tells us

the same kind of planetary relationships, as under.

The Sun's enemies are Saturn and Venus. Mercury is his neutral (or equal). Rest (i.e. the Moon, Mars and Jupiter) are his friends.

The Moon's friends are the Sun and Mercury. The rest (i.e. Mars, Jupiter, Venus and Saturn) are his neutrals.

The friends of Mars are Jupiter, the Moon and the Sun. Mercury is his enemy while Venus and Saturn are his neutrals.

Mercury's friends are the Sun and Venus. The Moon is his enemy. Jupiter, Saturn and Mars are his neutrals.

Jupiter's enemies are Mercury and Venus. Saturn is his neutral. The Sun, the Moon and Mars his friends.

Venus has friendship with Saturn and Mercury. Mars and Jupiter are neutral to him. The Sun and the Moon are his enemies.

Saturn is friendly with Venus and Mercury while he is neutral to Jupiter. His enemies are the Sun, the Moon and Mars.

Sage Narada also holds identical views in this regard.

केचित्तु अन्यथा निसर्गमैत्रीमाहुः सा च यवनेश्वरोक्त —

रवेर्गुरुर्मित्रं मतोऽन्यथान्ये गुरोस्तु भौमं परिहृत्य सर्वे ।

चान्द्रेरनर्का भृगुनन्दनस्य रवीन्दुवज्रं सुहृदः प्रदिष्टाः ॥ १६१ ॥

भौमस्य शुक्रः शशिञ्च मित्रे इन्दोर्बुधं देवगुरुञ्च विन्धात् ।

सौरस्य मित्राण्य कुजेन्दुसूर्याः शेषानरीन् विद्धि श्रुतञ्च तद्वत् ॥ १६२ ॥

अत्र वसिष्ठ-कश्यप-नारदादिमुनीनां सत्यादिबहूनामाचार्याणामसम्मतेश्च
वराहादीनामनादर एव ।

161 - 162. Incompatible Views: The author says, some writers, that is, Yavanesvara stated a set of natural relationships of planets which are of a kind different from those given earlier.

For Yavanesvara has the following to say.

The Sun's friend is Jupiter. The rest are his enemies.

Jupiter has all others as his friends except Mars. Mars is his enemy.

Mercury has all others as his enemies except the Sun.

The Sun and the Moon are enemies of Venus while the rest

are friends of Venus.

The friends of Mars are Mercury and Venus. The rest are his foes.

The Moon's friends are Mercury and Jupiter. His enemies are other than these two.

Saturn's allies are Mercury, Jupiter and Venus. The others are his enemies.

These views are incompatible to those held by sages Vasishta, Kasyapa and Narada, and many preceptors like Satyacharya. These are in disregard to Varaha Mihira and others, so observes Bala Bhadra.

तात्कालिकमैत्रीमाह श्रीभगवान् सूर्यः—

दशायबन्धुसहजस्वान्त्यस्थास्ते परस्परम् ।

सुहृद्भवेदधिसुहृत्समो मित्रं परः समः ॥ १६३ ॥

तथा त्रिकोणषष्ठाष्टसप्तैकस्थानखेचराः ।

अन्योन्यं स्फुटां यान्ति तत्कालं वनितासुतः ॥ १६४ ॥

परोऽधिशत्रुर्भवति ग्रहः शत्रुर्भवेत्समः ।

मित्रग्रहश्च समतां तत्कालं याति सारथे ॥ १६५ ॥

163 - 165. Temporary Relationship: The Sun God states the temporary kind of relationships (as available at a given time) between planets as under.

From a given planet, another placed in the 10th, 11th, 4th, 3rd, 2nd or 12th becomes its temporary ally. A planet in the same sign, or in the 5th, 9th, 6th, 8th or 7th with reference to the planet under consideration becomes its foe.

Planets that are naturally and temporarily friendly become bosom friends. Enemies on both counts are dead enemies. When alliance obtains one way, and discord the other way, the planets concerned are neutral. Friendship on one count and equality on another cause friendship between two planets. When equality exists on one count and discord on the other, the two are inimical to each other.

Notes: The five-fold relationships or details of Panchadha

Sambandha" are shown in speculum No. 31 for an easy grasp. Ultimately in a horoscopic analysis, these should be used and one should not stop at natural terms.

यवनेनापि मुख्यतया पूर्वोक्तमैत्री उक्ता । तद्यथा—

मूलत्रिकोणाद्भनकर्मबन्धुपुत्रव्ययस्थानगता ग्रहेन्द्राः ।

तत्कालमेते सुहृदो भवन्ति स्वोच्चे —

च यो यस्य विकृष्टवीर्यः ॥ १६६ ॥

166. Yavanesvara has also stated planetary relationships with emphasis as detailed earlier, thus. From a planet's Moola Trikona sign, another placed in the 2nd, 10th, 4th, 5th and 12th, and in the exaltation sign of the planet under consideration is his friend.

कल्याणवर्मा च —

व्ययाम्बु धनखा येषुतृतीये मित्रमाश्रिताः ।

तत्कालरिपवः षष्ठसप्ताष्टकत्रिकोणगाः ॥ १६७ ॥

हितसमरिपुसंज्ञा ये निसर्गात्रिरुक्ता

अधिहितहितमध्यास्तेऽपि तत्कालमित्राः ।

रिपुसमसुहृदाख्या सूतिकाले ग्रहेन्द्रा

अधिरिपुः रिपुमध्या शत्रवश्चिन्तनीयाः ॥ १६८ ॥

167 - 168. As per Kalyana Varma: From a planet under consideration those that are placed in the 12th, 4th, 2nd, 10th, 11th and 3rd are its temporary friends. Those occupying the 6th, 8th, 7th, 1st and trines, i.e. 5th and 9th are its temporary enemies. Natural friendship combined with temporary friendship causes deep friendship. Natural equality with temporary alliance produces friendship. Natural enmity coincidental with temporary friendship gives equality. Two planets with natural enmity and temporary enmity are bitterly inimical. Natural equality with temporary friendship is productive of enmity. Natural friendship with temporary enmity causes equality. Thus five kinds of

relationship between planets should be enumerated and effects declared.

अथ ग्रहाणां षड्बलानि —

Now the six sources of strengths of a planet.

तत्र दिक्-स्थान-काल-चेष्टाबलान्याह कल्याणवर्मा—

दिक्स्थानकालचेष्टाकृतं बलं सर्वनिर्णयविधाने ।

वक्ष्ये चतुःप्रकारं ग्रहश्च रिक्तो भवेदबलः ॥ १६९ ॥

लग्ने जीवबुधौ दिवाकरकुजौ व्योम्नि ध्रुवे भास्करि-
बन्धाविन्दुसितौ निशाकृतिमिदं स्वोच्चे त्रिकोणे स्वमे

मित्रस्वांशकसंस्थितः शुभफलैर्दृष्टो बलीयान् ग्रहः

स्त्रीक्षेत्रे शशिभार्गवौ नरगृहे शेषा बले स्थानजे ॥ १७० ॥

जीवार्कास्फुजितोऽन्हि विच्च सततं मन्देन्दुभौमा निशि

होरामासदिनाधिपाश्च बलिनः सौम्याः सितेऽन्येऽसिते ।

सङ्ग्रामे जयिनो विलोमगतयः संपूर्णगावो ग्रहाः

सूर्येन्दू पुनरुत्तरेण बलिनौ सत्योक्तचेष्टाबले ॥ १७१ ॥

169 - 171. (a) In this context, Kalyana Varma is quoted on Dig Bala (directional strength), Sthaana Bala (positional strength), Kala Bala (temporal strength) and Cheshta Bala (motional strength). In deciding various issues, directional strength, positional strength, temporal strength and motional strength are the four sources of strength necessary to a planet which are narrated below. A planet devoid of these strengths is weak.

(b) Jupiter and Mercury in Ascendant, the Sun and Mars in the 10th, Saturn in the 7th, and Venus and the Moon in the 4th gain what is called directional strength.

(c) A planet in its exaltation sign, Moola Trikona sign, own sign, or in friendly or own Navamsa, in aspect to a benefic assumes strength.

(d) The Moon and Venus obtain positional strength in feminine signs while the other planets do so in masculine signs.

(e) Jupiter, the Sun and Venus are strong in day time. Mercury's strength remains in tact throughout, i.e. both in day and in night. Saturn, the Moon and Mars are strong during nights. The lord of ascendant's Hora, and the lords of the month and day of birth get strength. Benefics are strong in bright fortnight and malefics in dark fortnight. Strong are the following planets. One that conquers another in a war, one that is in retrograde motion and the one that has its rays in full (i.e. not combust). The Sun and the Moon are strong in their northerly course. This is Cheshta Bala as per Satyacharya.

Notes: (a) I have sufficiently dealt with calculations of such strengths in my various translations like *Brihat Parasara Hora Sastra*, *Saravali*, *Sambhu Hora Prakasa* etc. etc. with which the reader is already familiar. For more information, the reader may further consult late Dr. M. Vijaya Raghavulu's *Hindu Astrological Calculations*.

(b) This is called Digbala.

(c) This is called Sthaana Bala (or positional strength).

(d) Same as "c" above.

(e) The second line of sloka 171 reads erroneously as "*Hora-Masa-Dinadhipaascha*" which refers to lords of Hora, month and day only. It should actually read as "*Hora-Masa-Dinaabdapaascha*" to include the lord of the year also, These are part of Kala Bala or temporal strength.

जयलक्षणन्तु ग्रहयुद्धप्रकरणे निरूपितं वराहेण—

‘विपुलः स्निग्धो द्युतिमान्’ उत्तरदिक्स्थो जयी ज्ञेय, इति ।

ग्रहपराजयलक्षणं तत्रैव —

दक्षिणदिक्स्थः (थाः) परुषो (पुरुषा) वेपथुरप्राप्त सन्निवृत्तोऽङ्गुः ।

अधिरूढो विकृतो निष्प्रभो विवर्णश्च यः स जितः ॥ १७२ ॥ इति ।

अत्र विपुलादि लक्षणयुक्तो दक्षिणदिक्स्थो विजयी ज्ञेय इति विलोम-
गतयो वक्रिणः । संपूर्णगावः संपूर्णरश्मयः ।

172. Yuddha Bala: Bala Bhadra now deals with the conqueror in the words of Varaha Mihira from his chapter on Planetary War (in *Brihat Samhita*). A planet that is large

(*Vipula*), glossy (*Snigdha*), brilliant (*Dyutiman*) and is in the north is the winner. So says Varaha Mihira. In the same chapter, the defeated planet is described thus. One in the south (of the other), is rough, trembling, withdrawing from the other without contacting it, small, mounted, of ugly appearance, and bereft of radiance and colour. Here the winner should be understood by the expressions "*Vipulaadi Lakshana yukto*" (that is being large etc.) and "*Dakshina Dikstho*" (placed in the south of the other). "*Viloma Gathi*" means retrograde motion, and "*Sampoornagaavah*" means endowed with full rays. Thus observes the author.

Notes: The chapter referred to by the author is the 17th in *Brihat Samhita* of Varaha Mihira. This work has a marvellous English translation by Prof. M. Rama Krishna Bhatt and contains a variety of useful information.

For understanding the exact meanings of terms like "large" (*Vipula*), rough, trembling etc. we must have a proper grasp of relevant astronomical instructions which at least I do not have.

"*Sthigmo*" should read as "*Snigdho*" meaning "glossy".

उत्तरमयनं प्राप्ताः शशिशुक्रकुजार्कसुरमन्त्रिणो बलिनः ।

याम्ये रविशशिपुत्रौ द्वयेऽपि शशिजः स्ववर्गस्थः ॥ १७३ ॥

173. Ayana Bala: Venus, Mars, the Sun and Jupiter get Ayana Bala with northern declination. Saturn and the Moon obtain Ayana Bala with southern declination. Mercury is strong in this regard with either declination.

Notes: The original verse is erroneous in that the Moon is included among planets with northern declination and excluded from those with southern declination. But, the Sun appears in both the cases. The rendering is for rectified version.

Ayana Bala is called equinoctial strength which is assigned to a heavenly body by virtue of its position with a certain Kranti or declination. When the declination of the Sun, Mars, Jupiter and Venus is 23° N 27' they are in full strength. Similarly, the Moon and Saturn are in full power with 23° S 27'. In case of Mercury, he commences with a minimum of half Roopa at celestial equator - zero degree - and gradually increases his power

with either declination, getting full at 23° 27' North or South.

पुंस्त्री नपुंसकारूपाः क्षेत्रेष्वद्यन्तमध्यमं प्राप्ताः ।

सूर्याग्निर्गत्य सदा नवोदिता यवनराजमतम् ॥ १७४ ॥

प्राग्नाग्निभागेऽतिबली शशाङ्कः शुक्रो निशाद्वैश्वनिजो निशान्ते ।

प्रातर्बुधो मध्यदिने च सूर्यः सर्वत्र जीवोर्जसुतो दिनान्ते ॥ १७५ ॥

कृष्णारबुधगुरुसिताः शशिसूर्यावुत्तरोत्तरं बलिनः ।

स्वाभाविकबलमेतद्बलसाम्ये चिन्तयेन्मतिमान् ॥ १७६ ॥

174 - 176. (a) Drekkana Bala: Male planets get strength in the 1st decanate of any sign. Female and hermaphrodite planets get this strength in the 2nd and 3rd decanates respectively.

(b) Heliacally Risen Planets: According to Yavanas, planets that have emerged from the Sun are only strong.

(c) Tribhaga Bala: When the night duration is divided into three equal parts, the Moon, Venus and Mars get strength in the 1st, 2nd and 3rd parts in order. When the day duration is similarly divided, Mercury, the Sun and Saturn get this strength in the 1st, 2nd and 3rd parts respectively. Jupiter is ever (i. e. throughout the 24 hours) strong in this respect.

(d) Naisargika Bala: Saturn, Mars, Mercury, Jupiter, Venus, the Moon are (universally) stronger than the other in the ascending order.

The wise should consider these various sources of strength of planets.

उच्चराशौ क्लिमे (च) बलं नान्यैरिहेष्यते ।

कालस्यातिबहुत्वात्स्यात्तस्मात् कूरेऽतिवक्रिते ॥ १७७ ॥

177. Retrogression in Exaltation: Other preceptors state that a planet in retrogression in its exaltation sign is devoid of strength. Though it may be in exaltation due to entry in retrogression from the next sign, it loses its strength because of excessive schedule of traverse.

Notes: The first condition is clear. For example, Mars (R) in Capricorn loses its exaltation potency.

"*Ati Vakra*" (or *Anu Vakra*) denotes a planet that re-enters its exaltation sign from the next sign in retrograde motion. For example, retrograde Venus re-entering Pisces, its exaltation sign, from Aries. In this case also, the planet is said to be weak.

स्वोच्चे स्थिताः श्रेष्ठफलाः भवन्ति मूलत्रिकोणे स्वगृहे च मध्याः।

इष्टेक्षिता मित्रगृहाश्रिता वा वीर्यं कनीयः समुपोद्बहन्ति ॥ १७८ ॥

178. A planet in exaltation gives excellent effects. In its Moola Trikona sign or in own sign, its effects are medium. Limited will be its effects if in a friendly sign or be aspected by a friendly planet.

शुक्लः प्रतिपदशके मध्यबलः कीर्तितो चवनवद्वैः ।

श्रद्धो द्वितीयदशके स्वरूपबलश्चन्द्रमा तृतीये च ॥ १७९ ॥

179. Strength of the Moon: Seniors among Yavanas say that the Moon is endowed with moderate strength for ten days from the first day of bright lunar half. During the next ten days, it is excellent in power, after which it has very little strength for ten days.

Notes: Also see the notes for sloka 86, chapter 1 of *Jyotisharnava Navanitam* for similar views.

आहितकला समूहः प्रसन्ननिजमण्डलश्च परिपूर्णः ।

अप्रतिहमिह कुरुते भूपतिबलमुद्गुणाधिपतिः ॥ १८० ॥

180. If the Moon is placed with full rays, brilliant and bright-circled, the subject will be an unconquerable king.

राशेस्तदीश्वतस्य च बलेन परिकल्प्यमुक्षमेदफलम् ।

युगपत्फलोपलब्धौ निवृत्तिरेकस्य कर्तव्या ॥ १८१ ॥

होराग्रहबलसाम्ये निसर्गतश्चिन्तनीयमाचार्यैः ।

लग्नाधिपेन तुल्यं बलमिह चूणामणिर्वदति ॥ १८२ ॥

182. The effects revealed by various Rasas will correspond

to their strengths and that of their lords. If the Rasi and its lord have identical strengths, only one of them be considered. If two planets are identically strong, the one with higher Naisargika Bala will have to be considered. This view is held by many preceptors while Chudamani Acharya stipulates that if the ascendant (or a sign) and its lord are equally strong, only the lord of the ascendant (or of the sign) be considered.

उच्चमूलत्रिकोणस्वगृहविभागस्तु प्रागुक्त एव ।

Divisions like exaltation, Moola Trikona and own sign have already been stated (so observes the author).

अथ दीप्तादिफलञ्ज्जुह गुणाकरः ।

दीप्तः स्वोच्चगतः स्ववेश्मनि भवेत्स्वस्थस्तथा हर्षितो

मित्रर्क्षे शुभवर्गगो गगनगः शान्तः प्रदिष्टो बुधैः ।

शक्तो रश्मिकितानभूच्च विकलः सूर्यांशलुप्तद्युतिः

दीनो नीचगतः खलोऽशुभयुतः खेटोर्दितः पीडितः ॥ १८३ ॥

दीप्ते प्रतापविजिताखिलशत्रुपक्षो लक्ष्मीयुतः समदकुञ्जरराजकेलिः ।

स्वस्थे गृहाश्च मणिधान्यकुटुम्बयुक्तः

सेनापतिर्भवति हन्त्यखिलारिपक्षान् ॥ १८४ ॥

कनकयुवतियुक्तो हर्षितो निर्जितारिः

ससुखधनविलासो धर्मधीयुक् प्रशान्ते ।

वसनकुसुमकान्ता केलिनिष्ठश्च (स्त्व) शक्ते

व्रजति गतधनत्वं दैन्ययुक्तस्तु दीने ॥ १८५ ॥

स्थानच्युतः क्षतधनो विकलेऽरिभीतिः,

स्यात्पीडिते गदयुतो बहुदुःखशोकः ।

दुखान्वितो गतधनो वनिता वियुक्तो

देशान्तरं व्रजति वीतसुहृत् खलारूढे ॥ १८६ ॥

183 - 186. Gunakara on Planetary States & Effects: (a)

Planets attain following nine Avasthas or states. Deepta when

in exaltation, Svastha in own sign, Harshita in a friend's sign, Santa in a benefic's sign, Sakta without losing its rays (i.e. after rising from combustion), Vikala when rays are lost in the Sun, Deena when in debilitation, Khala when with a malefic, and Peedita when defeated in a war.

(b) A planet in Deepta state gives the following effects. The subject will be valorous and will conquer the band of his enemies. He will be blessed with wealth and will play with ruttish elephants like a king.

(c) One with a planet in Svastha state will have precious stones, grains and family. He will be an army chief and will destroy his foes.

(d) With a planet in Harshita state, he will have gold and women and will subdue his enemies.

(e) He will be endowed with happiness, wealth, pleasure, duty and intelligence with a planet in Santa state.

(f) A planet in Sakta state will make the subject develop liking for robes, flowers and women.

(g) A planet in Deena state will cause loss of money and thrust poverty.

(h) A planet in Vikala state will deprive the subject of place, destroy wealth and will cause fear from enemies.

(i) Trouble from diseases and much grief is caused by a planet in Peedita state.

(j) One will be in grief, will lose wealth, be devoid of wife and will wander in distant places even without any allies if a planet is in Khala state.

Notes: As there are various other kinds of Avasthas, this kind of classification is called "Deeptadi Avasthas" meaning Deepta and other Avasthas or exaltation and other states.

In chapter 3, hereof, more detailed information on Avasthas of various kinds may be found for better knowledge.

Sambhu Hora Prakasa gives ten kinds of such Avasthas instead of nine given by most texts. For details, see sloka 43 etc. in chapter 2, *ibid*.

बलवन्ता (शुभपाप) ग्रहाणा संक्षेपेण फलमाह कल्याणवर्मा ।

आचारसत्यशुभशौचयुताः सुरूपास्तेजस्विनः स्मृतिविदो द्विजदेवभक्ताः ।

सद्वस्त्रमात्यजलभूषणसंप्रियाश्च सौम्यग्रहैर्बल्युतैः —

पुरुषा भवन्ति ॥१८७॥

लुब्धाः कुकर्मनिरता निजकार्यनिष्ठाः

पापान्विताः सकलहाश्च तमोऽभिभूताः ।

क्रूराः शठा वधरता मलिनाः कुतघ्नाः

पापग्रहैर्बल्युतैः पिशुनाः कुरूपाः ॥ १८८ ॥

पुंराशिषु ग्रहेन्द्रैर्वीराः सङ्ग्रामकाङ्क्षिणो बलिनः ।

निःस्नेहाः सुकठोराः क्रूरा मूर्खाश्च जायते ॥ १८९ ॥

युवतिभवनस्थितेषु च मुदवः संप्राप्तभीरवः पुरुष ।

जलकुसुमवस्त्रनिरताः सौम्याः सकलाश्च वस्त्रसंहृष्टाः ॥ १९० ॥

187 - 190. Now told are briefly in the words of Kalyana Varma the effects of planets on the basis of their strengths.

(a) **Strong Benefics:** If at birth all benefic planets are strong, the subject will have good conduct, be truthful, auspicious and purity of mind. He will have an attractive appearance, be splendidous, learned in Sastras, respectful of Brahmins and Gods, and fond of superior clothes, garlands, water and ornaments.

(b) **Strong Malefics:** If all the malefic planets are in strength, the subject will be a miser, will indulge in misdeeds, be intent on achieving his ends and promoting quarrels, be indolent, crafty, torturing, dirty, ungrateful, of tale-bearing nature and ugly.

(c) **Planets in Masculine Signs:** One having planets in strength in masculine signs will be fond of war. If they be weak, the subject will be highly hard-hearted, cruel and foolish.

(d) **Planets in Feminine Signs:** Strong planets in feminine signs will make the subject soft and timid in disposition. Further he will be fond of water, flowers (or flowers growing in water like lotus) and robes. He will be gifted with knowledge in arts and be happy with regard to robes ("happy with his kinsfolk" is the meaning of another reading).

इति ग्रहयोनिप्रकरणम् ॥

Thus ends the section (in chapter 1) entitled Planets & Their Properties.

अथाधानप्रकरणम्

Now the chapter on Impregnation.

अथ वृद्धयवनः—

आधान पृच्छोद्धवसाम्यमुक्तं फलं यतस्तस्य परीक्षणार्थम् ।

योगान् विचित्रान् प्रवदाम्यस्तोऽहं चिद्द्वैर्यथा —

जन्तु विनिश्चयं स्यात् ॥ १९१ ॥

लग्नं यदा पश्यति सूर्यसूनुः नीचाश्रितः सौम्यदुशा विहीनः ।

तदाऽन्यजातं प्रवदन्ति मर्त्यं सूर्यस्य वीर्येण दिवाप्रसङ्गात् ॥ १९२ ॥

भौमो यदा वैश्यसमुद्धवेन सक्षीणचन्द्रो नृपसंभवेन ।

अस्तङ्गतो ज्ञो द्विजवीर्ययोगात्सर्वैरथ प्लेच्छसमुद्धवेन ॥ १९३ ॥

191 - 193. As per Yavanas: (a) There is a similarity in Adhana and Prasna or horary (that is identical considerations in relevant areas can be made in these two cases). To ascertain such similarities various wonderful combinations are now enlisted which help describe the person (or his life's events).

(b) If the ascendant is without a benefic's aspect, but with that of debilitated Saturn, the person is born of other's loins.

(c) Should the Sun be strong (in terms of Shadbala), his birth follows copulation in day time..

(d) In case of illegal birth, if the planet aspecting the ascendant is debilitated Mars, the father of the child belongs to trading community. If it be the declining Moon, the person in question will be a king (or one of royal clan). Mercury in the 7th (or Mercury in combustion) in this context denotes a Brahmin. If it be all the planets that aspect the ascendant, birth will be through a foreigner (or of different orthodoxy).

Notes: The instructions given in this chapter are interchangeable between a sincere query and natal horoscope. Some are however applicable to the period upto the time of birth only.

A caution is however necessary in applying the combinations for illegal births in particular. Only after taking the number of valid combinations causing illegal births, and those that cancel these Yogas, should a conclusion be drawn.

The birth horoscope has inseparable links with Adhana horoscope. Adhana horoscope means the one cast for the particular coition that led to the formation of foetus. Since Adhana horoscope is not always possible to be obtained, the birth horoscope reflects the influences of planets on the native. Naturally, chosen births only disturb such knowledge but do not alter the course of fate as such. Adhana is like a negative print of a photograph, and birth horoscope is its positive print. By bringing forth changes in the positive print, facts of the photographed object are not going to change.

एषां मूर्तिर्भाः जननादिनीचैः द्वाभ्यां बहूनि विकृतिरैश्च ।

चतुष्पदे मूर्तिषु कल्पयित्वा आप्येक्षिते स्वस्तकरे नृसंज्ञे ॥ १९४ ॥

कीटे क्लिष्टमं प्रवदन्ति भावं वाच्यं क्लिष्टनाधिपतेः स्वभावात् ।

कलत्रतः सङ्गविधिः प्रदिष्टो विकारवैकृत्यसमो ग्रहाच्च ॥ १९५ ॥

194 - 195. (a) If a majority of planets be in debility at the time of birth, (or Adhana or query), the person will face his end (early).

(b) Two planets in debility will produce physical deformity.

(c) If the lord of the ascendant is in a quadruped sign, the child's appearance will be akin to that of a quadruped. (Similarly, for other kinds of signs.)

(d) Should the lord of the ascendant, without losing his rays, be in a masculine sign, the disposition of the person at the time of union will be manly. If the sign involved is an insect sign (Cancer or Scorpio), the disposition will be contrary to this.

(e) The quality of union should be declared after examining the planet in the 7th.

यदा रविर्नेक्ष्यति जन्मलग्नं सदान्धकारे सुरतप्रयोगः ।

तस्मिन्नुदकस्ये स्वनवांशभागे दिवा प्रसङ्गः सविता च रात्रौ ॥ १९६ ॥

सर्वैरदृष्टे प्रवदेदरण्ये जलस्य मध्ये जललग्नसंस्थे ।

कलत्रगः शीतमयूखमाली यदा रविमूर्तिगतस्तदा स्यात् ॥ १९७ ॥

सन्ध्याप्रसङ्गे व्ययगेऽथ भौमे ऊर्ध्वं प्रशस्तं रविनन्दनेन ।

सीत्कारमिश्रं सुरपूजितेन शश्वत्क्षतक्रान्तमुरुप्रचण्डम् ॥ १९८ ॥

शुकेण लीनं शशिना विदग्धं स्यात् सोमजेनैव नितान्तदीर्घम् ।

196 - 198½. (a) If the ascendant is unaspectuated by the Sun, the copulation would be in darkness.

(b) The Sun in the north (i. e. the 4th house), with own Navamsa, denotes that the copulation would be in day time.

(c) If the ascendant is unaspectuated by any planet, the copulation would be in a forest area.

(d) Ascendant being a watery sign denotes copulation in a watery place.

(e) The Moon in the 7th, the Sun in the ascendant, and Mars in the 12th indicate copulation at twilight.

(f) Saturn in aspect to the ascendant would cause copulation in an elevated place (or land).

(g) The disposition prevailing at the time of union could be ascertained with the help of the planet aspectuating the ascendant, thus: Jupiter - under cool or pleasant weather or with coolness of disposition and with endless and great impetuosity; Venus - with attachment; the Moon - with burning desires, and Mercury - for a very long duration.

आद्यस्य मासस्य भुगुर्विधाता तस्मिन् भवेच्छ्रेणितशुक्रसङ्गः ॥ १९९ ॥

तद्रूपचेष्टाबलहानिदीप्त्या गर्भस्य वाच्यं स्वफलं जनन्याः ।

द्वितीयमासाधिपतिः कुजश्च तस्मिद् घनं —

नस्य भवेत् समन्तात् ॥ २०० ॥

जीवस्तृतीयस्य कराङ्घ्रिचक्रवृत्तीवादिकं तत्र भवेत्समग्रम् ।

सूर्यश्चतुर्थस्य पतिः प्रदिष्टः अस्थीनि तत्र प्रभवन्ति पुंसाम् ॥ २०१ ॥

मज्जा च मेदश्च सुमांसरक्तं व्यकिं समायाति विभागतश्च ।

तस्मिन् स सौरिकिल पञ्चमस्य तस्मिन् —

समन्तात् कुतिमाकुणोति ॥ २०२ ॥

प्राप्नोति पुष्टिं विविधाञ्च गर्भः व्यक्तिं समागच्छति कायजातम् ।

षष्ठस्य चन्द्रो विभुतामुपैति रोमाणि तत्र प्रभवन्ति गात्रे ॥ २०३ ॥

नखाश्च त्रिङ्गागुदरन्ध्रभावे गुप्तं स्वरं ब्रह्मभवे हि तत्र ।

स्याच्चन्द्रसूनुः किल सप्तमस्य तस्मिन् स्मृतिः-

स्यात् सततं नराणाम् ॥ २०४ ॥

पञ्चेन्द्रियत्वञ्च विवेकिता च कोऽहं कुतोऽत्राश्रयमभ्युपेतः ।

लग्नाधिनाथ त्वथवाष्टमस्य मासस्य तस्मिन् प्रचुरा बुभुक्षा ॥ २०५ ॥

भवेन्मनुष्यस्य ततः (सिं) भुङ्क्ते जनित्र्या रसभावसङ्गात् ।

नक्षत्रनाथो नवमस्य नाथस्तस्मिन् विरक्तिर्विविधा नराणाम् ॥ २०६ ॥

गर्भाश्रयाद् दुःखमनुन्तमेकं कृतं स्मृतिः पूर्वशुभशुभस्य ।

दिवाकरस्तत्परतोऽधिनाथस्तस्मिन् प्रदिष्टः प्रसवो नराणाम् ॥ २०७ ॥

तस्मिन् यदि स्याद् व्ययगः शशाङ्कः स्यादष्टमो भूतनयः प्रपातः ।

यो यस्य मासस्य भवेद्दि नाथः संयोगमेनं तु यदा प्रयाति ॥ २०८ ॥

अर्वाक् विधत्ते स तदास्य जन्म वीर्येण हीनो यदि वात्मजेन ।

199 - 208. Pregnancy Developments: (a) The lord of the 1st month is Venus during which time the ovum and sperm unite. The female's appearance, desire, strength, splendour and possibility of destruction of pregnancy, and the expected developments during the first month should be estimated through (transit) Venus.

(b) Mars is the ruler of the 2nd month during which time the foetus hardens. Developments related to 2nd month should be studied through (transit) Mars.

(c) With Jupiter ruling the 3rd month, limbs like hand, legs, face and neck sprout. Effects related to 3rd month should be understood through (transit) Jupiter.

(d) The child acquires bones, marrow, flesh and blood under the rulership of the Sun in the 4th month, and the related developments should be known through (transit) Sun.

(e) Saturn is the ruler of the 5th month giving shape and

form to the child, and strength to pregnancy.

(f) The 6th month's ruler is the Moon during which time hair and nails form.

(g) Mercury ruling the 7th month activates the five sensory organs and the child becomes conscious to such queries, "Who am I?", "From where I came into this womb?"

(h) The lord of the ascendant becomes the lord of the 8th month during which time the child starts satisfying its hunger and thirst through the articles consumed by its mother.

(i) The Moon becomes the lord of the 9th month and the child gets dejected of its stay in the womb and intensely recalls the good and bad deeds of past birth.

(j) The 10th month is ruled by the Sun who brings the child out of the womb. The Moon in 12th and Mars in the 8th - both counted from the Sun - will cause premature delivery.

(k) Abortion (or loss/miscarriage) may take place if the Moon and Mars are placed in the 12th and 8th in order from the Sun in Adhana horoscope.

(l) Abortion (or loss of pregnancy) may occur in the month ruled by a planet that is bereft of strength.

Notes: Also see slokas 320 - 341 of this chapter for further information.

योगो यदाधानगतः सुतारिद्वितीयदुश्चिक्यगतैः समस्तैः ॥ २०९ ॥

भवेत् प्रसूतिर्दशमे परेण तदा नराणां न च योषितानाम् ।

सूर्येण तासां प्रवदन्ति शेषं योगं नृणां बाध्यमनेकरूपम् ॥ २१० ॥

209 - 210. Male Child: If all the planets occupy the 5th, 6th, 2nd and 3rd from the Adhana ascendant, delivery will be after the 10th month. In this case, the birth will be of a male child, not of a female child. The various obstacles during pregnancy are to be foretold based on the other combinations involving the Sun.

क्लीबोदये क्लीबयुते नवांशे क्लीबस्य जन्म प्रभवेवराणाम् ।

एवं पुमांसः प्रभवन्ति नार्यो स्त्रीभावयोगाद्-बहुधा विशेषः ॥ २११ ॥

211. Male, Female or Hermaphrodite: (a) Should the

ascendant and its Navamsa fall in the signs ruled by a hermaphrodite planet (i.e. Mercury or Saturn), birth of a hermaphrodite be foretold.

(b) If the ascendant as well as its Navamsa belong to a male planet, birth of a male child will occur.

(c) Similarly female sign ascending with Navamsa of a female planet leads to acquisition of a female child.

These peculiarities should be remembered.

Notes: Also see sloka 218 *infra*.

नवांशनाथश्च यदा विलग्नं पश्येत् सुहृत्केन्द्रगतः सुदीप्तः ।

तदात्मनर्गेण करोति जन्म प्रधानभूत मनसा नराणाम् ॥ २१२ ॥

212. Child's Qualities: The lord of Navamsa ascendant should be in a concordant angle from the ascendant and aspect it. Then the child will acquire the qualities due to the lord of the Navamsa ascendant.

Notes: The lord of the Navamsa ascendant at the time of impregnation should be in an angle from the Adhana Lagna in the Rasi chart and aspect the sign identical with the Navamsa ascendant.

Example: Say Scorpio 25° is Adhana ascendant in which case the Navamsa ascendant is Aquarius. Saturn, the lord of Navamsa ascendant may be in Taurus, a friendly angle. Thus Saturn aspects the sign Aquarius equal to Navamsa ascendant. As a result, the child in the womb will acquire Saturn's qualities. Since the term "concordant" is used, the result will only be positive. Negative traits of Saturn will not be seen in the child.

दुश्चिक्वजामित्रगताः प्रचण्डाः सौम्या यदा कोशत्रिकोणसंस्थाः ।

पुंजन्मदास्तत्र भवन्ति दृष्टाश्चन्द्रेण जीवेन शशाङ्कजेन ॥ २१३ ॥

213. Male Child: Malefics in the 3rd and 7th and benefics in 2nd, 5th and 9th in aspect to the trio - the Moon, Jupiter and Mercury - will cause birth of a male child.

मन्दारयोः सप्तमराशिसंस्थयो यदा निषेको मरणं तदा पितुः ।

रवेः शशाङ्कात् त्वय तज्जनन्या एकान्तरोधः पुरुषस्य वाच्यः ॥२१४॥

214. Parents' Death: Mars and Saturn in the 7th from the Sun at the time of Adhana will cause death of the father. Similar combination with reference to the Moon will cause the exit of the mother.

यदा हिमांशुर्व्ययगो दिवाकरश्छिद्रं गतो भूतनयश्चतुर्थे ।

मृत्युस्तदा संभवति द्युभाभ्यां शस्त्रेण सौरेण तु बन्धनेन ॥ २१५ ॥

215. Danger to Parents: If the 12th, 8th and 4th counted from the Adhana ascendant are in order occupied by the Moon, the Sun and Mars, both the mother and father will die due to weapons. Saturn replacing Mars in this combination will lead to death by confinement.

मृत्युद्वारः शीतकरश्च रिषे सुखस्थितः सूर्यसुतः सभौमः ।

न गर्भसंभूतिरिह प्रदिष्टा योगैः ससौम्यैः प्रवदन्ति कुच्छात् ॥ २१६ ॥

मूर्तिस्थितस्तीक्ष्णकरः कुजो वा सक्षीणमूर्तिर्विधुरिषिगो वा ।

वृथाफलः स्यात्सुरतोपचारो नीचाश्रितैस्त्रयादिभिरेव पुंसाम् ॥ २१७ ॥

216-217. Ineffective: (a) With the Moon in the 12th while the 4th has Saturn in the company of Mars, predict no conception. If, however, this combination is in aspect to or in association with a benefic, possibility of the female conceiving will exist.

(b) The Sun and Mars in Adhana ascendant, and weak Moon in the 4th make the copulation futile, i.e. conception will not occur.

(c) Three or four planets in debility at the time of copulation do not lead to conception.

क्लीबस्य लग्ने बुधसौरयुके सुतस्थिते वा त्वय रिषिगे वा ।

क्लीबस्य जन्म प्रवदन्ति पुंसां शुभेक्षिते तत्र यथा स्वरूपम् ॥ २१८ ॥

218. Hermaphrodite: The ascendant being a sign ruled by

a hermaphrodite planet (viz. being one of Gemini, Virgo, Capricorn and Aquarius) with Mercury and Saturn in 5th or 12th will cause birth of a hermaphrodite. However if this combination is aspected by a benefic, the child will reflect the appearance of that benefic planet; (that is, the child will still be a hermaphrodite but will acquire appearance suitable to the aspecting benefic).

यदा कुजः सप्तमराशिमाश्रितः शनैश्चरो वा रविणा समाहितः ।

न मूर्तिगो देवगुरुः सितो वा तदा न गर्भं प्रवदन्ति योषिताम् ॥ २१९ ॥

219. Conception: If the 7th from the ascendant contains Saturn with Mars or the Sun, there is no possibility of the copulation leading to conception. However, the combination is complete with only Jupiter or Venus getting associated (by occupation) with the said ascendant.

नभस्थलस्थो यदि वा सुरार्चितस्त्रिकोणगो देवगुरुः सशीतगुः ।

गर्भस्तदा संभवति प्रजानां नवांशको वा हिमरश्मिजस्य ॥ २२० ॥

220. (a) The 10th occupied by Venus, and a trine by both Jupiter and the Moon - this combination will permit conception.

(b) The ascendant obtaining a Navamsa of Mercury will also lead to the same effect.

तृतीयजामित्रगतौ सिताकौ शनैश्चरो लाभगतौ यदा स्यात् ।

पुमांस्तदा गर्भगतः प्रवाच्यो जीवोऽथवा स्वोच्चगतस्त्रिकोणे ॥ २२१ ॥

पुंवर्गगे सूर्यमुते महीजे दिवाकरे लग्नमुपाश्रिते वा ।

गर्भे पुमान् शीतकरेऽथवाम्बरे स्वतुङ्गगे शुक्रदृशा समन्विते ॥ २२२ ॥

221 - 222. Birth of a Male Child: (a) Venus and the Sun together in the 3rd or 7th while the 11th contains Saturn indicates birth of a male child.

(b) The 5th or 9th having exalted Jupiter also indicates the same result.

(c) The Sun, Mars and Saturn in the divisions of male planets, or the three in the ascendant, or the Moon in exaltation in the 10th and in aspect to Venus - each of this combination

indicates birth of a male child.

कुम्भे किलग्ने मिथुनेऽथ कन्ये नपुंसके तत्सुतवर्गगे वा ।

नपुंसकाख्यं प्रवदन्ति गर्भं तदा नराणां च नवांशके वा ॥ २२३ ॥

सौम्यान्विते तत्र यथा स्वरूपं नरं स्त्रियं वा तन्मयैर्विहीनम् ।

पापान्विते चार्धमुशन्ति नार्या अर्धं नरस्यैव भवेद्धि गर्भे ॥ २२४ ॥

223 - 224. Hermaphrodite: (a) The ascendant, being one of Aquarius, Gemini and Virgo, in occupation by Mercury and Saturn will cause birth of a hermaphrodite.

(b) When one of the three said signs ascends, or the 5th (from any ascendant) obtaining a hermaphrodite planet's divisions will also lead to the same effect.

(c) *Male Child etc.*: Again in case of one of the three signs mentioned being the ascendant, with a Navamsa ruled by a male planet, and the said Navamsa occupied by a benefic planet including Mercury, predict that the child in the womb will resemble the planet concerned.

(d) Should the said Navamsa ascendant (as at "c" above) be with a malefic, predict that there will be no child in the womb, or it will be a hermaphrodite.

स्त्रीलग्नगे रात्रिकरे खशुके समस्थिते सूर्यसुते सजीवे ।

स्त्रीगर्भमुक्तं धरणीसुतेन स्ववर्गसंस्थे शशिना च दृष्टे ॥ २२५ ॥

यदा हिमांशुः सुरपूजितोऽथवा शुकेण दृष्टः समराशिसंस्थितः ।

तदाबला गर्भगता नृणां च शनैश्चरे वा रविभागमाश्रिते ॥ २२६ ॥

225 - 226. Female Child: Each one of the following three combinations will lead to birth of a female child.

(a) The ascendant being a feminine sign with the Moon placed therein and Venus is in the 10th.

(b) Jupiter should be in the company of Saturn as Mars, being in aspect to the Moon, has many own divisions.

(c) The Moon in an even sign in aspect to Jupiter or Venus.

Male Child: Saturn in the divisions of the Sun will cause birth of a son.

द्विदेहलग्ने हिमरश्मियुक्ते बुधे स्वसंस्थे रविजे च लाभे ।

युग्मं वदेत्लग्नगतं बुधेन दृष्टं स्त्रियत्वं प्रवदेदुभाभ्याम् ॥ २२७ ॥

शनैश्चरे मूर्तिगते शशाङ्के षष्ठे बुधे सप्तमगे च शुक्ले ।

सूर्येऽष्टमे सौम्यविवर्जिते च त्रयः पुमांसः प्रवदन्ति गर्भे ॥ २२८ ॥

एवं कुजे संप्रवदन्तिनार्यो नपुंसकारूपाणि दिवाकरे च ।

227 - 228. Number of Children: (a) The Moon in a dual sign, Mercury in the 2nd (*Sva* = 2nd, and not own sign in this case) and Saturn in the 11th denote birth of twins.

(b) The Moon in a dual sign in aspect to Mercury will cause birth of two female babies.

(c) With Mercury in the 6th, Saturn and the Moon in the ascendant, Venus in the 7th, and the Sun in the 8th without the company of a benefic, predict that three sons will be born in the expected delivery. In this yoga, if Saturn and Moon are replaced by Mars (i.e. Mars in ascendant instead of Saturn and the Moon), three female babies will follow. This yoga having the Sun in ascendant, and Saturn in the 8th will cause birth of three hermaphrodites.

इति बृह्मयवने आधानाध्यायः ।

Thus ends the portion (in chapter 1) dealing with Yavanas' views on Adhana.

अथ सूति कालः —

Now the time of Delivery.

लग्नं यदा पश्यति देवमन्त्री सितोऽथवा रात्रिकरः प्रपूर्णः ।

स्वोच्चाश्रितः केन्द्रगतः स्ववर्गे सुशुद्धवीर्यस्य —

भवेत्प्रसूतिः ॥ २२९ ॥

229. Should Jupiter or Venus aspect the natal ascendant while the Full Moon being in his own divisions occupy an angle in exaltation, the subject is pure in birth.

लग्नाश्रिते शीतकरे बुधे वा नीचाश्रिते वा गुरुणा तु दृष्टे ।

लग्नेऽथवा सूर्यसुतेन दृष्टा अन्येन जातं प्रवदन्ति मानवम् ॥ २३० ॥

शनैश्चरे लग्नगते च नीचमे पापांशके पापयुते च दृष्टे ।

पापस्य लग्ने गुरुणा विमुक्ते पापात्प्रसूति प्रवदन्ति चन्द्रं ॥ २३१ ॥

230-231. Born of Others: The following four combinations individually will lead to questionable birth.

(a) The Moon and Mercury in ascendant, or their being in their debilitation signs, in aspect to Jupiter.

(a) Mercury and the Moon are in the ascendant in aspect to Saturn.

(c) Saturn in debility in the ascendant, in association with a malefic, and in a malefic's Navamsa.

(d) The Moon in the sign of a (natural) malefic in aspect to Jupiter.

स्वनीचसंस्थे रविणा समन्विते लग्ने चरे सूर्यसुतेन कके ।

व्ययस्थिते वा धनगे च चन्द्रे पितुः —

परोक्षस्य भवेत् प्रसूतिः ॥ २३२ ॥

232. Absence of Father: Mars in debility in ascendant and in aspect to the Sun or Saturn as the Moon is in the 2nd or 12th indicates that the child's father will not be present on the spot of delivery (i.e. he will be out of town).

द्वारं वदेत्केन्द्रमुपागताच्च तत्र ग्रहाभावत एव लग्नात् ।

दीपोऽर्कतः लग्नवशेन वर्तिः स्नेहं शशाङ्कात्प्रवदेद्यथावत् ॥ २३३ ॥

233. Delivery Chamber: The door of the chamber will correspond to a strong planet in an angle. If there is no planet in an angle, the ascendant will denote the direction. The lamp is to be indicated by the Sun. The quantity of oil will correspond to the Moon's position.

विलग्नभावोद्गममूर्तिकाः स्युर्नाथाद् वदेद् वर्णविशेषमेषाम् ।

शय्या विभागाद्गृहमुच्चनीचाक्षेपां कराङ्गानि तथा परेषाम् ॥ २३४ ॥

234. Appearance: (a) The child's appearance will correspond to the planet in the ascendant.

(b) If there are many planets, choose the strongest, or the lord of the ascendant.

(c) The various portions of the bed should be described by dividing the 12 signs into various parts.

यदा शनिः पञ्चमधर्मगोष्ठ्यवा मौमोष्ठ्य बन्धुव्ययगः कथञ्चन ।

तदाङ्गभङ्गं प्रवदेत् समग्रं कृष्टं बलोनं प्रवदन्ति किञ्चित् ॥ २३५ ॥

235. Physical Damage: (a) Strong Saturn in the 5th or 9th while strong Mars is in the 4th or 12th will cause damage to the whole body of the child.

(b) If these two planets, so placed, are *somewhat* weak, the damage will be limited.

हिमांशुमाली स्वनवांशकस्थितः स्वोच्चेष्ट्य केन्द्रे सुरनाथपूजितः ।

तुल्यं तदा धातुविवृद्धगात्रं शुक्लेण बध्नाति समन्वितञ्च ॥ २३६ ॥

236. Physique: The child's physique will be strong and the various bodily elements like bone and blood will evenly (or properly) grow, if the Moon is in her own Navamsa, while Jupiter is in an angle or in exaltation.

भौमेष्टमे सूर्यसुते विलग्नने नभस्यलस्ये हिमरश्मिजे च ।

वने प्रसूतिं प्रवदन्ति योषितां सूर्येण मार्गे मनुजैर्विवर्जिते ॥ २३७ ॥

237. Birth Situation: (a) Mars in the 8th, Saturn in the ascendant and Mercury in the 10th denote that the birth will be in a forest.

(b) The Sun replacing Mercury in this yoga denotes that the birth will be midway and in a place devoid of men.

शनैश्चरे मूर्तिगते हिमांशुजे व्ययस्थिते नीचगते प्रभाकरे ।

विलोमजन्म प्रवदन्ति भूमिजे सभार्गवे नालविवेष्टितस्य ॥ २३८ ॥

238. Umbilical Cord: Saturn in the ascendant, Mercury in the 12th, and the Sun in debility while Venus is with Mars in one sign - this combination indicates that the new-born is entwined in umbilical cord and is born with legs first.

चन्द्रेऽम्बरस्थे शशिजे च कामे बृहस्पतौ मूर्तिगते स्तनान्तरे ।

गर्भस्य तत्त्वाच्छनमुक्तमाद्यैर्विपर्यये पृष्ठविभागतश्च ॥ २३९ ॥

जीवे विलग्ने भृगुजे व्ययस्थे शशाङ्गजे लाभमुपाश्रिते च ।

बामाङ्गसंस्थस्तिलकः प्रवाच्यः षड्वर्गशुद्धौ त्वथ दक्षिणस्थः ॥ २४० ॥

239 - 240. Moles on the Body: (a) A mole between the breasts (i.e. on the chest) will be found if the Moon is in the 10th, Mercury is in the 7th and Jupiter is in the ascendant.

(b) If these three planets occupy these three houses in a different manner, the mole will be on the back.

(c) The ascendant occupied by Jupiter, 12th by Venus and 11th by Mercury will cause a mole on the left side of the body.

(d) If these planets, so placed, occupy benefic divisions in Shadvarga, the mole will be on the right side.

व्यये शशी लाभगतः खरांशाधिकोणगः सूर्यसुतः सपापः ।

हीनाङ्गतां तत्र वदन्ति भूमिजे गात्राधिकत्वं प्रवदन्ति भागतः ॥ २४१ ॥

241. Limbs: (a) The Moon in the 12th, the Sun in 11th and Saturn in a trine with a malefic denote excess of some limb.

(b) Mars replacing Saturn in this combination will cause shortage of some limb.

शनैश्चरे वीर्ययुते तु तैजसं सूर्येण ताम्रोद्भवमेव भूषणम् ।

चन्द्रेण माणिक्यभवं हिरण्यजं सौम्येन शुक्रेण —

च रीतिसम्भवम् ॥ २४२ ॥

जीवेन नानाविधमिष्टकामदं भौमेन विन्धाद्बहुवस्त्रसम्भवम् ।

242. Ornaments etc. : If Saturn is exceedingly strong at birth, the child will be endowed (provided) with glittering ornaments. The Sun, in this case, denotes copper ornaments, the Moon - identical with ruby, Mercury - gold, Jupiter - fulfilment of various kinds of desires, Venus - brass, and Mars - various kinds of robes.

गृहं शशाङ्के न सुदारुसंभवं मनोज्ञरूपं विविधान्वितञ्च
सुसूत्रमुक्तं मणिकुट्टिमान्वितं षड्वर्गशुद्धेन च तुङ्गगेन ॥ २४३ ॥
भौमेन दग्धं स्वनवांशकस्थे परांशकस्थे शिथिलस्वभावम् ।
कुक्स्तुयुक्तं बहुपापदृष्टे सौम्येक्षिते वा धनधान्ययुक्तम् ॥ २४४ ॥
सूर्येण चित्रं बहुगैरिकाद्यैः प्रभासमेतं बहुभूमिकञ्च ।
एकत्र रम्यं त्वपरत्र शीर्णं पापेक्षिते वा तपनस्वभावः ॥ २४५ ॥
बुधेन रम्यं बहुवंशयुक्तं पटावृतं भूरिवनाढ्यमेव ।
शुचिप्रगल्भैः पुरुषैः समेतं विचित्ररूपं प्रभया समेतम् ॥ २४६ ॥
जीवेन नानाविधरत्नयुक्तं सुभूरिशीलं बहुमण्डलाढ्यम् ।
वितानमूला ध्वजसर्वदिक्षु प्रमण्डितं धातुरसैर्विशालम् ॥ २४७ ॥
स्वभावरम्यं सुविदग्धलोकं मनोरमं स्फाटिककाञ्चनाढ्यम् ।
तुङ्गं विशालं सुविभक्तमार्गं विचित्रकाष्ठप्रभवं नितान्तम् ॥ २४८ ॥
शीर्णं कुचेलैः मनुजैः समेतं रक्तान्वितं स्त्रीरहितं सदैव ।

भवेद्गृहं कण्टकसङ्घयुक्तं रौद्रं करातं विकृतं प्रतीपम् ॥ २४९ ॥

243 - 249. House of Birth Described: (a) If the Moon at birth is the strongest of the heavenly bodies, being in exaltation, obtaining six favourable divisions (Shadvarga) and being beneficial in disposition, the child's birth would be in a house that is constructed in a beautiful manner, of superior wood which causes pleasure to the eyes, and is enriched with many luxurious articles and glittering gems.

(b) Mars with strength and in own Navamsa indicates birth in a burnt house. When it is the Navamsa of another planet (i.e. Mars not being in own Navamsa but of another planet), it would

be a dilapidated house. If he is aspected by many malefics, the house would contain many inferior articles. A benefic aspecting the said Mars denotes a house which is replete with wealth and grains.

(c) If the Sun is the strongest, describe the house thus. It would be decorated with multi-coloured chalks, be shining, large in size and exceedingly beautiful, a part of which would however be in a broken state. A malefic in association with the Sun would cause birth in a house that was very warm.

(d) Mercury being the strongest would cause birth in a charming house having many family members. Further, it would be a wonderfully shining one "covered with clothes" (i.e. rich with curtains and the like) and surrounded by forests. The men dwelling therein would be pure and grown-up.

(e) If Jupiter is the strongest, the house of birth would be full of precious stones and would have many specialities. It would be large, divided into various rooms, with flags (status symbols) flying or installed in all directions, and would be rich with metals and juices.

(f) Venus being in exceeding strength causes birth in a house which would have many excellent men. The house would be charming in appearance, rich with crystal and gold, and constructed with high class wood in an elevated and wide place, with broad roads.

(g) Saturn being with the highest strength would cause birth in an old and dilapidated house which would contain rags and mean men. Further the house would have red robes, be devoid of women, full of thorns and spider-nests, be horrible and unsightly.

Notes: These descriptions need not be literally applied to the horoscope as it is. These just give a relative idea and the astrologer should conceive the general circumstances of the house of birth in a relative manner.

शनैश्चरे केन्द्रगते स्वनीचगे सुतस्थिते भूतनये सभास्करे ।

गृहं तृणैः सर्वत एव युक्तं जीर्णं नितान्तं तपनस्वभावम् ॥ २५० ॥

शनैश्चरांशे हिमरश्मिपुत्रे यदा तनुस्थः स्वगृहे शशाङ्कः ।

तदा गृहं नूतनवीरुधावृतं क्वचित् सुकाष्ठैः परितो विपश्चितम् ॥ २५१ ॥

जीवो यदा बन्धुगतः स्वभागगो नभस्तलस्थो भुगुनन्दनस्तदा ।

चन्द्रोऽस्तगो मूर्तिगतश्शनैश्चरस्तदावृतं वस्त्रवरैः

सुमन्दिरम् ॥ २५२ ॥

शनैश्चरे मूर्तिगते कुजेऽथवा पापांशकस्थे बहुपापवीक्षिते ।

गृहाश्रयं जन्मवदेच्छभांशके कुटीरके छिद्रयुते विरूपके ॥ २५३ ॥

250 - 253. Other Related Combinations: (a) If Saturn is in an angle identical with his sign of debility while the Sun and Mars conjoin in the 5th, birth would be in a very warm and old house surrounded by gramineous plants.

(b) The Moon in her own sign which is ascending while Mercury is in a Navamsa of Saturn causes birth in a house surrounded by fresh trees (i.e. leafing afresh). There is also a possibility of the house having been constructed with superior wood.

(c) Jupiter in the 4th obtaining his own divisions, Venus in the 10th, the Moon in the 7th, and Saturn in the ascendant - this combination causes birth in a charming house decorated with rich robes.

(d) Should Saturn be in the ascendant while Mars is in a Navamsa of a malefic planet in relation to malefics, the house of birth would be ugly, would have many holes (i.e. a leaking roof) and would resemble a hutment.

इति बुद्धयवने जन्माऽध्यायः ।

Thus ends the portion in (chapter 1) on Births, by senior Yavanas.

दिशाः स्वरांशोर्हिमदीधितेर्गो वाणस्तथा सौम्यकुजार्कजानाम् ।

नगाः सुरेज्यस्य सितस्य नागाः प्रमाणता दीधितयः स्वरूपाः ॥२५४॥

254. Planetary Rays: The Sun has 10 rays, the Moon 9, each of Mercury, Mars and Saturn 5, Jupiter 7 and Venus 8.

नीचाच्च्युतः सन्मुखरश्मिरत्र षड्भिस्तु भेषाः परिचिन्तनीयाः ।
स्वोच्चे त्रिकोणे च वसुस्वभागो सादृष्टं स्वहर्म्ये मुनिभिस्तथैव ॥ २५५ ॥
सुहृद्गृहे पञ्चभिरेव अंशैः परान्मुखः स्वोच्चगृहाच्च खेटः ।
नीचाश्रितो रश्मिविवर्जितश्च मध्येऽनुपातात्किरणाश्च यैः स्युः ॥ २५६ ॥
ते ताडिताः स्वैः किरणैर्विभक्ता नेत्रैर्गुणैः सौम्यनिरीक्षिते च ।
त्रिंशत्लवे सौम्यसमुद्भवे च द्विघ्नाः —
समा स्युर्यदि चन्द्रहोरा ॥ २५७ ॥

जाते बहुत्वे परिहृत्य शेषाच्चेकेन हन्यात्परमायुषं स्यात् ।

255 - 257. Commencing from a planet's debilitation sign (i.e. deep debilitation point), its rays increase during its movement in the next six signs upto its (deep) exaltation (degree). From its exaltation sign (i.e. deep exaltation degree) to debilitation sign (i.e. deep debilitation point), the rays diminish. The rays of a planet are full (as pre-allotted) when it is in (deep) exaltation, and nil when in (deep) debilitation. In between, the number of rays should be ascertained by rule of three process. One fifth of its rays should be increased if the planet is in its Moola Trikona sign. The rays should be doubled if the planet is conjunct a benefic, or is in the Trimsamsa of a benefic, or in the Hora of the Moon.

Notes: For fuller information, the reader may consult my English translation of *Saravali* (vol. 2) which is not possible to be reproduced here.

In fact, the present information is incomplete while effects of rays are described in chapter 5 *infra*.

आयुः परं मानववारणानां शतं सविंशं कुलसंभवानाम् ।
द्वात्रिंशतिर्जात्यतुरङ्गमाणां खरोष्ट्रयोर्विंशतिर्वर्षसङ्ख्या ॥ २५८ ॥
चतुर्विहीना च तथाविकानां कासारगोशूकरमर्कटानाम् ।
चत्वारिंशत् कथिता शुनाश्च तदर्धतो व्याघ्रहरिर्कुकाणाम् ॥ २५९ ॥
त्रिषष्टिसंज्ञः पदभाजनानां द्विजिह्वगृध्रप्रभवः सहस्रम् ।
संवत्सरं षड्पदटिट्टिमानां यूकापतङ्गाः कुमिकीटकानाम् ॥ २६० ॥

मासार्द्धजश्चैव पिपीलिकानां वृक्षोद्भवो वर्षशतं प्रदिष्टम् ।

तेषां पलाशो द्विगुणेन वाच्यः अश्वत्थन्यग्रोधशमीसमुत्थः ॥ २६१ ॥

शतं विवृद्ध्या द्विजवृक्षतश्च ।

258 - 261. Full Life-span: (a) The following are the lengths of life in years for some living beings. Human being 120, elephant 120, horse 32, donkey 25, camel 25, goat, buffalo, cow, swine and monkey 21 each, dog 24, tiger, lion and wolf 12 each, and jackal 63. The snake and eagle live for one thousand years each.

(b) The spider, bug, worm, butterfly, insects (or ants) and scorpion live for a year. Mosquito lives for 15 days.

(c) Trees survive a span of one hundred years. Among these, the Palaasa tree (*Butea Frondosa*), however, lives for two hundred years, the Aswaththa (the holy fig tree - *Ficus Religiosa*) for three hundred years, the banyan tree (*Ficus Indica*) for four hundred years and the Sami tree (*Prosopis Spicigera*) for five hundred years.

Notes: "a" and "b" enlist the full life-spans of some living beings. Some of them may not appeal to logic with changing Yugas and times.

(c) *Palaasa tree:* Its leaves are used for pouring ghee in sacred fire ritual.

Aswaththa tree: Horses are said to rest under Aswaththa tree. Worship of this tree as per Vedic rituals wards off childlessness and gives progeny. Hindu females greatly honour this tree. For fear of danger to progeny and related matters, no Hindu ever fells this tree.

Jupiter rules Aswaththa tree, horses and progeny which is not a coincidence.

Sami tree: It possesses tough hard wood which is supposed to contain fire. Primeval fire was generated by the friction of branches of the Sami tree and Aswaththa tree.

केन्द्रेषु सौम्या यदि पापहीनाः सर्वेषु ज्ञातस्य मितिर्न वाच्या ।

उच्चाश्रिता वा ह्यपि पापसंज्ञा विमिश्रिता वा मनुजस्य तज्ज्ञैः ॥ २६२ ॥

सुहृद्गृहस्थैः सकलैस्तु तुङ्गमथ प्रयातैर्गृहमंशकं वा ।

आयुः परं सूत्रनरस्य वाच्यं सर्वैश्च वै वृद्धिगृहप्रयातैः ॥ २६३ ॥

262 - 263. Full Life: (a) If all the angles are occupied by benefics, without an association of malefic planets, or all of them are in their signs of exaltation, or are conjunct such malefics that are exalted, the person will enjoy full life-span.

(b) If all planets are placed in their friendly signs and exaltation signs, or in Upachaya houses (3rd, 6th 10th and 11th), the same effect will come to pass.

व्ययार्थसंस्था यदि पापखेटाः षष्ठाष्टमस्था यदि वा स्युरेव ।

षडब्दको मृत्युरिहः प्रदिष्टः सौम्यैर्विना प्रोद्धतवंशयोगे ॥ २६४ ॥

264. Death At 6: With all malefic planets occupying the 12th and 2nd, or the 6th and 8th, without association of benefic planets, one's death will occur at the age of six.

केन्द्रेषु पापा यदि सौम्यहीना न वीक्षते देवगुरुः सितो वा ।

मृत्युस्तदा शस्त्रकृतः प्रवाच्यो वर्षस्य मध्ये कृतसंभवे वा ॥ २६५ ॥

265. By Weapons: Death in the first year will occur due to weapons if malefics are in angles without relation to benefics or without the aspect of Jupiter or Venus.

षष्ठाष्टमस्था यदि सौम्यखेटाः पापा धनद्वादशगा यदा स्युः ।

तदा विनाशो मनुजस्य वाच्यो मासद्वयैर्नैव चतुष्पदोत्थः ॥ २६६ ॥

266. By Quadrupeds: Benefics in the 6th and 8th while malefics are in the 2nd and 12th will bring death through quadrupeds within two months of birth.

षष्ठेऽष्टमे वा यदि शीतरश्मो पापेन दृष्टे सहितेऽथवा स्यात् ।

सद्यो विहन्यान्मनजं न दृष्टो यदा सुरेज्येन शुभाश्रितेन ॥ २६७ ॥

267. Instant Death: The Moon in the 6th or 8th in aspect to or association with a malefic, without the aspect of Jupiter from a benefic sign, will promote instant death.

क्षीणः शशी मूर्तिगतः सपापो घृने च पापो न शुभस्तु केन्द्रे ।

मृत्युस्तदा क्सरमध्यमे स्यान्नरस्य दृष्टो न यदा शुभेन ॥ २६८ ॥

268. Death in 1st Year: The declining Moon in the ascendant, with a malefic, and without relief from a benefic, while the 7th is occupied by a malefic without a benefic's association will cause death in the very first year.

एतैर्विवादांशगुणैर्विलग्ने ताड्यो ग्रहो नागनभः शशाङ्कः ।

राश्यादितो दस्रशशाङ्कभक्तः शेषाब्दपूर्वस्य नरायुक्तः ॥ २६९ ॥

द्रेष्काणवर्गोत्तमरन्ध्र (धर्म भाग स्ववेशमगस्य द्विगुणः प्रदिष्टः) ।

द्विघ्नः स्वतुङ्गे कुटिले च मार्गे द्वयोश्च लब्धौ त्रिगुणः प्रदिष्टः ॥ २७० ॥

अर्थं हस्त्येव हि नीचसंस्थः अस्तङ्गतश्चार्कसुतो निहन्ति ।

शुक्रस्य आयुः कलुषोऽस्तगो वा सर्वत्रिभागा रिपुणा भवन्ति ॥ २७१ ॥

अर्धादिषष्ठान्तमपक्रमेण त्वेकादशादेः प्रहरन्त्यनिष्टाः ।

सर्वव्ययस्थाश्च शुभास्तदर्थं क्लिप्ततो वीर्ययुतश्च सौम्यः ॥ २७२ ॥

269 - 272. (a) If the ascendant and the signs concerned are the sources of the various combinations mentioned above, multiply by 108 and divide by 12 to get the net life span of the person.

(b) If the planet is in its own decanate, in Vargottama, in exaltation or in retrogression the years contributed by it be multiplied by two.

(c) If a planet attracts multiplication for two different reasons, multiply its contribution only once by three.

(d) If a planet is in debility, its contribution should be halved. Barring Saturn and Venus, each of the others lose half of its contribution if in combustion.

(e) A planet in enemy's camp loses a third of its contribution.

(f) A benefic in the 12th sacrifices half of its contribution while a malefic loses the same in full. In the 11th, a malefic loses half, and a benefic one fourth. Cast away one third of a malefic's contribution in 10th, and a sixth for a benefic. One fourth and one eighth in order should be dropped from the contributions of a malefic and a benefic in case of the 9th. This way upto the 6th,

the contributions should be reduced differentiating between malefic and a benefic.

Notes: These five verses relate to life-span computations by Pindayu and other methods. These are incomplete and wrongly appended in this part of the text.

For more and complete information, the reader may refer to *Sambhu Hora Prakasa, Saravali* (Vol. 2) and *Brihat Parasara Hora Sastra* (Vol. 1) in which I have fully explained Amsayu, Pindayu, Ashtaka Varga Ayu etc.

(अथ) साराक्त्यां (आधानाध्यायः) ।

Now from the Chapter on Impregnation from *Saravali*.

राश्यादिफलविचारकस्य विधेयो विना समुत्पत्तेः ।

आधानमतो वक्ष्ये कारणभूतं समस्तजन्तूनाम् ॥ २७३ ॥

273. The effects of signs etc. (i.e. dispositions of the various planets in a nativity) can hardly be understood without knowing of the time of origin for, that is the reason of existence of all living beings. Following instructions relate to Adhana.

Notes: "Adhana" means "to impregnate". In other words, it refers to the particular sexual union that causes pregnancy. According to Hindu Sastras, at the time of the relevant union, the soul enters the womb of the mother to take birth in a new mortal coil at an appropriate time. Importance in astrological literature is given to the moment of the couple's union, rather than to the formation of foetus. And the formation of a foetus is not a moment's process.

अनुपचयराशिसंस्थे कुमुदाकरबान्धवे रुधिरदृष्टे ।

प्रतिमासं युवतीनां भवति रजो दर्शनं ब्रुवन्त्येके ॥ २७४ ॥

274. Monthly Course: From the Moon sign of a female, transit Moon in a non-Upachaya house (i.e. 1st, 2nd, 4, 5th, 7th, 8th, 9th or 12th) in aspect to Mars causes her monthly course. This is the view held by many preceptors. The menstruation so occurring will be conducive to the growth of the family lineage.

इन्दुर्जलं कुजोऽग्निर्जलमसुगन्धवाग्निरेव पित्तं स्यात् ।

एवं रक्ते क्षुभिते पित्तेन रजः प्रवर्तते स्त्रीषु ॥ २७५ ॥

275. The Moon is water while Mars is fire. Blood is produced from water, and bile from fire. When bile stirs up blood, the woman's menses appear.

एवं यद्भवति रजो गर्भस्य निमित्तमेव कथितं तत् ।

उपचयसंस्थे विफलं प्रतिमासं दर्शनं तस्य ॥ २७६ ॥

276. Menstruation occurring in this manner (followed by a timely union) becomes the cause of pregnancy in a woman. When her monthly course takes place with the transit Moon in an Upachaya house (3rd, 6th, 10th and 11th), that particular month does not help conception.

स्त्रीजन्मभादनुपचयगृहस्थं (चन्द्रं) यदि कुजः पश्यति तदा रजो दर्शनं
गर्भधारणयोग्यं स्यात् । परन्तु वृद्धवन्ध्यातुराद्यतिरिक्तास्त्रीबोध्यम् ।

The author comments that the transit Moon in a non-Upachaya house (i.e. other than 3rd, 6th, 10th and 11th) from her natal Moon aspected by Mars at the time of monthly menstruation will enable her conceive. But this will not apply to old women, barren or sickly women and the like, for Badarayana stipulates as under.

तथा बादरायणः—

स्त्रीणां गतोऽनुपचयर्क्षमनुष्णरश्मिः सदृश्यते यदि धरातनयेन तासाम् ।

गर्भग्रहार्तवमुशन्ति तदा न वन्ध्यावृद्धातुरात्पवयसामपि—

चैतदिष्टम् ॥ २७७ ॥

277. According to Badarayana: With reference to the natal Moon of a female, note the transit Moon in a non-Upachaya place in aspect to Mars at the time of her monthly course. Only such a month will be fit for conception, provided she is not barren, not old (i.e. one with meno-pause), not sickly, or is under-aged (i.e. without attaining puberty).

Notes: "At the time of monthly course" means the 4th day after the female's monthly menstruation, after the disappearance of menstrual flow, vide sloka 281 - 282 *infra*.

उपचयभवने शशभृद्दृष्टो गुरुणा सुहृद्विरथवासौ ।

पुंसां करोति योगं विशेषतः शुक्रसंदृष्टः ॥ २७८ ॥

278. Possibility of conception exists in the case of a union where the transit Moon is in an Upachaya Rasi of the male. The said Moon should be in aspect to Jupiter or to a friendly planet or especially to Venus.

चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन संयोगम् ।

सौम्येन चपलमतिना भृगुणा कान्तेन रूपवता ॥ २७९ ॥

राजपुरुषेण रविणा रविजेनाप्नोति भृत्येन ।

एकैकेन फलं (स्याद्) दृष्टे नान्यैः कुजादिभिः पापैः ॥ २८० ॥

सर्वैः स्वगृहं त्यक्त्वा गच्छति वेश्यापदं युवतिः ।

उपचयभवने शशभृद्दृष्टे इत्यत्रोपचयभवनं पुरुषस्यैव ।

279 - 280. (a) Depending on the aspects of the various planets on the Moon, at the time of her obtaining puberty, the female's union with the kind of male can be declared thus. Mars aspecting - a voluptuary; Mercury - a fickle-minded person; Venus - a charming person; the Sun - a member of royalty; Saturn - a servant. For materialization of full effects cited, the Moon should have the exclusive aspect of the relevant planet and unaspected by another planet.

(b) If the Moon at that time be in aspect to all the malefics, who are not in their own signs, the girl will abandon her home and becomes a prostitute.

(c) The concept of a man's union resulting in pregnancy shall apply only when the transit Moon is in an Upachaya house in aspect to Jupiter (of the male concerned).

यदाह बादरायणः—

पुरुषोपचयगृहस्थो गुरुणा यदि दृश्यते हिममयूखः ।

स्त्रीपुरुषसंप्रयोगं तदा वदेदन्यथा नैवम् ॥ २८१ ॥ इति ।

अयं विचारश्चतुर्थदिने तदाह मणित्यः—

ऋतुविरेमे स्नातायां यद्युपचयसंस्थितः शशी भवति ।

बलिना गुरुणा दृष्टे भर्त्रा सह सङ्गमश्च तदा ॥ २८२ ॥

281 - 282. (a) For sage Badarayana has declared in his exposition that at the time of union, the transit Moon in an Upachaya house in aspect to Jupiter with reference to the male's natal Moon will allow the fruition of pregnancy. If Jupiter does not aspect the Moon, the union will not contribute to conception.

(b) Here, the question of the transit Moon being in an appropriate place for the male and female in order should be considered only after the fourth day of the monthly course of the woman. For preceptor Maniththa states that consideration of the transit Moon should be done only after the disappearance of menstrual flow. Such Moon in aspect to strong Jupiter will enable conception following a union.

ननु पूर्वोक्तसारावलीपद्ये शुक्रदृष्टे चन्द्रे स्वपुरुषयोगोऽन्यदृष्टे राज-
पुरुषादिभिः पुष्पवती संयोग उक्तोऽस्ति । तत्र साध्वीनां परपुरुषाभावात्कथं
योगो घटन इति चेदुच्यते । राजपुरुषादि चेष्टास्वरूपादियुतेन स्वपुरुषेणैव
योगो वाच्यो न तु परपुरुषेण । वेश्यापदं चात्रातिनिर्लज्जत्वद्योतकमिति सर्वं
सुस्थम् ।

Bala Bhadra Comments: A genuine doubt may arise in this context. Based on the verse quoted from *Saravali*, the Moon aspected by Venus will cause the union of a female with her husband, while the aspect by other planets will cause her union with men of royalty & C. For a virtuous woman, such a combination is inadmissible to be effective. In such a case, the aspect of the relevant planet means that the husband of the female will have a disposition of the person prescribed. Here the term "prostitute" displays a state of shamelessness. (That is

Bala Bhadra does not agree with the view of a female becoming a prostitute even if all malefics aspect the Moon as stated earlier.)

द्विपदादयो विलग्नात्सुरतं कुर्वन्ति सप्तमे यद्वत् ।

तद्वत् स्त्रीपुरुषाणामपि गर्भाधानं समादेश्यम् ॥ २८३ ॥

अस्तेऽशुभदृष्टयुते सरोषकलहं सदा भवेद्ग्राम्यम् ।

सौम्यैः सौम्यं सुरतं वात्स्यायनसंप्रयोगकारुण्यातम् ॥ २८४ ॥

तत्र शुभाशुभमित्रैः कर्मभिरधिवासिताविषयवृत्तिः ।

गर्भावासे निपतति सयोगे शुक्रशोणितयोः ॥ २८५ ॥

283 - 285. Relevant Disposition: (a) The union will correspond to the nature of the living being, viz. biped etc. depending on the 7th house counted from the ascendant prevailing at the time of the union.

(b) Should the 7th be in aspect to or in association with a malefic, the union will be marked by anger and belligerence. If the said association be with a benefic planet, the union will be a pleasant one as laid down by sage Vatsyayana in his relevant treatise. The union will be of a mixed nature if the 7th is associated with both malefics and benefics.

(c) According to the will of destiny, at the time of union, the sperm of the male falls into the womb of the woman to associate with the ovum.

उपचयगौ रविशुक्रौ बलिनौ पुंसः स्वमंशकं प्राप्तौ ।

युवतेर्वा कुजचन्द्रौ यदा तदा गर्भसंभवो भवति ॥ २८६ ॥

286. Possibility of Conception: At the time of union, the male's Sun and Venus occupying Upachaya houses with own Navamsa positions and the female's Mars and Moon occupying similar houses with own Navamsas will promote the chance of conception.

अयमर्थो न्यायसिद्धः । तद्यथा सूर्यस्य पुंश्रहत्वादुपचयगतः तदीय-
पुंस्त्वोपचयकरः शुक्र उपचये स्थितश्चेच्छुक्रपुष्टिकरः अत्र उभयोर्बलं पुरुषस्य-

युज्यते । भौमबलेन शोणितोपचयात्पुष्ट्या प्रादुर्भाव इति चन्द्रस्य स्त्रीग्रह-
त्वाच्चन्द्रबलं स्त्रीणामुपयुज्यते । एवं स्त्रीपुंसोः प्राबल्याच्छुक्रशोणितसन्नि-
पाते हि गर्भग्रहणं भवतीति ज्ञेयम् ।

Bala Bhadra Comments: These conditions are logical. The Sun being a male planet increases the manliness (i.e. virility) while Venus in an Upachaya house (that of prosperity) promotes the potency of semen (i.e. virility of the male). Hence the Sun and Venus in Upachaya houses are favourable for the male.

Mars is the signficator of blood. His strength being in Upachaya causes potency of blood. The Moon is a female planet whose strength is an essential for the female.

This kind of strong placements of male and female planets are conducive to proper union of sperm and ovum in order that pregnancy is achieved.

अत्र समुद्रजातकटीकाकृतः पुरुषस्त्रीजन्मराशिं विहाय मेषाद्याः
पुंराशयो वृषाद्याः स्त्रीराशय इति व्याख्यातं तदसत् । यतः स्पष्टमेतदुदितं
शुक्रजातके ।

In this context, the commentator of *Samudra Jataka*, has abandoned the Moon signs of the male and female concerned. Instead, he considered male signs like Aries, and female signs like Taurus. This is improper. *Sukra Jataka* confirms this clearly, as under.

शुक्रजातके—

सूर्यशुक्रौ स्वांशकस्थौ पुरुषोपचयक्षगौ ।

स्त्रीणां कुजेन्दुवीर्याढ्यौ स्वांशोपचयसंस्थितौ ॥ २८७ ॥

गर्भप्रदौ पञ्चमे च निबलि क्रूरसंयुते ।

सुतेशेऽस्तङ्गते नीचे न गर्भः क्रूरसंयुते ॥ २८८ ॥

287 - 288. As per *Sukra Jataka*: (a) At the time of impregnation, the male should have the Sun and Venus in Upachaya places with their own Navamsas while the female should have the exceedingly strong Moon and Mars with similar

dignities.

(b) If at the time of impregnation, the 5th having a weak malefic, or the 5th lord in combustion or in debility denies pregnancy.

Notes: (a) This view is the same as laid down earlier except that "exceeding strength" is specified for the duo, Mars and the Moon.

(b) The 5th house and its lord referred to are with reference to the nativities of the male and female.

साराक्त्याम्—

शुक्रार्कभौमशशिभिः स्वांशोपचयसंस्थितैः {सुरेड्ये वा}

धर्मोदयात्मजस्थे बलवति गर्भस्य संभवो भवति ॥ २८९ ॥

289. On the authority of *Saravali*, pregnancy is possible if Venus, the Sun, the Moon and Mars are strong in Upachaya houses with their own Navamsa positions or strong Jupiter is in the 1st, 5th or 9th.

मिथुनस्य मनोभावो यादुङ्मदलालसं भवति ।

श्लेष्मोदभिः स्वदोषैस्तत्तुल्यगुणो निषिक्तः स्यात् ॥ २९० ॥

290. The child in the womb will acquire such qualities as prevailing in the couple at the time of the union, viz. their dispositions, and variances of the humours - phlegm etc.

सूर्यजातके—

सद्युक्तैश्चन्द्रशुक्ररैः स्वांशोपचयसंस्थितैः ।

आधानलग्ने गर्भस्य संभवो भवति ध्रुवम् ॥ २९१ ॥

291. According to *Surya Jataka*: These combinations should be understood as applicable to the phenomena prevailing at the time of the union concerned. It is said in *Surya Jataka* that from the ascendant relating to Adhana, the three planets, viz. the Moon, Venus and Mars, having strength or association with benefics, and in Upachaya places with own Navamsa positions, will promote occurrence of pregnancy.

अत्र लग्नस्थोऽपि गुरुर्ज्ञेयः । उक्तञ्च गर्भेण—

लग्नस्थो वा सुतस्थो वा धर्मस्थो वा बली गुरुः ।

प्रोक्तर्क्ष शुभवारे च धारयेद्गर्भमुत्तमम् ॥ २९२ ॥

292. Sage Garga on Excellence: Jupiter in the ascendant is also said to promote pregnancy. For sage Garga has stated that the impregnation with a strong Jupiter in the ascendant, the 5th or the 9th on a week day ruled by a benefic planet (i.e. Monday, Wednesday, Thursday or Friday) will cause an excellent conception.

अन्येऽपि निषेकलग्नाद्योगा उक्तास्तेनैव—

पुङ्गवाः षष्ठलाभस्थाः पञ्चमेशो यदा बली ।

अन्ये विषमराशिस्था गर्भयोगा इमे स्मृताः ॥ २९३ ॥

लग्नात्मदेशौ संयुक्तावन्योन्यं चाभिवीक्षितौ ।

परस्परं क्षेत्रगौ वा गर्भयोगा इमे स्मृताः ॥ २९४ ॥

ओजराशयशगे चन्द्रे लग्ने पुङ्गववीक्षिते ।

स्ववर्गेष्विन्दुजीवभौमाः स्युर्गर्भयोगकाः ॥ २९५ ॥ इति ॥

293 - 295. Further combinations suggested by sage Garga are given below.

(a) There is a possibility of conception if male planets are in the 6th or 11th, the 5th lord is endowed with strength and the other planets are in odd signs.

(b) If the lord of the ascendant and that of the 5th are together or are in mutual aspects, the same effects will come to pass. Again if there is an exchange between these two lords, pregnancy will materialize.

(c) The Moon in the ascendant, aspected by a male planet, and in a Navamsa ruled by a male planet will also cause pregnancy provided Mars, Jupiter and the Moon are in their own divisions.

अन्यान् शुभाशुभयोगानाह श्रीशुक्राचार्यः—

लग्नाधिपः सुतस्थाने जायास्थानगतोऽपि वा ।

सुतजायाधिपौ लग्ने तदा स्याद्गर्भसंभवः ॥ २९६ ॥

निषेककाले सूर्यस्य समस्थौ कुजार्कजौ ।

पुंसो रोगप्रदौ वार्कात्कुजमन्दी द्विर्षिफगौ ॥ २९७ ॥

पुंसो मृत्युप्रदो वार्कः पूर्णदृष्ट्या च वीक्षितः ।

मध्ये मन्दारयोरेकतरेणा (ना) न्येन संयुतः ॥ २९८ ॥

पुंसो मृत्युप्रदश्चन्द्रः सूर्यवत् स्त्रीमृतिप्रदः ।

योगकारकयोर्वीर्यात्तन्मासे मृत्युमादिशेत् ॥ २९९ ॥

296 - 298. Sukracharya: Other favourable and unfavourable combinations stated by Sukracharya (presumably from *Sukra Jataka*) are listed below.

(a) **Pregnancy:** Pregnancy is possible if the lord of the ascendant is in the 5th or the 7th. Also when the lords of the 5th and 7th are in the ascendant.

(b) **Sickness:** The placement of Mars and Saturn together in the 7th from the Sun at the time of Adhana will cause sickness of the male concerned. So also when these two planets occupy the 2nd and 12th counted from the Sun.

(c) **Death:** The male concerned will die if the Sun is hemmed between Saturn and Mars at the time of impregnation. Alternatively the Sun can be with one of the two, and be in full aspect to the other. The Moon in place of the Sun, as above, will similarly kill the female in question.

(d) **Time of Death:** The expected death will materialize in the month when the planet signifying the male or female attains the required potency to kill.

एते पूर्वोक्ता गर्भधारणयोगाः विबीजिनां न विचार्या इत्याह श्रीसूर्यः—

‘विबीजिनामिमे योगा न विचार्याः कदाचन’ इति ।

According to the Sun God, the combinations stated earlier in connection with impregnation should never be applied to the “union” by a hermaphrodite (or to a sterile person).

विशेषयोगाः मीनराजजातके—

मन्दारयोः सप्तमराशिसंस्थयोः यदा निषेको मरणं तदा पितुः ।

रवेः शशाङ्कात्त्वथ तज्जनन्याः एकेन रोगाः पुरुषप्रवादाः ॥ ३०० ॥

यदा हिमांशुर्वयगो दिवाकरश्चिद्रं गतो भूतनयश्चतुर्थः ।

मृत्युस्तदा संभवति ह्यभाभ्यां शस्त्रेण सौरेण तु बन्धनेन ॥ ३०१ ॥

मृत्युङ्करः शीतकरः खरिष्के सुखस्थितः सूर्यसुतः सभौमः ।

न गर्भसंभूतिरिह प्रदिष्टा योगैः ससौम्यैः प्रवदन्ति कृच्छात् ॥ ३०२ ॥

मूर्तिस्थितस्तीक्ष्णकरः कुजो वा सक्षीणमूर्तिर्विधुरिष्फगे वा ।

कृथाफलं स्यात्सुरतोषचारैर्नीचाश्रितैस्त्रयादिभिरत्र पुंसाम् ॥ ३०३ ॥

300 - 303. Special Adhana Combinations from Meena

Raja Jataka: (a) Mars and Saturn in the 7th from the Sun will cause death of the male, while these two in the 7th from the Moon will kill the female. If one of them is in the 7th, sickness and calumny will come to pass.

(b) The Moon in the 12th, Mars in the 4th and the Sun in the 8th at the time of Adhana will cause the death of the couple by weapons. Saturn in the place of the Sun in this combination will them kill by confinement.

(c) Pregnancy will not materialize from the union in case the Moon is in the 10th or the 12th while Saturn is in the 4th together with Mars. If however there is the aspect of a benefic, pregnancy may occur with great difficulty (i.e. in remote cases).

(d) There will occur no pregnancy if the Sun or Mars is in the ascendant, as the weak Moon is in the 12th.

(e) If three planets are in debility, then also there will be no effect of pregnancy.

अथ पितृमातृपितृव्यमातृष्वसृसंज्ञकान् ग्रहान् तत्फलञ्चाह कल्याणवर्मा—

दिवसे मातापितरौ शुक्ररवी (शशि) शनी निशायाञ्च ।

मातृभगिनी पितृव्यौ विपर्ययात् कीर्तितौ यवनवृद्धैः ॥ ३०४ ॥

दिवसे निषिक्तस्य जातस्य चेति शेषः । एवं निशायामित्यत्रापि ।

304. Significators: Now stated are of the planets signifying the father, mother, paternal uncle and maternal aunt, and the effects thereof, as per Kalyana Varma. In case of Adhana in day time Venus and the Sun in order denote the father and mother. It is the Moon and Saturn if it is night time. According to seniors among Yavanas, these have to be reversed in respect of maternal aunt and paternal uncle. That is, the Moon and Saturn respectively denote maternal aunt and paternal uncle for Adhana in day time, and the concerned planets are Venus and the Sun for night time.

Notes: This applies to birth as well as horary. For a clear understanding, these are enlisted below.

Day time: Venus = mother; Sun = father; Moon = maternal aunt; Saturn = paternal uncle.

Night time: Moon = mother; Saturn = father; Venus = maternal aunt; Sun = paternal uncle.

लग्नाद्विषमर्क्षगतः पितुः पितृव्यस्य स्वेचरः शस्तः ।

मातृभगिनीजनन्यौ समगृहगोऽन्योऽन्यथा तेषु ॥ ३०५ ॥

अन्यथोक्तवैपरीत्येषु मातृपित्रादिषु अन्यः विपरीतफलः । अशस्त इत्यर्थः ।

305. The planets ruling father and paternal uncle found in odd houses from the ascendant are auspicious for them. Mother and maternal aunt will receive auspicious effects if the concerned planets are in an even house from the ascendant. Placed otherwise, that is in odd houses, these planets will be inauspicious. This is the meaning of these positions, observes Bala Bhadra.

Notes: The reference here is to even house (2nd, 4th etc.) and to odd house (1st, 3rd etc.) and not to even signs (Taurus, Cancer etc.) and odd signs (Aries, Gemini etc.) as the ascendant is mentioned.

विशेष उक्तो होरामकरन्दे—

आदौ द्युरात्र्योः पितृमातृस्वेदौ फलं तु पूर्णं ददतुः स्वकीयम् ।

अन्ते तयोस्तुच्छमतीव मध्ये पापं शुभं वा परिकल्पनीयम् ॥ ३०६ ॥

306. As per Hora Makaranda: (a) The auspicious effects will be in full measure for the placements of these respective

planets denoting father, mother etc. if the impregnation or birth is in the beginning part of day or night as the case may be.

(b) In the concluding part, the auspicious effects will be nil.

(c) For intermediary parts, rule of three process should be applied.

(d) In case of malefic effects suitable estimation should be made.

Notes: (c) Day time intercourses are not recommended by Hindu Sastras for obtaining progeny. Hence, malefic effects will take the place of benefic effects and *vice versa* in such cases.

(d) Where benefic effects are full, malefic effects will be nil. Where benefic effects are nil, malefic effects will be full. Malefic effects will be half means, benefic effects will also be half. This way, suitable understanding should be made.

साराक्त्याम्—

अथवा निषेककाले विलग्नसंस्थौ यदा रुधिरमन्दौ ।

तद्गृहगतेऽथवेन्दौ तदीक्षते वा पतति गर्भः ॥ ३०७ ॥

307. Destruction: The pregnancy will be destroyed if Saturn and Mars occupy the ascendant at the time of impregnation. So also when the Moon is in one of the signs ruled either by Saturn or by Mars, in aspect to the two.

हरेन्दुयुतैः सौम्यैस्त्रिकोणजायार्थस्वाम्बुसंस्थैर्वा ।

पापैस्त्रिभयातैः सुखी तु गर्भो निरीक्षिते रविणा ॥ ३०८ ॥

यदि चन्द्रराशिर्लग्नराशिर्वा निरीक्षित इत्यर्थः ।

308. Safe Pregnancy: The pregnancy (upon occurrence) will be secure if the Adhana ascendant contains the Moon while benefics are in a trine, 7th, 2nd, 10th and 4th, and malefics in the 3rd and 11th in aspect to the Sun. The aspect of the Sun should be on the ascendant containing the Moon, observes Bala Bhadra.

क्रूरान्तस्थश्चन्द्रः सूर्यो वा युगपदेव मरणाय ।

सौम्यैरदृष्टमूर्तिर्युवतीनां गर्भसहितानाम् ॥ ३०९ ॥

309. Death of the Female: Should the Sun be hemmed between malefics, without aspect from benefics, the conceiving woman will pass away (soon).

अत्र लग्नेन्दू पापान्तस्थौ ज्ञेयौ इति वराहः । तद्यथा—

पापद्वयमध्यसंस्थितौ लग्नेन्दू न च सौम्यवीक्षितौ ।

युगपत्पृथगेव सा वदेन्नारी गर्भयुता विपद्यते ॥ ३१० ॥

310. Bala Bhadra Observes: It is only the ascendant *and* the Moon (and not *the Sun or the Moon*, *vide* the previous sloka) that should be between malefics, according to Varaha Mihira. For Varaha Mihira says, if the ascendant *and* the Moon are placed betwixt malefics, without aspect from benefics, the pregnant woman will die.

Notes: In sloka 309, the placement of the Sun or the Moon, repeat "*or the Moon*", is referred to. But according to Varaha Mihira, the Sun is not involved (for the Sun refers to father and not the mother). It is both the Moon and the ascendant.

उदयं यातैः पापैः सौम्यैरनिरीक्षितेर्मरणमस्याः ।

उदयस्यैर्कजे वा क्षीणेन्दौ भौमसंदृष्टे ॥ ३११ ॥

311. The female in question will die if malefics are in the ascendant, unaspected by benefics. The same effect will materialize if the ascendant is in occupation by Saturn or the weak Moon, with the aspect of Mars.

अत्र द्वादशगैर्क्रूरैर्योगमाह गर्गः—

अशुभैर्द्वादशक्षस्थैः शुभदृष्टिविवर्जितैः ।

आधानलग्ने मरणं योषितः प्रवदेद्बुधः ॥ ३१२ ॥

312. As per Sage Garga: In this context, sage Garga suggests a combination involving the 12th house. Malefics in the 12th from Adhana ascendant, without benefic's aspect will cause the death of the female in pregnancy, so say the learned.

अभिलषद्भिरुदयर्क्षमसद्भिरित्यनेन द्वादशे क्रूरग्रहा उक्ता इति ।

Malefics in the 12th (at the time of impregnation) can enter the Adhana ascendant (at a later date) and hence "malefics in the 12th" are referred to, observes the author.

व्ययगेर्के शशिनि कुशे पाताले लोहिते सगर्भा स्त्री ।

प्रियते तस्मिन्नथवा शुक्ले पापद्वयान्तःस्थे ॥ ३१३ ॥

चन्द्रचतुर्थः क्रूरैर्विलग्नतो वा विपद्यते गर्भः ।

होराष्टमे क्षितिसुते प्रियते स गर्भः सह जनन्या ॥ ३१४ ॥

313 - 314. (a) The female in pregnancy will die if the Sun with the declining Moon is found in the 12th, as Mars is seen in the 4th. Alternatively, Venus could be amidst two malefics.

(b) The pregnancy will be destroyed if malefics are found in the 4th from the Adhana ascendant or from the Adhana Moon.

(c) If Mars is in the 8th from the Adhana ascendant, the pregnancy will be destroyed along with the mother.

Notes: (a) The *declining* Moon is required to be with the Sun in the 12th which means that the Moon should be behind the Sun.

(b) It is more than one malefic that should be in the 4th.

(c) Mars should not be in the 8th from the ascendant at the time of impregnation for he could endanger both the mother and the child to be born. If however he receives some favourable aspects, the delivery may need a surgery. The conditions mentioned at "b" and "c" are clubbed together as one combination by Varaha Mihira, as could be seen in the ensuing sloka.

वराहेणायं योगोऽन्यथोक्तः—

क्रूरैः शशिनश्चतुर्थगैर्लग्नाद् वा निधनाश्रिते कुजे ।

अत्र निधनाश्रिते कुजे चन्द्रात्लग्नाच्च योगद्वये ज्ञेये ।

हिबुकगते धरणिसुते रिष्फगतेऽर्के क्षपाकरे क्षीणे ।

गर्भेण समं प्रियते पापग्रहदर्शनं प्राप्ते ॥ ३१५ ॥

लग्ने रविसंयुक्ते क्षीणेन्दौ वा कुजेऽथवा प्रियते ।

व्ययधनसंस्थैः पापैस्तथैव सौम्यग्रहादृष्टैः ॥ ३१६ ॥

जामित्रै रवियुक्ते लग्नगते वा कुजे निषिकस्य ।

गर्भस्य भवति मरणं शस्त्रच्छेदैः सह जनन्या ॥ ३१७ ॥

315 - 316. (a) Varaha Mihira states these in a different manner, thus. Malefics in the 4th from the Moon while Mars is in the 8th will kill the pregnant woman. The author adds that Mars in the 8th from the Moon, and again in the 8th from the ascendant allows formation of two different possibilities.

(b) The female in question will quit the world with Mars in the 4th, and the Sun and weak Moon in the 12th, with malefic aspects.

(c) Mars in the 4th as the Sun and weak Moon are in the ascendant will also cause the same effect, provided malefics are in the 12th and 2nd without benefic aspects.

(d) With the Sun in the 7th as Mars is in the ascendant, the female in question will die due to injury by weapons.

बलिभिर्बुधगुरुशुक्रैर्दृष्टेर्केण च विवर्धते गर्भः ।

मासाधिपबलतुल्यैस्तैस्तैः संयुज्यते भावैः ॥ ३१८ ॥

मासि तृतीये स्त्रोणां दोहदको जायतेऽवश्यम् ।

मासाधिपस्वभावैर्विलग्नगयोगादिभिश्चिन्त्यम् ॥ ३१९ ॥

318 - 319. **Prosperity of Pregnancy:** (a) Strong Mercury, Jupiter or Venus aspecting the ascendant at the time of impregnation will ensure (occurrence and) prosperity of pregnancy.

(b) The pregnancy will progress according to the strength of the lord of the month concerned.

(c) **Desires:** The female in pregnancy will develop (marked) desires for eatables and drinks from the 3rd month. The lord of the concerned month (i.e. lords of 3rd, 4th and other months) and the planet moving in the Adhana (impregnation) ascendant will influence her desires accordingly.

अथ प्रातमासं गर्भस्यावयक्तेपत्तिमासाधिपानाह यवनः—

आद्ये तु मासे कल्हं द्वितीये पेशिस्तृतीयेऽपि भवन्ति शाखाः ।

अस्थीन्यथ स्नायुशिराश्चतुर्थे मज्जा च चर्माप्यपि पञ्चमे तु ॥ ३२० ॥

षष्ठे त्वसृग्रोमनस्त्रैः यकृच्च चेतस्विता सप्तममासि चिन्त्या ।

तृष्णाशनास्वादनमष्टमे स्यात्स्पर्शोऽपरोधो नवमे रतिश्च ॥ ३२१ ॥

स्रोतोभिरुद्घाटितपूर्णदेहो गर्भोऽर्कमासे दशमे प्रसूतेः ।

कुजास्फुजिज्जीववीन्दुसौरशशाङ्कलग्नेन्दुदिवाकराणाम् ॥ ३२२ ॥

मासाधिपत्यप्रभवो न चैषां जयोपघातैर्ग्रहवद्भवन्ति ।

320 - 322. Yavanas on the Progress: Now stated are the views of Yavanas on the monthly developments affecting the child in the womb, and of the lords thereof.

(a) It will be a foetus (semi-liquid form) in the 1st month. In the 2nd month, it will become an embryo (solidified form). Limbs will sprout in the 3rd month. The 4th month will help formation of bones and muscles. Skin will envelope the child in the 5th month. The 6th one will contribute blood, hair and nails. Mental feelings will occur to the child in the womb in the 7th month while in the 8th month it will develop hunger, thirst and taste. The child will be desirous of coming out of the womb in the 9th month. In the 10th month, under the lordship of the Sun, the child ready with all limbs, will quit the womb, and will take its birth.

(b) The lords of these 10 months in order are: Mars, Venus, Jupiter, the Sun, the Moon, Saturn, the Moon, the lord of Adhana ascendant, the Moon and the Sun.

(c) The auspicious and inauspicious developments that can occur to the child in the womb can be guessed with the help of the state of the various lords in their transits.

Notes: (b) The views of Yavana incorrectly exclude Mercury from any rulership whereas he is the ruler of the 7th month. Or their original text could have read "*Sasankaja*" (Mercury) instead of "*Sasanka*" (the Moon). Further in case of rulerships for the 1st and 2nd months, there are errors. The author puts the record straight in the relevant verses, *vide infra*, with the views of sages Vasishtha and Garga. However, Varaha Mihira erroneously followed Yavanas.

Notes: Also see slokas 199 - 208, and 325 - 341 of this chapter for more information.

मासलक्षणसंयुक्तो गर्भः शुभ इत्युक्तं शुक्रजातके—

मासलक्षणसंयुक्तो गर्भः सुखमवाप्नुयात् ।

उनाधिकगृणो गर्भः सर्वदा दुःखमाप्नुयात् ॥ ३२३ ॥

323. As per Sukra Jataka: On the various developments that are due to the child in the womb in the various months, *Sukra Jataka* states thus. Comforts will exist (only) if developments occur in the various months as prescribed (earlier). If these developments be at variance, ahead or behind schedule, these will ever cause grief (that is, both the mother and the child will be endangered).

Notes: The work *Sukra Jataka* suggests that each month should exactly have the prescribed development, not before and not later. Should it be out of tune with the time schedule, both the mother and the child will be endangered.

For example, skin formation should be in the 5th month. This should not advance to the 4th month, nor should it defer to the 6th month.

वारहेण प्रथमद्वितीयमासेशयोर्विपर्यय उक्तः । तद् विशिष्टवाक्यानाञ्ज्ञेयम् ।

Bala Bhadra observes: Varaha Mihira has interchanged the lords of the 1st and 2nd months as against the ones stated by Yavanas. This will be clear from the list of lord of months, *infra*.

तथा च वसिष्ठः—

सितावनेयामरपूज्यसूर्यवन्द्यार्किसौम्योदयपेन्दुसूर्याः ।

मासाधिपाः स्युः क्रमशो दशैते निपीडितानाशयेयुः स्वमासि ॥ ३२४ ॥

इति । अत्रान्योन्यविरुद्धयोर्वृद्धयवनवसिष्ठयोरेकवाक्यता कथमर्हति

परन्तु बहुसंमतत्वाद्वसिष्ठोक्तपक्ष एव प्रमाणम् । तथा च गर्गः—

324. Sage Vasishtha: (a) For sage Vasishtha enjoins that Venus, Mars, Jupiter, the Sun, the Moon, Saturn, Mercury, lord of the Adhana ascendant, the Moon and the Sun are the lords of

the months in order. The developments in the respective month will be obstructed when its lord is strained in transit.

(b) **Bala Bhadra Observes:** These months should be understood on the above lines. Here the views of Yavanas and Vasishta clash with each other. But the views of Vasishta are widely agreed upon. The proof of this lies in the views of sage Garga (as reflected in the following verses).

कल्लं प्रथमे मासि तस्य मासाधिपो भृगुः ।
द्वितीये मासि भूसुनूर्गर्भपिङ्गाक्षबीजवत् ॥ ३२५ ॥
गर्भाङ्कुरस्तृतीये स्यात्तस्य मासाधिपोऽङ्गिरा ।
मज्जास्थिसंभवो मासि चतुर्थे भास्करोऽधिपः ॥ ३२६ ॥
पञ्चमे मासि सोमेशस्त्वचस्तत्रापि संभवः ।
सर्वाङ्गसम्भवः षष्ठे तस्य मासाधिपः शनिः ॥ ३२७ ॥
ज्ञानेन्द्रिययुतः पञ्चात्सप्तमे त्वीक्षरो बुधः ।
अधानेशोऽष्टमे मासि क्षुत्तृष्णासंभवो भवेत् ॥ ३२८ ॥
उद्वेगो गर्भसंस्थश्च मासेशो नवमे शशी ।
प्रसूतिर्दशमे मासि मासेशो भास्करो मतः ॥ ३२९ ॥
यस्य मासाधिपो रिक्तो नीचो वाऽस्तङ्गतोऽपि वा ।
तस्मिन् गर्भक्षयं याति प्रसवो वा भविष्यति ॥ ३३० ॥

325 - 330. Sage Garga: (a) In the 1st month, the foetus will be formed. The ruler of the month is Venus.

(b) Mars is the ruler of the 2nd month when the foetus will assume the form of a seed, i.e. embryo.

(c) Limbs will occur in the 3rd month, the lord of which is Jupiter.

(d) Marrow and bones will be added in the 4th month. Its lord is the Sun.

(e) The 5th month will cause formation of skin under the rulership of the Moon.

(f) Saturn is the lord of the 6th month when all limbs will sprout.

(g) Later on, in the 7th month, the sensory organs will be activated with the headship of Mercury.

(h) The lord of the Adhana ascendant rules the 8th month giving hunger and thirst to the child.

(i) The resident in the womb will acquire emotions in the 9th month which is lorded by the Moon.

(j) The Sun is the lord of the 10th month when delivery will take place.

(k) Whichever planet is weak, or goes into debility, or gets combust (in transit, during pregnancy), will in its month cause damage to the process of carriage or delivery.

मासे तु विशेषमाह पराशरः—

द्रक्त्वं प्रथमे मासि कललाख्यं प्रजायते ।

द्वितीये तु घनः पिण्डः पेशीप्रच्छन्नबुद्बुदः ॥ ३३१ ॥

पुंस्त्रीनपुंसकानां हि प्रागवस्थाः क्रमादिमाः ।

तृतीये त्वङ्कुराद्यङ्कुराङ्घ्रिशिरसो मतम् ॥ ३३२ ॥

अङ्गप्रत्यङ्गभागाश्च सूक्ष्माः स्युर्युगपत्तथा ।

चतुर्थे व्यक्ता तेषां भगानामपि जायते ॥ ३३३ ॥

पुंसां शौर्यादयो भावा भीरुत्वाद्यास्तु योषिताम् ।

नपुंसकानां सङ्कीर्णा भवन्तीति प्रचक्षते ॥ ३३४ ॥

मातृजं चास्य हृदयं विषयानतिकाङ्क्षति ।

अतो मातुर्मनोऽभीष्ट कुर्याद्गर्भसमुद्भवे ॥ ३३५ ॥

मातुश्चेद्विषयालाभस्तदातो जायते सुतः ।

प्रबुद्धं पञ्चमे चित्तं मासि शोणितपुष्टता ॥ ३३६ ॥

षष्ठेऽस्थिस्नायुनखरकेशरोमविविक्ता ।

बलवणौ चोपचितौ सप्तमे त्वङ्गपूर्णता ॥ ३३७ ॥

आद्यो मुखस्त्वहस्ताभ्यां श्रोत्ररन्ध्रे पिधाय सः ।

उद्विग्नो गर्भसंवासादास्ते गर्भालयान्वितः ॥ ३३८ ॥

स्मरन्पूर्वानुभूतान्स नानायातानुयातनात् ।

मोक्षोपायमपि धास्यन्वर्ततेऽभ्यासतत्परः ॥ ३३९ ॥

अष्टमे त्वक्श्रुती स्यातामोज्ञश्चैतन्यहृद्भवम् ।

शुद्धमेतच्च रक्ञ्च निमित्तं जीवितं मतम् ॥ ३४० ॥

अष्टमेन पुनर्गर्भचञ्चलं तत्प्रधावति ।

अतो जातोऽष्टमे मासि न जीवेद्योऽय शोभनः ॥ ३४१ ॥

समयः प्रसवश्चास्य मासेषु नवमादिषु ।

331 - 341. Parasara's Special Clues on the Various Months: (a) In the 1st month it will be a foetus in the state of (semi-) liquid.

(b) In the 2nd month, it will solidify into an embryo - an enveloped bubble - during which the sex of the child, viz. male, female or hermaphrodite will be formed.

(c) Major limbs, viz. head, hands, legs etc. along with minor limbs will sprout in the 3rd month.

(d) These limbs will acquire full-fledged formation in the 4th month. During this month, the female will exhibit courage if the child is a male, will develop timidity if it is a female, and will display both courage and fear if it is a hermaphrodite. And the child will also acquire the same disposition of the mother. That is why, all the desires of the mother should be fulfilled so that the pregnancy is in tact. Otherwise, the child will be sickly.

(e) In the 5th month, the child will become conscious and its blood will acquire potency.

(f) The 6th month will lead to formation of bones, muscles, nails and hair.

(g) In the 7th month, increased vigour, refinement in physical complexion and completion of limb-formation will take place. During this month, the child will cover its face and ear-holes with its hands, will become emotional and will recall the various memories of the previous birth. Further it will find ways and means to get itself freed (from its stay in the womb).

(h) In the 8th month, skin, ears and mind will become active (i.e. feeling of touch, hearing, and thinking will be acquired), blood will get purified, and the child will move in the womb. It is good for the child not to remain any more in the womb of its mother after the 8th month.

(i) Otherwise, the delivery will take place in the 9th month or later on (i.e. in the 10th month).

Notes: The reader's attention is invited to slokas 199 - 208, ch. 1 as well.

From all these we observe differences of opinion between one authority and the other. *Garuda Purana* (II - 32) has also different views (as stated by Lord Vishnu to Garuda) on this issue as under:

"The nucleus of the foetus is formed within a day. It becomes a frothy bubble in five days. Within 14 days, it becomes a mixture of flesh and lymphatic substances. It becomes a solid flesh in 20 days, sufficiently strong in 25 days and after that it begins to develop gradually. The foetus would have assimilated completely the five elements (Prithvi, Jala, Tejas, Vayu and Akasa) within a month. By the time the two months are over the fat and skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month. The ears, nose and the belly are formed in the 4th month. The throat, back and the reproductive organs are developed in the 7th month. (There is no mention of the 6th month in the original text.) By the eighth month, all the limbs are completed. In the beginning of the ninth month, the child in the womb is fully developed. It comes out in the 9th or the 10th month."

Since these developments are inaccessible to human comprehension, I cannot boldly make any intelligible comments but only leave the matter to the individual reader's choice.

मासि मासि ग्रहाणां शान्तिः कर्तव्येत्याह वसिष्ठः—

मासे मासे मासपादिग्रहाणां शान्तिं कुर्याच्छान्तिशुक्लैर्यवैश्च ।

होमैर्दानैः सङ्जनानाञ्च वाक्यैर्गर्भं सम्यग्रक्षयेत्पुत्रकामी ॥ ३४२ ॥

342. Remedies: Sage Vasishtha enjoins the duty to perform remedial measures every month during the time of pregnancy, in the following words. Using white corns, the lord of each month should be pleased by the individual desirous of having a son (i.e. progeny) with Homa (fire sacrifice) and donations. Blessings of the virtuous should also be sought. As a result, the pregnancy will securely progress.

अथ पुंस्त्रीनपुंसकजन्मयोगाः । वराहः—

विषमर्क्षे विषमांशे संस्थिताश्च गुरुशशाङ्कलग्नाकाराः ।

पुंजन्मकराः समभेषु योषितां समनवांशगताः ॥ ३४३ ॥

बलिनो विषमेऽर्कगुरु नरं स्त्रियं समगृहे कुजेन्दुसिताः ।

यमलं द्विशरीरांशेष्विन्दुजदुष्ट्या स्वपक्षसमम् ॥ ३४४ ॥

343 - 344. Sex of the Child: Now the combinations for births of male, female or hermaphrodite, as per Varaha Mihira.

(a) Jupiter, the Moon, the ascendant and the Sun (at the time of impregnation), placed in odd signs and odd Navamsas will cause birth of a male issue.

(b) These four in even signs with even Navamsas will usher a female child.

(c) The Sun and Jupiter with strength in odd signs will cause birth of a male child.

(d) Mars, the Moon and Venus with strength in even signs will promote acquisition of a female child.

(e) The Sun and Jupiter in odd signs; with the aspect of Mercury, and in dual Navamsas that are masculine (i.e. Gemini and Sagittarius), denote that twins comprising of male children will be born.

(f) Mars, the Moon and Venus in odd signs, with the aspect of Mercury in dual Navamsas that are feminine (i.e. Virgo and Pisces) will cause birth of twin female children.

(g) In case of “e” and “f” if the Navamsas are of both kinds, i.e. one masculine and the other feminine, birth of one male child and one female child will take place.

Notes: Although the sub-heading mentions “hermaphrodite”, these two slokas contain no such clues.

In a short space of two lines, in sloka 344, Varaha Mihira has tactfully squeezed three combinations at “e”, “f” and “g” with minimum possible words. Bala Bhadra in the ensuing two slokas quotes the same from *Suka-Jataka* in expanded terms.

A careful study of Varaha Mihira's *Brihat Jataka* and his son Prithu Yasas' *Hora Sara* reveals their great dependence on the work *Suka Jataka*. The only difference is, Varaha Mihira had tersely and beautifully reconstructed his verses in charming

Sanskrit meters, while Prithu Yasaś had *verbatim* reproduced the slokas of the said work. It seems, Bala Bhadrā could lay his hands on *Suka Jataka* and acknowledged his reproductions but he did not comment on Varaha Mihira's said reliance. *Saravali* and *Phala Deepika* too used many of the verses of *Suka Jataka* concerning Ashtaka Varga and the like. Apparently, *Suka Jataka* was much earlier than the 5th century A.D. and considered as a very authoritative work. Lakshmana Bhatta, author of *Jagan Mohanam*, was another author who directly acknowledged *Suka Jataka*. A safe conclusion could be drawn that the said popular work was written by the parrot-faced Suka Maharshi. Our present work refers to Suka Maharshi by name in some cases. *Suka Jataka* is particularly famous and authoritative in respect of Adhana, Ashtaka Varga, Stri Jataka, Raja Yogas etc. I am stating these after a thorough comparison of various works, verse by verse.

I have also a doubt, after reading the slokas attributed to "*Sukra Jataka*" in the present text, that it is only "*Suka Jataka*". "*Sukra Jataka*" as such may (or may not be) a wrong reference.

एतत्स्पष्टमुक्तं शुकजातके—

रविजीवौ युग्मधनुर्नवांशस्थौ बुधेक्षितौ ।

पुंयुगं मीनकन्यांशस्थितौ पुंस्त्रीयुगं वदेत् ॥ ३४५ ॥

भौमेन्दुशुक्रा मीनस्त्रीनवांशस्था बुधेक्षिताः ।

स्त्रीयुगं चापयुग्मांशे गर्भे पुंस्त्रीयुगं भवेत् ॥ ३४६ ॥

345 - 346. This has been clearly stated in *Suka Jataka* as under.

(a) The Sun and Jupiter in aspect to Mercury and in Gemini and Sagittarius Navamsas will cause birth of twins comprising a male and a female child. If the Navamsas in question are Virgo and Pisces, the twins will comprise two female children.

(b) Mars, the Moon and Venus in aspect to Mercury in the Navamsas of Pisces and Virgo will cause birth of twins comprising two female children. If the Navamsas are Sagittarius and Gemini, the twins will be made up by one female and one male.

Notes: As against the views of Varaha Mihira, there is an

omission in the quotations of *Suka Jataka*. The reader will note that positions of odd signs for the Sun and Jupiter, and of even signs for the Moon, Mars and Venus are not included in *Suka Jataka*.

बृहज्जातके—‘द्वयङ्गस्था’ द्विस्वभावराशिस्था इति व्याख्येयम् ।

अन्यथा स्वग्रन्थेन ऋषिप्रणीतग्रन्थेन च विरोधः स्यात् ।

Bala Bhadra observes that the words “*Dwayangastha*” used by *Brihat Jataka* should be interpreted as “in double-bodied signs” as otherwise a contradiction will arise between *Brihat Jataka* and the sages.

Notes: Here, Bala Bhadra refers to slokas 343 - 344 *supra*, attributed to Varaha Mihira which are from the latter’s work called *Laghu Jataka*, which is a condensed version of his own *Brihat Jataka*. In the said quotation, “*Dwisariramsa*” appears which means Navamsa in common signs. The words “*Dwayangashta*” appear in *Brihat Jataka*, chapter 4, aloka 11 which are rewritten by Varaha Mihira, but with the same concept.

“*Dwayanga*” simply means “double-bodied” - a common sign - which however does not allow a second astrological interpretation.

वराहः—

लग्नाद्विषमोपगतः शनैश्चरः पुत्रजन्मदो भवति ।

निगदितयोगे बलवानक्लोक्य विनिश्चयो वाच्यः ॥ ३४७ ॥

निगदितेति । यत्र पुरुषयोगसंभवः स्त्रीयोगसंभवश्च तुल्यो दृश्यते । तदा तत्रैव योगकर्तृग्रहाणां बलाधिक्यं तस्यैव निश्चयो वक्तव्य इति ॥

347. According to Varaha Mihira, Saturn in an odd house from the ascendant will cause birth of a male issue. The question of the child being a male or female should be addressed after assessing the strengths of the various planets. Bala Bhadra adds that the specific combination involving Saturn relates to birth of a male issue. Birth of a female issue is also possible for which the

relevant combinations should be sought, by scrutinizing the strength of other planets involved in granting progeny.

अत्र विशेषः शुक्रजातके—

लग्नं त्यक्त्वा च विषमे पुत्रदो भास्करात्मजः ।

समे कन्याप्रदः प्रोक्तो नान्यग्रहनिरीक्षितः ॥ ३४८ ॥

348. Now some specialities from *Suka Jataka*. Saturn without the aspect of another planet, placed in an odd house excluding the ascendant, will cause birth of a male issue. In an even house, he will contribute to a female child.

Notes: As for birth of a male issue, this quotation from *Suka Jataka* is a better version than Varaha Mihira's earlier aphorism where the ascendant is not excluded, and no mention of another planet's aspect is made.

"Odd house" other than the ascendant indicates, 3rd, 5th, 7th, 9th and 11th.

होराभिकरन्दे—

एकोऽपि केन्द्रे नृखगो बलीयान्स्वांशे स्ववर्गे नरखेटदृष्टः ।

सूते नरं स्वोच्चमतोऽप्य केन्द्रे —

स्त्रीसंज्ञकः स्त्रीजनकस्तथैव ॥ ३४९ ॥

349. It is stated in *Hora Makaranda*, that a male planet with strength, occupying an angle, begetting its own Navamsa or other division and in aspect to a male planet will cause birth of a male issue. A female issue will be born if a female planet is in exaltation in an angle and in aspect to a female planet.

अथ क्लीबयोगाः साराक्त्याम्—

अन्योन्यं रविचन्द्रौ विषमर्धसमर्धगौ निरीक्षेते ।

इन्दुजरविपुत्रौ वा दुष्टौ बलिनौ नपुंसकं कुरुतः ॥ ३५० ॥

सूर्य समराशिगतं वक्रो विषमर्धगोऽवलोकयति ।

विषमर्क्षे लग्नेन्दू कुजेक्षितौ षण्ढसंभवं कुरुतः ॥ ३५१ ॥

बुधचन्द्रौ कुजदृष्टौ विषमर्क्षसमर्क्षगौ तथा कुरुतः ।

ओजनवाशकसंस्था लग्नेन्दुसितास्तथैवोक्ताः ॥ ३५२ ॥

पश्यति वक्रः समभे सूर्य चन्द्रोदयौ च विषमर्क्षौ ।

यद्येवं गर्भस्थः क्लीबो मुनिभिः सदा दृष्टः ॥ ३५३ ॥

ओजसमराशिसंस्थौ ज्ञेन्दू षण्ढं कुजेक्षितौ कुरुतः ।

नरभे विषमनवांशे हरेन्दुसिता बुधार्किदृष्टा वा ॥ ३५४ ॥

350 - 354. Birth of a Hermaphrodite: Each of the following combinations is based on *Saravali*, denoting birth of a hermaphrodite.

(a) The Sun and Moon aspecting each other, placed in odd or even signs.

(b) An aspect between Saturn and Mercury from odd or even signs.

(c) Mars in an odd sign aspecting the Sun in an even sign.

(d) Mars in an even sign aspecting the ascendant or the Moon in an odd sign.

(e) Mercury in an odd sign and the Moon in an even sign, aspected by Mars.

(f) The ascendant, the Moon and Venus in odd signs with odd Navamsas in aspect to Mercury or Saturn.

ग्रन्थान्तरे—

जायास्थाने यदा स्वस्थे मिश्रं च हिबुके तथा ।

नपुंसको भवेज्जातो यदि रक्षेत्स्वयं हरिः ॥ ३५५ ॥

एते क्लीबयोगाः पूर्वोक्तपुंस्त्रीयोगानामभावे वक्तव्याः । यदि तु तेषामेतेषां च संभवस्तदा तेषामेव बलवत्त्वम् । तदुक्तम् होरामकरन्दे—

बलाबलं क्लिबयैषां ग्रहाणां योगकारिणाम् ।

स्त्रीपुंसोर्निर्णयः क्लीबयोगास्तु तदसंभवात् ॥ ३५६ ॥

355 - 356. Other Combinations: (a) According to another authority, even with the blessings of Lord Vishnu, only a hermaphrodite will be born if the 7th, 10th and 4th from Adhana

ascendant are occupied by hermaphrodite planets.

(b) This combination as at "a" should be applied only in the absence of other combinations stated earlier for birth of a male or a female issue. Only the strongest of these combinations will give final results. For *Hora Makaranda* states as under.

(c) The question of male or female issue should be decided after ascertaining the strengths of relevant combinations. Only in the absence of an indication of a male or a female issue being due, a hermaphrodite will be born.

अथ द्वित्र्याद्युत्पत्तियोगानाह कल्याणवर्मा—

लग्ने समराशिगते चन्द्रेण निरीक्षिते बल्युतेन ।

गणितविदा वक्तव्यं मिथुनं गर्भसंस्थितं नूनम् ॥ ३५७ ॥

लग्नेन्दू समराशौ पुंमहदृष्टौ च मिथुनजन्मकरौ ।

उदयज्जक्कगुरवो बलिनः समराशिमास्तयैवोक्ताः ॥ ३५८ ॥

समराशौ शशिसितयोर्विषमे गुरुक्कसौम्यलग्नेषु ।

द्विशरीरे वा बलिषु प्रवदेत्स्त्रीपुरुषमत्रैव ॥ ३५९ ॥

द्विशरीरांशकयुक्तान् ग्रहान् क्लिग्नं च पश्यतीन्दुसुते ।

कन्यांशे द्वे कन्ये पुरुषश्च निषिच्यते गर्भे ॥ ३६० ॥

मिथुनांशे कन्यैका द्वौ पुत्रौ त्रितयमेवं स्यात् ।

मिथुनधनुराशगतान् ग्रहान् क्लिग्नं च पश्यतीन्दुसुतः ॥ ३६१ ॥

मिथुनांशस्थश्च यदा पुरुषत्रितयं तदा गर्भे ।

कन्यामीनांशस्थानपि ग्रहानुदयं च युवतिभागगतः ॥ ३६२ ॥

पश्यति शिशिरगुत्तनयः कन्यात्रितयं तदा गर्भे ।

357 - 362. Twins and Triplets: Given below are combinations leading to birth of two or three issues in the relevant delivery, as per Kalyana Varma.

(a) The ascendant in an even sign aspected by strong Moon will cause birth of twins, so should an astrologer declare.

(b) The Moon and the ascendant in an even sign in aspect to a male planet will cause birth of twins.

(c) The ascendant, Mercury, Mars and Jupiter all in strength

and in even signs will cause birth of twins.

(d) The Moon and Venus in even signs while the ascendant, Jupiter, Mars and Mercury are in odd signs will cause birth of twins.

(e) Jupiter, Mars, Mercury and the ascendant being in strength in dual signs will cause birth of twins.

(f) The ascendant and a planet in it should obtain a dual Navamsa. Mercury should be in Gemini Navamsa. Lastly Mercury should aspect the said Adhana ascendant and the planet in it. Then birth of one female and two males will follow in the ensuing delivery.

(g) If Mercury is in Virgo Navamsa, instead of Gemini Navamsa as stipulated in "f" above, it will be two females and one male.

(h) The Adhana ascendant and a planet in it should be in Gemini or Sagittarius in Navamsa. Mercury should be in Gemini Navamsa. Lastly the aspect of Mercury should be on the said ascendant and the planet. As a result, three male issues will be born in the ensuing delivery.

(i) The Adhana ascendant and a planet in it should be in Pisces or Virgo in Navamsa. Mercury being in Virgo Navamsa, and lending his aspect to the said ascendant and the planet will lead to the birth of three female issues.

वराहः—

धनुर्नरस्यान्त्यगते क्लृप्ते ग्रहेस्तदंशोपगतैर्बलिष्ठैः ।

ज्ञेनार्किणा वीर्ययुतेन दृष्टे सन्ति प्रभूता अपि कोशसंस्था ॥ ३६३ ॥

363. More Than Three Children: According to Varaha Mihira, if the Adhana ascendant is in the last Navamsa of Sagittarius, and all the (seven) planets are in Sagittarius Navamsa while the Adhana ascendant is in aspect to strong Mercury and Saturn, there are many embryos in the womb.

Notes: Utpala is short form for Bhattotpala who was one of the most famous commentators of Varaha Mihira's *Brihat Jataka* and Kalyana Varma's *Saravali*. Other famous commentaries include *Dasadhyayee* from Kerala and Rudra Bhatta's *Vivarana*. In fact *Brihat Jataka* has more than ten commentaries.

The word "*Prabhutaa*" (refer to sloka 363) has been interpreted by Bhattotpala that the pregnant woman may deliver as many 5 to 10 children which at one stage should be treated as the next to impossible. Or such a Yoga should be applied to some specific animals only.

अस्यार्थः—धनुर्धरस्यान्त्यगते विलग्ने धनुर्लग्नस्यान्तिमनवांशे प्रभूताः पञ्च, सप्त, दशमिता इत्युत्पलः ।

Bala Bhadra adds, "*Dhanurdharanthhyagathe Vilagne*" in sloka 363 means "the ascendant Sagittarius being in the last Navamsa". The word "*Prabhutaa*" is interpreted by Utpala, as 5, 7, or 10 embryos (being in the womb) which is not logical.

गर्भाधानलग्नात्प्रसवमासज्ञानं शुकजातके—

गर्भाधानं चरे राशौ नवमे मासि सूयते ।

स्थिरभे दशमे मासि द्वयङ्गे चैकादशे तथा ॥ ३६४ ॥

364. The Possible Month of Delivery: *Suka Jataka* stipulates that a movable sign ascending at the time of Adhana will cause the delivery in the 9th month, an immovable sign in the 10th month and a common sign in the 11th month.

कस्मिन् राशौ चन्द्रे सति प्रसवो भविष्यतीत्येतज्ज्ञानार्थमाह गार्गिः—

याक्सङ्ख्ये द्वादशांशे शीतरश्मिर्यदा स्थितः ।

तत्सङ्ख्यो यस्ततो राशिर्जन्मेन्दौ तद्गते भवेत् ॥ ३६५ ॥

अस्यार्थः—मेषादिगणनया याक्सङ्ख्ये द्वादशांशे चन्द्रमा व्यवस्थितस्ताक्सङ्ख्यो यो राशिस्तत्र वर्तमाने जन्मवक्तव्यमिति ।

अत्र चन्द्रद्वादशांशप्रमाणेन २ अं ३० कलात्मकेन १५०

सकलचन्द्रराशिरष्टादशशतकला १८०० लभ्यते तदा भुक्तद्वादशकलाप्रमाणे किमित्यनपातलब्धं चन्द्रराशिभुक्तं कलात्मकं ज्ञेयम् । ततोऽष्टशतकला — कल्पनया चन्द्रनक्षत्रं ज्ञेयमिति विशेषः ।

अन्ये तु तत्कालेन्दुना याक्सङ्ख्यो द्वादशभाग अधिष्ठितस्ताक्सङ्—

ख्याराशिस्थे चन्द्रे सति प्रसवकाले प्रसवो वक्तव्यः ।

तथा च साराक्ल्याम्—

यस्मिन द्वादशभागे गर्भाधाने व्ययवस्थितश्चन्द्रः ।

तत्तुल्यक्षे प्रसवं गर्भस्य समादिशेत्प्राज्ञः ॥ ३६६ ॥

समुद्रजातकेऽपि—

यतमे द्वादशांशेऽतः सूतिस्तत्सङ्ख्यके विधाविति ।

अत्र चन्द्रलग्नयोर्मध्ये यो बलवान् तस्य द्वादशांशकवशेन

चन्द्रराशिर्ज्ञेयः।

इत्युक्तं शुक्रजातके—

लग्नेन्द्रोयो बलवान् तस्य द्विसांशकान्वितो राशिः ।

यावत्समात्परतो राशिस्थिते विधौ प्रसवः ॥ ३६७ ॥ इति ।

अत्र गर्गशुकाचार्ययोरेकवाक्यत्वात्साराक्लेसमुद्रजातकादिमते मूलं मृग्यम् ।

365 - 367. The Moon's Position at Delivery: (a) Now sage Garga is quoted on the possible placement of the Moon at the time of delivery. In the Adhana horoscope, note the number of Dvadasamsas passed by the Moon. From the said Dvadasamsa sign, count so many signs to ascertain the position of the Moon at the time of delivery.

The author adds the following regarding the Moon's Dvadasamsa. 2° 30' or one Dvadasamsa = 150' and 12 Dvadasamsas make for 1800' in a sign. The degree past by the Moon in minutes be multiplied by 30 and divided by 150. Based on this, the position of the Moon and the birth star of the child should be estimated.

(b) The authors of *Saravali* and *Samudra Jataka* comment that the position of the Moon at the time of delivery will be so many signs away as the number of Dvadasamsas obtained by the Adhana Moon counted from Aries.

(c) To know the placement of the Moon at the time delivery, the Dvadasamsa of the stronger of the Moon and the ascendant at the time of Adhana should be ascertained. For *Suka Jataka* states that the Dvadasamsas passed by the stronger between the Moon and ascendant during Adhana will have to be considered.

The Moon at the time of delivery will be so many signs away from the Dvadasamsa concerned.

(d) The views of sage Garga and sage Suka being identical in this respect, a probe should be made in respect of the statements delivered by *Saravali* and *Samudra Jataka*.

दिनरात्रिकालज्ञानं साराकृत्याम्—

तत्कालदिवसनिशासंज्ञः समुदयति राशिभागो यः ।

यावानदियस्तावान् वाच्यो दिवसस्य रात्रेर्वा ॥ ३६८ ॥

अत्रोदाहरणम् । तत्र प्रश्नाकाले दिनमानं ३०।० रात्रिमानं च । स्पष्ट चन्द्रो राश्यादिः ४।१०।२५।३५ लग्नञ्च ३।५।१२।३० । अत्र चन्द्रः सिंहराशौ पञ्चमे द्वादशांशे धन्वाख्येऽस्ति । ततो धनुषः पञ्चमे मेषराशौ चन्द्रे सति जन्मनः सामान्यज्ञानम् ।

तत्र नक्षत्रानयनार्थमनपातः । अत्र पञ्चमे द्वादशांशे भुक्तं कलादिः २५।३५ । ततो द्वादशांशप्रमाणेन १५० राशिकला १८०० लभ्यन्ते तदा आभिर्भुक्तकलाभिः २५।३५ किमिति ।

अत्र फलार्थं द्वयोः सार्धशतेनापवर्त्त इति इच्छायाः २५।३५ गुणाः १२ गुणिते जातः ३०७ । ततो नक्षत्रप्रमाणेन ८०० भक्ते लब्धमृक्षं अश्विनी । ततश्चरणप्रमाणलिप्ताभि २०० भक्ते शेषं ३०७ लब्धचरणे भुक्तः तेनाश्विनी द्वितीयचरणे जन्म इति ज्ञातम् । अथ कालज्ञानम् तत्र कर्कराशिः रात्रिबल संज्ञकस्तेन रात्रौ जन्मेति ज्ञानम् ।

अथ घटिकाज्ञानार्थमुपायः । यदि त्रिंशद्भिरंशैर्निशा प्रमाणं त्रिंशत् घटिकात्मकं लभ्यते तदा लग्नभुक्तांशैः ५।१२।३० किमत्रापि फलार्थं द्वयोस्त्रिंशतापवर्त्त कृते लब्धं रूपं तेन भुक्ते गुणिते च लब्धमविकृतम् । अतो जाता रात्रिघटिकाः ५।१२।२० एवं सर्वत्र ज्ञेयम् । एवं कालज्ञाने चन्द्रादिनज्ञाने च जाते जन्मोक्तं चिन्त्यमित्याह ।

कल्याणवर्मा—

इत्याधाने प्रथमं प्रसूतिकालं सुनिश्चितं कृत्वा ।

जातकविहितं च विधि विचिन्तयेत्तत्र गणितज्ञः ॥ ३६९ ॥

अथ जन्मनि चन्द्रज्ञाने प्रकारान्तरम् ।

यदेकराशिसंस्थितौ सुतेश्वरक्षपाकरौ ।

तदैव गुर्विणीवधूः प्रसूतय तु नान्यथा ॥ ३७० ॥

प्रश्नलग्नादासत्रप्रसवे कदाचिन्मिलति ।

368 - 370. (a) Birth in Day or Night: According to *Saravali*, note the portion past in the Adhana (or query) ascendant, being day or night sign. So much of portion will lapse at the time of birth being night or day sign.

The author gives an example for the possible Moon sign at the time of delivery. Assume that on the day of query, the day duration is 30 ghatikas (or 12 hours) and the night duration is 30 ghatikas (or 12 hours). The Moon is in Leo 10° 25' 35" and the query ascendant is Cancer 8° 12' 20". The Moon is in the 5th Dvadasamsa from Leo, i.e. in Sagittarius. Five signs counted from Sagittarius leads to Aries. Hence when the Moon attains the sign Aries during the 10th month of pregnancy, delivery will occur. This is common knowledge.

After knowing of the sign, the exact Nakshatra in which the Moon will be at the time of delivery can be ascertained.

In the Dvadasamsa concerned, the Moon has passed 25° 35". One Dvadasamsa is 1800' of arc (i. e. 2° 30'). Hence 25° 35" should be multiplied by 1800 and divided by 150 which gives 307' of arc. One Nakshatra is 800' arc. Since 307' is less than one Nakshatra, it is the first one Aries, which is Asvini.

One Nakshatra quarter is 200' of arc. Hence 307' yields second quarter of Asvini as birth Nakshatra.

Now about the ascendant at the time of delivery. Cancer which is the query ascendant is a night sign. Hence birth should be in night time.

Now the method of knowing the exact ghatika of birth. 30 degrees of a sign make for 30 ghatikas, the night duration in the example. In the query ascendant, 8° 12' 30" have passed out of 30 degrees. Thus birth will be 8 ghatikas and 12.33 vighatikas following the fall of the night.

This way, day of birth should be understood with the help

of the query Moon, so says Kalyana Varma.

(b) Thus should be understood the time of delivery and the astrologer should declare after a proper scrutiny, says Kalyana Varma

(c) According to another school of thought, the lord of the 5th (at the time of Adhana) and the Moon will be in one and the same sign at the time of delivery, and in no other manner.

(d) The rule at "c" above should never be applied to a query relating to an immediately ensuing delivery..

Notes: (a) The author is wrong when he states that Cancer being night sign will lead to birth in night time. Where as night signs in Adhana (or query) indicate birth in day time and vice versa vide sloka 368 supra apart from my notes (based on *Manushya Jataka* etc.) in the English translation of *Brihat Parasara Hora Sastra*, Part 1, chapter 4, sloka 25 - 30.

अथ प्रश्नलग्नादर्गर्भमासज्ञानमुक्तं समुद्रजातके—

लग्नांशकास्तु यावन्तस्तावन्तो गर्भमासकाः ।

सुताद्वाद्वाद् बली शुक्रो यावद्गेहेऽथ तन्मितः ॥ ३७१ ॥

वराहः—

उदयतिमृदुभांशे सप्तमस्थे च मन्दे ।

यदि भवति निषेकः सूतिरब्दत्रयेण ।

शशिनि तु विधिरेष द्वादशाब्देऽपि कुर्या-

न्निगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ ३७२ ॥

मृदोः शनैश्चरस्य भांशे मकरांशे कुम्भांशे वोदयति लग्नवर्तिनीत्यर्थः ।

समुद्रजातके—

लग्ने यमांशे मन्देऽस्ते निषेकश्चेत्समा त्रयात् ।

सूतिः कर्काशगेऽङ्गस्थे चन्द्रेऽस्ते द्वादशाब्दकः ॥ ३७३ ॥

371 - 373. (a) State of Pregnancy: According to *Samudra Jataka*, the month of possible delivery can be ascertained through horary ascendant, thus. The Navamsas past in the query ascendant will be equal to the number of months past after conception. Alternatively, the number of signs intervening

between the horary ascendant and strong Venus will denote the relevant month of pregnancy.

(b) **Belated Delivery:** Should a Navamsa of Saturn ascend at the time of Adhana, with Saturn being in the 7th from the Adhana ascendant, delivery will be after three years. The Moon replacing Saturn in this combination and the Navamsa ascendant being Cancer, will cause delivery after 12 years. The author clarifies that "*Mridoh*" means Saturn's Navamsa, viz. Capricorn and Aquarius and this Navamsa should be in the ascendant.

(c) *Samudra Jataka* also holds the same view as Varaha Mihira, thus. The ascendant belonging to Saturn's Navamsa while Saturn is in the 7th from the Adhana ascendant will cause delivery after three years. Similarly Cancer being the ascendant of the Navamsa, with the Moon in the 7th from the Adhana ascendant will cause birth after 12 years.

अथ जात्यन्धादियोगाः साराकृत्याम् ।

स्यातां यद्याधाने रविशशिनौ सिंहराशिगौ लग्ने ।

दृष्टौ कुजसौराम्यां जात्यन्धः संभवति तत्र ॥ ३७४ ॥

आग्नेयसौम्यदृष्टौ रविशशिनौ बुधुदेक्षणं कुरुतः ।

नयनविनाशोऽपि यथा तथाधुना संप्रवक्ष्यामि ॥ ३७५ ॥

व्ययभवनगतश्चन्द्रो वामं चक्षुर्विनाशयति हीनः ।

सूर्यस्तथैव सव्यं शुभदृष्टौ याप्यतां नयति ॥ ३७६ ॥

याप्यतामपूर्णफलताम् । अत्र राशिषु वक्ष्यमाणेष्वंशशेषु यदार्कचन्द्रौ द्वादशसंथौ भवतस्तदा नेत्रनाशोऽवश्यं भवति । तद्दशायामन्यथा नेत्रपीडाव्रणादि ज्ञेयमित्यर्थः ।

374 - 376. Eye Defects etc. from Birth: (a) If at the time of Adhana, Leo rising with the luminaries therein with the aspect of Mars and Saturn will cause the birth of a blind child.

(b) The luminaries in aspect to Mercury and Mars will cause the birth of a child with flickering eyes.

(c) I (i.e. Kalyana Varma) now state such combinations which destroy one's eyes. Weak Moon in the 12th from the

Adhana ascendant will destroy the right eye of the child. The Sun bereft of strength in the 12th will be the cause of loss of right eye of the child. Should there be a benefic's aspect on the said Moon or the Sun, as the case may be, the combination will not be fully effective.

The author adds that the luminaries in the said position will destroy the eyes of the child. Alternatively in these dasas, the subject will have diseases or injuries thereof.

क्रूरैर्गृहसन्धिगतैः शशिनि वृषे भौमसौर (रवि) संदृष्टे ।

मूकः सौम्यैर्दृष्टे वाचं कालान्तरे वदति ॥ ३७७ ॥

विशेषो गर्गजातके—

कुलीरालिङ्गणान्तस्थैः पापैश्चन्द्रे वृषस्थिते ।

मूकः पापेक्षितैः सौम्यैश्चिरेण लभते गिरम् ॥ ३७८ ॥

मिश्रदृष्टे ग्रहबलान्मूकोऽमूको चिरादिति ।

377 - 378. (a) Dumbness: Malefics in the end of the signs they are in, while the Moon in Taurus is aspected by Mars and Saturn (or the Sun) at the time of Adhana, will cause birth of a dumb child. Should there be a benefic aspect, dumbness will vanish after some time following the birth.

(b) Special Combinations: *Garga Jataka* states that with malefics in the end of Cancer, Scorpio or Pisces while the Moon in Taurus is aspected by malefics, the child born will be dumb. If the Moon is endowed with the benefic aspects, speech will revive after a long interval. If the aspect on the Moon is both from benefics and malefics, the stronger one will prevail and the issue of recovering speech or remaining dumb should be accordingly decided.

Notes: (a) "*Griha Sandhi*" means end of any sign joining the initial point of the next sign.

(b) In this combination, end of three signs (called "*Riksha Sandhi*") is referred to.

कूरेषु राशिसन्धिषु शशिनि च सौम्यैरवीक्षिते तु जडः ।

बुधनवभागसंस्थौ शनिभौमौ यदि सदन्तः स्यात् ॥ ३७९ ॥

379. Malefics in the junctions of the signs they are in while the Moon is unaspected by a benefic will cause foolishness. Saturn and Mars in the Navamsa of Mercury will give teeth at birth.

सौम्ये त्रिकोणसंस्थे लग्नाच्छेषग्रहैर्बलविहीनैः ।

द्विगुणास्यपादहस्तो योजेऽस्मिन्नाहितो भवति गर्भः ॥ ३८० ॥

त्रिकोणे नवपञ्चमे ।

380. If at the time of Adhana, Mercury in the 9th or the 5th from the ascendant, while all others are bereft of strength, declare that the child to be born will have two heads, four arms and four legs.

"Trikona" means the 9th and 5th, reiterates Bala Bhadra.

यदाह गर्गः—

बलहीनैर्ग्रहैः सर्वैर्नवपञ्चमगे विधौ ।

द्विगुणाङ्घ्रिशिरोहस्तो भवत्येकोदरस्तथा ॥ ३८१ ॥

381. According to sage Garga, if all planets are devoid of strength while the Moon (instead of Mercury as above) is in the 5th or 9th from Adhana ascendant, the child born will have two heads, four legs and four arms.

वामनको मकरान्त्ये लग्ने रविचन्द्रसौरिभिर्दृष्टे ।

शशिनि विलग्नो कर्किणि कुजार्किर्दृष्टे तथा कुब्जः ॥ ३८२ ॥

382. Birth of a Dwarf: (a) The Adhana ascendant should be in the last portion of Capricorn with aspects of the luminaries and Saturn. As a result the child will be short-statured.

(b) The child will be a dwarf if Cancer rises with the Moon therein, in aspect to Saturn and Mars.

Notes: (a) Last portion of Capricorn means, "last Navamsa of Capricorn, i.e. Virgo Navamsa."

मीनोदये च दृष्टे कुजार्किशशिभिः पुमान् भवति पंगुः ।

व्यर्था भवन्ति योगाः सौम्यग्रहवीक्षिताः सर्वे ॥ ३८३ ॥

भगवान् गार्गिः—

लग्नद्रेष्काणगो भौमः सौरसूर्येन्दुवीक्षितः ।

कुर्यादशिरसं तद्वत्पञ्चमे बाहुवर्जितम् ॥ ३८४ ॥

विपादं नवमे स्थाने यदि सौम्यैर्न वीक्षितः ।

एते च सर्वे योगा जन्मकालेऽपि विचारणीयाः । जन्मकालोक्ताश्चात्र चिन्त्याः ।

तदुक्तं सारावल्याम्—

इत्याधानविधानं प्रसूतिसमयेऽपि योजयेद्योग्यम् ।

आधाने यत्रोक्तं प्रसूतिविहितं तदपि चिन्त्यम् ॥ ३८५ ॥

383 - 385. (a) If the Adhana ascendant is Pisces with the aspect of the trio - Mars, Saturn and the Moon - the child will be lame. The combinations stated so far, for various defects, will be ineffective if they are blessed by benefic's aspects.

(b) Venerable Garga states the following. Mars in the rising decanate, unaspected by a benefic and aspected by Saturn and the luminaries will cause birth of a child without head. The decanate of the 5th house thus featuring will cause the child's birth without hands. Similarly the decanate of the 9th house will cause absence of legs.

(c) The author adds that the (relevant) combinations stated for Adhana should be applied to natal horoscopes and *vice versa*. For Saravali stipulates that the combinations related to Adhana ascendant should be used in studying nativities also. Whatever are not mentioned in the Adhana chapter but in respect of nativities should be applied to Adhana as well. That is, combinations for nativities could well be used in dealing with Adhana.

अथ सूतिकाध्यायः ।

Now the section on Delivery

वृद्धयवनः—

वाच्यं शिशोर्जन्म पितुः परोक्षे क्षपाकरः पश्यति चेन्न लग्नम् ।

चरस्थितेऽर्केऽष्टमधर्मगे वा विदेशसंस्थे पितरिह वाच्यम् ॥ ३८६ ॥

अत्र चन्द्रे लग्नमपश्यति स्वदेशस्थस्यैव पितुरसन्निधौ जन्म वाच्यम् ।

चरराशिस्थेऽर्के नवमाष्टमस्थे विदेशस्थे पितरि जन्म वाच्यम् । अस्मिन्योगेऽपि लग्नचन्द्रदृष्टिविवर्जितं ज्ञेयमित्यकिं शुकेन—

चरराशिगते भानौ नवमाष्टमसंस्थिते ।

शिशोः पिता विदेशस्थो लग्नं चन्द्रेण नेक्षितम् ॥ ३८७ ॥ इति ।

लग्नस्थिते वासरनाथपुत्रे यामित्रसंस्थेऽप्यथवा महीजे ।

चन्द्रेऽथवा सूर्यमहीजमध्ये विदेशसंस्थे जनके बभूव ॥ ३८८ ॥

386 - 388. According to Yavana: (a) It is said that the child will be born in the absence of the father (i.e. father will not be present in the place of birth) when the Moon does not aspect the ascendant.

(b) If the Sun is in a movable sign identical with the 8th or the 9th from the ascendant, the same is the result.

(c) The author adds that the Moon not aspecting the ascendant hints at the father being in the town. In case of the combination involving the Sun, it is to be understood, the father would be in a foreign (or distant) land at the time of birth. Here also the Moon should not aspect the ascendant. For sage Suka enjoins as under.

(d) **Sage Suka:** The Sun in a movable sign which is identical with the 8th or 9th from the ascendant denotes father's being in a foreign land, provided the ascendant is unaspected by the Moon.

(e) Saturn in the ascendant while Mars is in the 7th, or the Moon placed between the Sun and Mars denotes that the father would be in a distant land at the time of birth.

शुकजातके—

दिनेर्जकुजसंदृष्टे रात्रौ मन्दकुजेक्षिते ।

पितुः परोक्षे वक्तव्यं जननं जातकस्य वा ॥ ३८९ ॥

सूर्यमन्दौ चरक्षस्थौ भौमेन युतवीक्षितौ ।

परदेशे पिता तस्य मृतो वाच्यो विनिश्चयात् ॥ ३९० ॥

भाग्यबन्धुगतौ पापौ लग्नेशे बलवर्जिते ।

सूतिकाले पिता दुःस्त्री शिशोरम्बाष्टरिष्फणे ॥ ३९१ ॥

एको द्वादशाष्टमगे पापे लग्नेशे हीनबले जन्मनि माता दुःखयुता वाच्येत्यर्थः ।

389 - 391. From Suka Jataka: Following are based upon the authority of *Suka Jataka*.

(a) In case of day birth, the Sun aspected by Mars, and in case of night birth Saturn aspected by Mars, denote absence of father in the place of delivery.

(b) The father would be dead in a foreign land in case the Sun and Saturn are (together) in a movable sign in aspect to or in the company of Mars.

(c) The father will be in grief at the time of birth of the child if two malefics are in the 4th and 9th while the lord of the ascendant is bereft of strength.

(d) The mother will incur grief if a malefic is in the 8th or 12th.

अर्काशकस्थिते मन्दे अर्केणैव निरीक्षिते ।

जन्मकाले पिता रोगी कुजदृष्टेऽथवा युते ॥ ३९२ ॥

वागीशे नीचसंस्थे च चन्द्रे राश्यंशसन्धिगे ।

मूको वापि जडो वापि सौम्यैः पापसमन्वितैः ॥ ३९३ ॥

सूर्याच्च पञ्चमे द्यूने नवमे क्रूरखेचराः ।

क्रूरैर्दृष्टाः स्थिरे राशौ स्वदेशे बन्धनं पितुः ॥ ३९४ ॥

चरेऽन्यदेशे मार्गे च द्विस्वभावेन बन्धनम् । इति ।

अस्मिन्नेव योगे सूर्यात्पञ्चमसप्तमनवमस्थानां पापानां पापक्षगत्वमपि प्रयोजकं

पापदृष्टिश्च न प्रयोजिकेत्याह वराहः—

क्रूरर्क्षगतावशोभनौ सूर्याद्घूननवात्मजस्थितौ ।

बद्धस्तु पिता विदेशगः स्वे वा राशिवशादथो पथि ॥ ३९५ ॥

अत्र वराहमिहिरेण राहुकेत्वोर्निरासार्थमेव द्विवचनं दत्तम् ।

पूर्वोक्तशुकजातकवचने तु बहुवचनत्वाद्वाहुकेत्वोरपि ग्रहणं कृतमिति ज्ञेयम् ।

392 - 395. (a) The father of the child will incur disease (following the child's birth) if Saturn is in aspect to Mars/Sun; and is in the Navamsa of the Sun.

(b) Should Jupiter be in debility, and the Moon be in the junctions of two signs as benefics are conjunct malefics, the native will be either a dunce or dumb.

(c) Malefics in a fixed sign identical with the 5th, 7th and 9th from the Sun and in aspect to malefics denote that the father would be in confinement in the native land. If the sign in question is movable, the confinement would be in a foreign land. And if dual sign, confinement would be on the way.

(d) Bala Bhadra comments that in the combination at "c", the 5th, 7th or the 9th, as the case may be, containing malefics, should be owned by a malefic. The significance is to the ownership by a malefic, of the 5th & C from the Sun, and not to the aspect of malefics. For Varaha Mihira states the following.

(e) Note the 5th, 7th or 9th from the Sun being owned by a malefic in which two malefics should be placed. As a result, the native's father would be in confinement. Depending on the sign the Sun is in - movable etc. - the confinement being in foreign land, native land or *en route* should, as the case may be, be declared.

(f) In this context, Varaha Mihira also uses a dual number to denote Rahu and Ketu. In respect of the earlier statement of *Suka Jataka* also the plural number (denoting more than two - dual number, distinct in Sanskrit texts) takes into consideration Rahu and Ketu.

Notes: (a) This Yoga can be applied to diseases of father during the native's childhood. Saturn aspected by Mars/Sun and occupying Leo Navamsa will cause diseases to the father during the early days of the child.

(b) Jupiter is required to be within 5° of Capricorn while the Moon is in the 30th degree or the very first degree of a sign. The other two benefics, viz. Mercury and Venus should be in union with malefica. Then the said Yoga is formed. When this Yoga is available in the birth horoscope of a person, he will be either a dunce or be speechless.

(c) The placement of malefics with reference to the Sun is only in either 5th or 7th or 9th for the nature of the sign is specified, as movable, fixed and common. For example, if the 5th from a given place is a movable sign, the other two in order are movable and fixed signs. The combination given by Varaha Mihira is of course quite different from the present one.

सारावत्याम्— शीर्षोदये विलग्ने मूर्ध्ना प्रसवोऽन्यथोदये चरणैः ।

उभयोदये च हस्तैः शुभदृष्टे शोभनोऽन्यथा कष्टः ॥ ३९६ ॥

396. Kind of Birth: It is stated in *Saravali* that birth will be with head first if the ascendant is a Seershodaya sign, with legs first if it be a Prishtodaya sign, and with hands first if it be the Ubhayodaya sign (i.e. Pisces).

अथ मूर्धादिप्रसवे जन्मकालनिर्णयो गर्गजातके—

शिरसा प्रसवो ज्ञेयः समयः स्कन्धदर्शनात् ।

अङ्घ्रिभ्यां प्रसवो कालो जङ्घासदर्शनाद्भवेत् ॥ ३९७ ॥

कराभ्यां प्रसवः कालो मणिबन्धस्य दर्शनात् ।

397. Specialities quoted from Garga Jataka: If shoulders are sighted firstly, the birth should be treated as having occurred with head first. Knees being sighted at first equals to birth with legs first. If firstly the wrist is seen, it is birth with hands first.

मणित्यः—

लग्नाधिपेऽशकपतौ लग्नस्थे वक्रिते चापि ।

विपरीतगतो मोक्षो वाच्यो गर्भस्य संक्लेशः ॥ ३९८ ॥

398. Difficult Birth: According to Maniththa, if the lords

of natal ascendant and Navamsa ascendant are retrograde and are in the natal ascendant, predict that the birth would be a difficult one.

Notes: The planets required to be in retrogression are the following two:

1. Lord of the natal ascendant.
2. Lord of the Navamsa ascendant.

The rest is clear from the text.

साराक्त्याम्—

भवनांशसदृशदेशे प्रसवो ज्ञेयः सदात्र युवतीनाम् ।

मिश्रगुहांशे कर्मणि चरराश्यंशे तथान्यगुहे ॥ ३९९ ॥

स्वगृहनवांशे लग्ने स्वगृहेऽन्यस्मिन् प्रतिद्वन्द्वे । ३९९½

अथ लग्ननवांशयोर्मध्ये यो बलवान् तस्य राशिस्वरूपोक्तप्रदेशे जन्म वाच्यम् ।

तत्र स्थिरे स्वगृहे जन्म, चरेऽन्यगृहे, द्विस्वभावे मार्गे । सर्वस्मिन् राशौ

स्वनवांशे स्वगृहे जन्म वाच्यम् । शत्रुनवांशे शत्रुगृहे जन्म वाच्यमित्यर्थः ।

पितृमातृग्रहवर्णे तत्स्वजनग्रहेषु बलयोगात् ॥ ४०० ॥

399 - 400. According to *Saravali*, the following may be noted.

(a) The place of birth will correspond to the sign and Navamsa relating to the ascendant.

(b) If these are dual signs, the birth will be on the way. Fixed ones denote birth in one's own home while the movables denote birth in other's house.

(c) Bala Bhadra suggests that the stronger of the two, viz. natal ascendant and Navamsa ascendant, should be chosen. Fixed, movable and dual ones in order indicate own house, other's house and on the way. If the Navamsa is owned by the same Rasi, birth is in one's own place. If it is inimical Navamsa, birth is in enemy's place.

(d) Depending on the strengths of the planets indicating father and mother, delivery will be in the house of father or mother.

Note: The two quarters of sloka 400 are interrupted by the author's commentary.

पितृमातृग्रहौ प्रागुक्तौ तद्बलात्पितृमातृगृहे प्रसूतिर्वक्तव्या ।
तत्रार्कशान्यो रन्यतरो यदि बलवान् भवति तदा पितृगृहे —
पितृव्यष्वसृपितृव्यादिगृहे प्रसूतिः ।

यदि शुक्रार्योरन्यतरो बलवान् भवति तथा मातृगृहे मातृव्यसृमातृलादिगृहे
प्रसूतिर्वक्तव्या ।

Bala Bhadra Clarifies: The planets signifying father and mother have already been stated. Considering the strength thereof, the house of delivery being that of father & C should be declared. In this consideration, if the Sun or Saturn is strong, birth will be in the house of father, his sister, brother or friend. Similarly if Mars or Venus is strong, the delivery will be in the place of mother, her sister or brother.

प्राकार {तरु?} नदीषु च प्रसवो नीचाश्रितैः सौम्यैः ।

नेक्षन्ते लग्नेन्दू यद्येकस्था ग्रहास्तदाटव्याम् ॥ ४०१ ॥

अत्र बहु वचनात्, आदिभिरेकराशिगैर्ग्रहैर्लग्नेन्दू न दृष्टौ तदा अटव्यां विजने
जन्म । अर्थात् दृष्टौ जनाकीर्णजन्म वाच्यम् । अत्रैकराशिगैः सौम्यैरेव योगो
भवतीत्युत्पलः ।

401. Birth Surroundings: (a) If all the benefics are in debility, birth will be outside the house, (or under a tree) or near a river.

(b) If at the time of birth all other planets join in one sign but do not aspect the Moon or the ascendant, birth will be in a forest without any people in movement around.

(c) Bala Bhadra adds that in respect of the second yoga, if the Moon or ascendant has no aspect from the planets in union in one sign, the birth will be in a forest bereft of movement of people. Should there be aspect of these planets on the ascendant or the Moon, it should be understood that peoples' movement will exist. The union suggested is only among benefics (and malefics are not in the picture) as per the instructions of Bhattotpala.

सलिलभलग्ने चन्द्रो जलराशौ वीक्षतेऽथवा पूर्णः ।

प्रसवं सलिले विन्धादबन्धूदयदशमगश्च यदा ॥ ४०२ ॥

तत्र कर्कमीनमकरपश्चिमार्धं लग्नगं एष्वेव स्थिते चन्द्रे जले जन्म अथवा
पूर्णेन्दुर्जलभं लग्नं पश्यति तदापि जले जन्म । अथवा जलराशावुदयगते
चन्द्रो दशमचतुर्थलग्नगतस्तदा जले जन्म ।

सौम्ये लग्ने पूर्णे स्वगृहगते शशिनि सलिलसंयाते ।

पातालस्थैश्च शुभैर्जलजे लग्नेऽस्तगे शशिनि ॥ ४०३ ॥

402 - 403. (a) Birth in a watery place is to be declared if the ascendant is a watery sign as the Moon is in a watery sign. Alternatively, the Moon being Full should be in aspect to the ascendant which is a watery sign. Or the ascendant should be a watery sign as the Moon is in the 10th or in the 4th thereof.

The author comments thus:

The ascendant should be one of Cancer, Pisces or the latter half of Capricorn (watery signs). The Moon should occupy the said place. Then the birth will be in watery surroundings. Or else the Moon being Full should aspect the ascendant which is a watery sign.

(b) Birth in a boat should be understood if Mercury is in the ascendant, the Full Moon in Cancer and other benefics in the 4th from the ascendant. Another situation is the ascendant is a watery sign as the 7th thereof is occupied by the Moon.

अत्र स्वराशिगे पूर्णेन्दौ बुधे लग्नगे अन्यैः सौम्यैश्चतुर्थगैः सलिलसंयाते
सलिलं जलं तत्र संयातः यस्येति नौकादिके जन्म वाच्यम् ।

अत्र बुधाच्छुक्रस्य चतुर्थगत्वासंभवात् चतुर्थगो गुरुर्ज्ञेयः ।

In this combination, if Mercury is in the ascendant, Venus as a benefic cannot be in the 4th therefrom. Thus Jupiter in the 4th from Mercury can complete the requirement, so says Bala Bhadra.

उक्तञ्च समुद्रजातके—

पूर्णेन्दोः स्वर्गहेङ्गे ज्ञे जीवे तुर्ये तरीगतः इति ।

अथवा जललग्ने सप्तमगेन्दौ नौकायां जन्म वाच्यम् ।

वृश्चिककुलीरलग्ने सौरं चन्द्रेक्षिते त्ववटे ।

भवति प्रसवः स्त्रीणां वदन्ति यवनाः सह मणित्यैः ॥ ४०४ ॥

अवटे गर्ते ।

रविजे जल (जवि) लग्ने क्रीडोद्याने बुधेक्षितः प्रसवः ।

रविणे देवागारे तथोषरे चैव चन्द्रेण ॥ ४०५ ॥

आरण्यभवनलग्ने गिरिवन्दुर्गे तथा नरविलग्नौ ।

रुधिरक्षिते श्मशाने शिल्पकनिलयेषु सौम्येन ॥ ४०६ ॥

सूर्येक्षिते गोनृपदेववासे शुक्रेन्दुजाभ्यां रमणीयदेशे ।

सुर्येज्यदृष्टे द्विजवह्निहोत्रे नरोदये संप्रवदन्ति सूतिम् ॥ ४०७ ॥

अत्र नृराशिगे शनौ भौमादिदृष्टे श्मशानादौ जन्म वाच्यम् ।

404 - 407. From *Samudra Jataka*: (a) It is also said in *Samudra Jataka* that the Full Moon should be in Cancer, Mercury should be in the ascendant and Jupiter should be in the 4th. Then the birth will be in a boat. Alternatively, the ascendant should be a watery sign having the Moon in the 7th.

(b) Saturn in the ascendant which is Scorpio or Cancer, and begetting the aspect of the Moon denotes delivery by the female in a cavity. So declare Maniththa and Yavanacharya. Bala Bhadra adds that, "Garta" is a synonym of "Avata". (This indicates cavity.)

(c) Mercury aspecting Saturn who is placed in the ascendant which is a watery sign will cause birth in a play-ground. If the Sun aspects the said Saturn, birth will be in a temple's premises. The Moon's aspect in this case means birth on a saline soil.

(d) If a forest-resorting sign is on the ascendant birth will be on a hill, or in a fort.

(e) If a biped sign ascends with Saturn in it and receives the aspect of Mars, say that the birth is in the premises of a burial ground. If Mercury be the planet aspecting, birth will be in the

house of a craftsman. Similarly, the Sun indicates a cow-shed, royal palace or temple. The Moon or Venus leads to birth in a beautiful place and Jupiter a place where Brahmins perform fire sacrifices. The author adds that in all these combinations Saturn should be in the ascendant which is a biped sign, and aspected by Mars & C.

उक्तञ्च समुद्रजातके—

पुंलग्नं यमं पश्येदकारिद्वैत्यगोकुले ।

चरे श्मशाने शिल्पीयगृहे वह्निगृहे वरे ॥ ४०८ ॥

408. For it is said in the same *Samudra Jataka* that a biped sign on the ascendant with Saturn in it and begetting the aspects of the Sun and others in order denotes birth place being cow-shed, burial ground, craftsman's place, place of sacred fire offering, and beautiful place.

Notes: Since the Moon in this case indicates what Venus indicates, the Moon is not included in the serial order in the original text. That is, the order is the Sun, Mars, Mercury, Jupiter, Venus (and the Moon).

जायात्रिकोणसंस्थैः क्रूरैरानन्दवर्जितः प्रसवः ।

दशमचतुर्थोपगतैः सौम्यैः संपत्तयो बहुलाः ॥ ४०९ ॥

409. If the 7th and the trines, viz. the 5th and the 9th are occupied by malefics, it then indicates that the delivery will not be a happy one. Benefics in the 10th and the 4th will bring much wealth (for the family).

क्लेशो मातुः क्रूरैर्बन्धुवस्तगैः शशाङ्कयुक्ता ।

चन्द्रात्सप्तमराशौ पापा मरणाय {वक्र} संदिष्टाः ॥ ४१० ॥

चन्द्रादशमे भानुर्मातुर्मरणं करोति पापयुतः ।

शुक्रात्पञ्चमभवने सौरियुतोऽथवा दुष्टः ॥ ४११ ॥

410 - 411. **Difficulties & Death of Mother:** (a) The Moon in the company of malefics in the 4th or the 7th will be the cause

of difficulties to the mother at the time of delivery.

(b) Malefics in the 7th from the Moon will kill the mother (early). An alternative version adds the condition of aspect of Mars on the said malefics.

(c) The Sun in the company of malefics and placed in the 10th from the Moon will also hasten the end of the mother.

(d) The 5th place from that of Venus being occupied or aspected by Saturn will also cause the same effect.

कुजसौरयोस्त्रिकोणे चन्द्रेऽस्तगते वियुज्यते मात्रा ।

दृष्टे सुरेन्द्रगुरुणा सुखान्वितो दीर्घजीवी च ॥ ४१२ ॥

अत्रैकराशिगयोभौमशन्योर्योगो ज्ञेयः ।

उक्तञ्च समुद्रजातके—

‘एकस्थाकर्कारयोः कोणेऽस्ते चन्द्रे विसृज्यतेऽण्वया’ इति ।

412. Child's Abandonment: Mars and Saturn in union in the 5th or the 9th from the sign occupied by the Moon at birth will lead to the child being abandoned by its mother. If this combination is aspected by Jupiter, the abandoned child will, however, be endowed with happiness and longevity (but be elsewhere).

The author comments: In this combination, Mars and Saturn should join in one sign. (That is, only in conjunction they complete the combination, and not singly.) For *Samudra Jataka* also states, Mars and Saturn in one place, in a trine counted from the Moon, cause the mother to abandon the child.

चन्द्रात्त्रिकोणराशौ रविजो मातुर्वधं दिशति रात्रौ ।

शुक्रात्तथैव दिवसे भौमः पापेन संदुष्टः ॥ ४१३ ॥

413. Death of Mother: In case of night birth, Saturn in the 5th or the 9th from the Moon and in aspect to a malefic will hasten the death of mother. If birth be during day time, then it will be as Mars with the aspect of a malefic is in the 9th or the 5th counted from Venus.

प्रियते पापैदृष्टे शशिनि विलग्ने कुजेऽस्तगे त्यक्तः ।

लग्नेऽस्तलाभगतयोर्वसुधासुतमन्दयोरेवम् ॥ ४१४ ॥

अत्र लग्ने चन्द्रे पापैदृष्टे सप्तमैकादशस्थयोर्भौमशन्योर्मात्रा त्यक्तोऽपि

प्रियते ।

उक्तञ्च सूर्यजातके—

लग्नेऽब्जे पापसंदृष्टे वसुधासुतमन्दयोः ।

लाभास्तसंस्थयोर्बालो मात्रा त्यक्तो विनश्यति ॥ ४१५ ॥

पश्यति सौम्यो बलवान् यादृग्गुह्वाति तादृशो जातः ।

शुभापापग्रहदृष्टे परैः संगृहीतोऽपि स प्रियते ॥ ४१६ ॥

पूर्वोक्तयोगद्वये चन्द्रे सबले शुभग्रहदृष्टे तादृग्ब्राह्मणादिवर्णो मात्रा त्यक्तं बालं गुह्वाति । उक्तञ्च भौमजातके—

मातुसत्यक्तयोगेषु चन्द्रं पश्यन्ति ये शुभाः ।

ग्रहवर्णसमो बालं गुह्वाति नियतं नरः ॥ ४१७ ॥

414 - 417. (a) With the Moon in the ascendant with the aspect of malefics as Mars is in the 7th thereof, the abandoned child will die.

(b) So also when the Moon is in the ascendant with malefic aspects as Mars and Saturn are in the 7th or the 11th.

(c) The author comments that as for the second combination, the abandoned child will only die. For it is stated as under in *Samudra Jataka* also.

(d) *Samudra Jataka*: The Moon occupying the ascendant as Mars and Saturn are in the 7th or 11th will only kill the abandoned child.

(e) In respect of these two combinations, see if there is a benefic's aspect on the Moon. If so, instead of quitting the world, the child will be nurtured by a person belonging to the caste commensurate with the description of the aspecting planet. If, however, the aspect on the said Moon be from both benefics and malefics, the child will just die.

(f) The author suggests that in respect of the two combinations, benefic's aspect will allow redemption of the child

by a Brahmin etc. befitting the aspecting planet. For *Bhauma Jataka* stipulates as under.

(g) *Bhauma Jataka*: In the combinations relating to the abandonment of the child by the mother, the guardian's caste will correspond to the benefic aspecting the Moon.

शुभापापदृष्टे चन्द्रे परहस्तगोऽपि बालो प्रियत इति ।

एकांशावस्थितयोर्यमारयोस्त्यज्यते मात्रा ।

सर्वेष्वेतेषु योगेषु यदा शशी सुरेज्यसंदृष्टः ॥ ४१८ ॥

भवति तदा दीर्घायुर्हस्तगतः सर्ववर्णेषु ।

लग्नात्सप्तमभवने भौमे रविपुत्रवीक्षिते नियतम् ॥ ४१९ ॥

418 - 419. (a) The author adds that the aspects being from a benefic as well as a malefic will cause the death of the child.

(b) Saturn and Mars joining in any sign, but begetting one and the same Navamsa will lead to the mother abandoning the child.

(c) In all these combinations, Jupiter aspecting the Moon denotes that the child will survive after being rescued by men of all (various) castes.

(d) If Mars is in the 7th in aspect to Saturn, the mother will surely abandon the child. (That is, there will be no redeeming features.)

यादृक् पश्यति सौम्यस्तत्तुल्यगुणं सुतः समाधात्ते ।

पितृजननी सादृश्यं रवेः शशाङ्कस्य बलयोगात् ॥ ४२० ॥

420. **Qualities of the Child:** (a) If a benefic aspects the ascendant or the Moon, the native will acquire the qualities corresponding to that benefic.

(b) Should the Sun be strong at birth, the child will be akin to his father in disposition and if by the Moon akin to mother.

सिंहाजगोभिरुदये सूतौ नालेन वेष्टितो जन्तुः ।

लग्ने कुजेऽथ सौरे राश्यंशसमानगात्रे च ॥ ४२१ ॥

राश्यंशेति राशिलग्नं तत्र यदराशिनवांशस्योदयो भवति स राशिः कालपुरुषस्य
यस्मिन्नङ्गे व्यवस्थितस्तस्मिन्नङ्गे नालवेष्टित इत्यर्थः ।

सूर्यश्चतुष्पदस्थः शेषा द्विशरीरसंस्थिता बलिनः ।

कोशावेष्टितदेहौ यमलौ खलु संप्रसूयेते ॥ ४२२ ॥

गर्गः—

भौमद्रेष्काणगे चन्द्रेसौम्यैरायधनस्थितैः ।

सर्पस्तद्वेष्टितस्तद्वत्पापलग्ने विनिर्दिशेत् ॥ ४२३ ॥

421 - 423. Entwined in Umbilical Cord: (a) Should the ascendant be one of Leo, Aries and Taurus which is occupied by Mars or Saturn, birth will be with umbilical cord entwined around. The limb concerned will correspond to the one owned by Time Personified as indicated by the rising Navamsa.

(b) The author clarifies that the Navamsa rising in the ascendant should be identified which will denote a certain limb of the Time Personified. That limb will be the one to be entwined by umbilical cord.

(c) **Twins:** The Sun should be in a quadruped sign while all the other planets are in strength in biped signs. As a result, there will be birth of twins in a sheath.

(d) **Snake-bound Birth:** Sage Garga stipulates that the Moon should be in a decanate owned by Mars. Or the ascendant should contain a malefic and rise in a decanate owned by Mars. Let anyone of these two combinations exist, it must be supported by benefics who should be in the 2nd and 11th. As a result, birth of a snake-bound child should be declared.

अथ जारजातयोगः होरामकरन्दे—

न प्राग्लग्नं पश्यतीन्दु च जीवः सूर्योपेतं शीतरश्मि च यद्वा ।

सार्कचन्द्रे पापयुक्तेऽथवा स्यान्निःसंदिग्धं जारजातस्य जन्म ॥४२४॥

अत्र सूर्येन्दू एकत्र पृथक्स्थौ वा पापयुक्तौ गुरुणा न दृष्टौ जारजातजन्मकरो ।

इत्युक्तं शुक्रजातके—

न पश्यति गुरुश्चन्द्रं लग्नञ्च परजातकः ।

सार्केन्दू नेक्षिते जीवे सूर्येन्दू पापसंयुतौ ॥ ४२५ ॥

एकस्थौ वा पृथक्स्थौ वा नेक्षिते गुरुणा तथा । इति ।

424 - 425. **Born of Other's Loins:** Now some combinations from *Hora Makaranda*.

(a) If the ascendant or the Moon is unaspected by Jupiter, the child is born of other's loins.

(b) The Sun in association with the Moon, without Jupiter's aspect will lead to the same effect.

(c) The Sun and the Moon begetting malefics' aspects at the cost of Jupiter's aspect will cause the same effect.

(d) The author clarifies that the third combination can form with the Sun and the Moon being together, or in two different signs, but with malefics' association and without Jupiter's aspect. For *Suka Jataka* states as under.

(e) The child should be branded as having taken its birth of other's loins if the ascendant or the Moon is without Jupiter's aspect. So also when the Sun is in association with the Moon, without Jupiter's aspect, or alternatively the luminaries are in one and the same sign or two different signs, but with malefics in association, *sans* Jupiter's aspect.

योगान्तरमाह गुणाकरः—

नीचस्थिताश्चन्द्रदिवाकरेज्याः कुर्वन्त्यमी जन्मनि जारजातम् ।

लग्नेऽथवा सूर्यसुतेन दृष्टाः सौम्यैश्च शुक्रोदयशीतभासः ॥ ४२६ ॥

तिथिवारक्षयोगेन जारजातयोगमाह तातमित्रः—

स्वातौ द्वितीयारविवारयोगे सोमात्मजे सप्तमिरेवतीषु ।

स्याद् द्वादशी वासवमन्दवारे जारेण जातं प्रवादन्ति बालम् ॥ ४२७ ॥

नवमस्थो गुरुर्यत्र धने चन्द्रोऽर्कमण्डले ।

अन्यजातः स विज्ञेयो योहेऽस्मिन् पतते ध्रुवम् ॥ ४२८ ॥

चन्द्रारभानवः षष्ठे गुरुः पञ्चमगो यदि ।

योगेऽस्मिन्नात्र संदेहश्चान्यजातः स उच्यते ॥ ४२९ ॥

426 - 429. **More Combinations:** Gunakara in his *Hora Makaranda* enlists two more combinations for questionable

births, as under.

(a) The Moon, the Sun and Jupiter in simultaneous debility.

(b) These three planets in the ascendant in aspect to Saturn.

The author now gives further combinations involving the combination of lunar day, week day and birth Nakshatra, given by his father (Damodara), concerning illegal births.

(c) A child with the combination of Svathi (15th) Nakshatra, Dvitiya Thithi (2nd lunar day of either fortnight) and Sunday is of questionable birth.

(d) So also when the combination is of Revathi (27th) Nakshatra, Saptami Thithi (7th lunar day of either fortnight) and Wednesday.

(e) The three, viz. Dhanishta (23rd) Nakshatra, Dvadasi Thithi (12th lunar day) and Saturday, in combination occurring at the time of birth denote an ill-gotten child.

(f) The 9th in occupation by Jupiter while the 2nd has the luminaries will be possibly found in case of a child of questionable birth.

(g) Without doubt it should be said of the child being ill-gotten if the 6th is occupied by the luminaries and Mars, as the planet Jupiter is in the 5th.

Notes: (a) The Sun in Libra, the Moon in Scorpio and Jupiter in Capricorn at one and the same should exist.

(b) In the second line of sloka 426, the expression "*Sukrodaya seetabhaasah*" should actually read as "*Yuktodaya seethabhaasah*" and the rendering is for the correct version.

जातकोत्तमे—

अर्यम्णमे स्याद्द्रविवासरेऽष्टमी विश्वे चतुर्थी गुरुवासरञ्च ।

हिर्बुध्नमे भौमदिने चतुर्दशी स्याज्जारजातरस्य च जन्मकाले ॥४३०॥

दिनान्ते च तिथिप्रान्ते लग्नप्रान्ते च सूतिषु ।

वारस्यान्ते च यो जातः सोऽन्यजातः प्रकीर्तितः ॥ ४३१ ॥

भग्नपादक्षसंयोगाद् द्वितीया द्वादशी यदि ।

सप्तमी चार्कमन्दारे जारको जायते ध्रुवम् ॥ ४३२ ॥

430 - 432. The work *Jatakottama* has the following combinations for questionable births.

(a) Uttara Phalguni (12th) Nakshatra, Sunday and Ashtami Thithi (8th lunar day of either fortnight) occurring in union.

(b) Uttarashadha (21st) Nakshatra, Thursday and Chaturthi Thithi (4th lunar day of either fortnight) occurring in union.

(c) Uttara Bhadra Pada (26th) Nakshatra, Tuesday and Chaturdasi Thithi (14th lunar day of either fortnight) occurring in union.

(d) Birth in the end of the day, or Thithi or ascendant or week day.

(e) Uttarashadha (21st) Nakshatra, Dvitiya Thithi (2nd lunar day of either fortnight) and Sunday.

(f) Uttarashadha (21st) Nakshatra, Dvadasi Thithi (12th lunar day of either fortnight) and Saturday.

(g) Uttarashadha (21st) Nakshatra, Saptami Thithi (7th lunar day of either fortnight and Tuesday.

Notes: (d) End of the day, thithi, ascendant or the week day, as the case may be, means the last vighati (i.e. the last 24 seconds of clock time) of that particular phenomenon.

A particular combination of Nakshatra, Thithi and week day is known as Tripushkara Yoga. These, as given in the 7 slokas (426 - 432) in the context of illegal births, are reflected in speculum 32.

अत्रापवादमाह गार्गिः—

गुरुक्षेत्रगते चन्द्रे तद्युक्ते चान्यराशिगे ।

तद्द्रष्टृकाणे तदंशे वा न परैर्जात इष्यते ॥ ४३३ ॥

शुकजातके जारजातयोगापवाद उक्तः—

सौम्यराश्यंशगे चन्द्रे गुरुराश्यंशगेऽपि वा ।

जारजातस्य योगेऽपि न परैर्जात इष्यते ॥ ४३४ ॥

433 434. Nullifying Combinations: Following combinations that nullify the others related to questionable birth are based on sage Garga and the work *Suka Jātaka*.

(a) Garga: The Moon in a sign of Jupiter, or placed anywhere in aspect to Jupiter, or in a decanate or Navamsa

owned by Jupiter will render the combinations for illegal births null and void.

(b) **Suka Jataka:** There may be combinations present in a horoscope for questionable birth. But these are ineffective in the face of the Moon occupying a Navamsa owned by Jupiter or Mercury.

अथार्कलग्नद्वादशांशवशेन दीपज्ञानमुक्तं गर्गेण—

लग्नस्य प्रथमे भार्गे सूर्ये प्राच्यां प्रदीपकः ।

द्वितीये च तृतीये च भवेदीशानकोणनः ॥ ४३५ ॥

चतुर्थे चोत्तरे वायोः कोणे पञ्चमवृष्टगे ।

सप्तमे पश्चिमायां च नैर्ऋत्यां नवमेऽष्टमे ॥ ४३६ ॥

दशमेऽर्के दक्षिणस्यामग्निकोणे च दीपकः ।

द्वादशैकादशे प्रोक्तो दीपाभावः स्वयम्भुवा ॥ ४३७ ॥

435 - 437. Lamp in Delivery Chamber: On the authority of sage Garga, the lamp in the delivery chamber is now described based on the Sun's Dvadasamsa.

If the Sun is in the 1st Dvadasamsa (of the sign he is in), the lamp will be in the eastern part of the chamber. In the 2nd or 3rd north-east, in the 4th north, in the 5th or 6th - north-west, in the 7th - west; in the 8th or the 9th - south-west; in the 10th - south or south-east. If the Sun is in the 11th or 12th Dvadasamsa of a sign, there would be no lamp in the chamber.

Notes: "*Lagnasya*" in sloka 435 is to be interpreted as "in Surya Lagna", i.e. the Sun sign, and not as the Sun's position in the ascendant. "*Arka Lagna*" in the caption means "Sun sign". Hence here the reference by the term "Lagna" is to "Surya Lagna".

अन्यच्च तत्रैव —

चरलग्ने करे दीपः स्थिरे तत्रैव संस्थितः ।

द्विस्वभावे तथा लग्ने करेण परिचालितः ॥ ४३८ ॥

द्रेष्काणे प्रथमे चन्द्रे दीपः पूर्णो द्वितीयके ।

अर्धपूर्णो हि तैलेन तैलहीनस्तृतीयके ॥ ४३९ ॥ इति ।

438 - 439. In this context, other authorities have the following to state.

(a) If the ascendant at birth is a movable one, the lamp would be held (by someone) in the hand, and if an fixed sign the lamp would be in a particular place (without being taken hither and thither). A common sign ascending denotes that the lamp was being taken hither and thither.

(b) Based on the decanate occupied by the Moon, the quantity of oil in the lamp should be declared. The Moon in the 1st decanate of a sign means the lamp had full quantity of oil. The 2nd decanate indicates that the quantity was half. The last decanate shows emptiness of the lamp.

साराक्त्यां चन्द्रस्य पूर्णत्वे दीपपूर्णत्वं क्षीणत्वे तैलक्षयत्वमुक्तं तत्र य

(त) द्युक्तिसहम् । यतोऽमावास्यायां सर्वस्यान्धकारे जन्म संभवः स्यात् ।

लग्नभुक्तानुमानेन दग्धवर्ती विनिर्दिशेत् ।

तनुस्थानगतश्चन्द्रोऽप्यष्टमस्थो यदा भवेत् ॥ ४४० ॥

बालस्य जन्मसमये दीपस्य परिपूर्णता ।

वर्तिपूर्णस्तु लग्नराशिर्वार्णसदृशा एव वाच्यः ।

लग्नस्य योऽत्र वर्णो निर्दिष्टस्तेन वर्तिरादिशेदिति मणित्योक्तेः ।

440. **Bala Bhadra's Comments:** (a) It is stated in *Saravali* that the Moon being Full points out to fullness of oil in the lamp while the weak Moon hints at the exhaustion of oil. This is not logical as on the New Moon day, there will be darkness all around. When the birth is on a New Moon day, or with declining Moon, it will be (illogically) established that there was no oil in the lamp.

(b) The portion of burnt wick in the oil-lamp should be guessed based on the degrees past in the rising sign.

(c) The lamp would contain full quantity of oil if the Moon at birth is in the ascendant or in the 8th.

(d) The length of the wick and the colour of the lamp should be estimated through the degrees of the ascendant.

(e) Whatever colour is ascribed to the sign (see speculum 22) ascending will apply to the lamp in question.

These have been stated by preceptor Maniththa.

साराक्त्याम्—

बलवति सूर्ये दृष्टे बहु प्रदीपान्वदेत् कुपुत्रेण ।

अन्यैर्व्यपगयवीर्यैः सूतौ ज्योतिस्तृणैर्भवति ॥ ४४१ ॥

भौमार्करहितैरन्यैर्ग्रहैर्बलहीनैः सूतौ तृणैर्ज्योतिरिति वर्तिचेष्टकृत् ।

सौरांशे जलजांशे चन्द्रेऽर्कजसंयुतोऽथवा हिबुके ।

तद्दृष्टे वा कुर्यात्तमसि प्रसवं न संदेहः ॥ ४४२ ॥

441-442. (a) According to *Saravali*, if Mars aspects the Sun at birth, there would be many lamps in the chamber. If all others are devoid of strength, light was produced burning grass.

(b) With the Moon occupying a watery Navamsa, or a Navamsa owned by Saturn, say that the child was born in darkness. So was the case when the Moon is in the 4th in aspect to Saturn.

एतेषां च योगानां बलवति सूर्ये दृष्टे इत्यसंयोगापवादकः ।

यदि च एतेषु योगेषु चन्द्रो रविदृष्टः स (त) दाप्यपवाद एव ।

तथा च यवनेश्वरः—

सौरांशकस्थे शशिनि प्रलग्ने जले जलक्षार्शिकमाश्रिते वा ।

स्वांशस्थिते सौरविलोकिते वा जातस्तमिश्रे यदि नार्कदृष्टः ॥ ४४३ ॥

443. (a) In all these combinations (relating to darkness), the aspect of the Sun will nullify the effect. So also when the Moon is in aspect to the Sun. So says Yavanacharya.

(b) The Moon in the ascendant and in a watery Navamsa or the one ruled by Saturn causes birth in darkness.

(c) The Moon in the 4th in aspect to Saturn and in a Navamsa ruled by Saturn or in Cancer Navamsa causes birth in darkness. In these two cases, the Sun should not aspect the Moon.

अथ गृहस्वरूपं होरामकरन्दे—

जीर्णं काष्ठयुतं रवौ शशधरे स्यान्नूतनं मन्दिरं

दग्धं वासुजि भूरिशिल्पिविहितं सौम्ये दुढं वाक्पतौ ।

कान्तं चित्रयुतं नवं भृगुसुते जीर्णं भवेत्सूर्यजे

द्वारं केन्द्रगतादथातिबलितो लग्नर्क्षतो वा भवेत् ॥ ४४४ ॥

विशेषो होरासारे—

एवं द्वारं स्थिरांशे तु द्वयंशे द्वारद्वयं भवेत् ।

चरांशे च बहुद्वारं सूतिका संभवं वदेत् ॥ ४४५ ॥

पूर्वपदस्यार्थः ख्यादिग्रहमध्ये यः सवपिक्षया प्रबलस्तादृशं सूतिकागृहं वक्तव्यम् ।
बलिनि चन्द्रे शुक्लपक्षे उपलिसं सूतिकागृहं वक्तव्यम् ।

तथा च यवनः—

‘संवर्द्धता चन्द्रमसोपलिसमिति’ ।

444 - 445. Description of the House of Delivery: The following are based on *Hora Makaranda*.

(a) If the Sun is the strongest at birth, the house of birth would be one constructed with old wood, the Moon a new house, Mars a burnt house, Mercury one having many artistic trappings, Jupiter a strong house, Venus a new house having beautiful pictures and Saturn an old house.

(b) The entry of the delivery chamber would be in the direction denoted by the planet in an angle. If there are many planets in angles, the strongest one will prevail. If angles are unoccupied, the entry would correspond to the direction indicated by the sign ascending.

(c) According to *Hora Sara*, if the planet indicative of the direction of the entry as above is in a fixed Navamsa, the entry will be as stated earlier. If the said planet is in a Navamsa which is dual in nature, there would be two entries to the chamber concerned. If a movable Navamsa features, there would be many entries. These apply to the ascendant's Navamsa in case the angles are devoid of planets.

(d) The strongest of the planets at birth would describe the house of delivery. If the strongest of them is the waxing Moon,

the house would be white in colour and be decorated with many shades. Yavanacharya has also stated that the Moon is indicative of a house painted (with white colour).

विशेषमाह वृद्धयवनः—

गृहं शशाङ्गेन सुदारुसंभवं मनोज्ञरूपं विबुधान्वितञ्च ।
 सत्सृत्रयुक्तं मणिकुट्टिमान्वितं षड्वर्गशुद्धेन च तुङ्गगेन ॥ ४४६ ॥
 भौमेन दग्धं स्वनवांशकस्थे परांशकस्थे शिथिलस्वभावम् ।
 क्रूरैस्तु युक्तं यदि पापदृष्टे सौम्येक्षिते वा धनधान्ययुक्तम् ॥ ४४७ ॥
 सूर्येण चित्रं बहुगैरिकाद्यैः प्रभासमेतं बहुभूमिकञ्च ।
 एकत्र रम्यं त्वपुत्र शीर्णं पापेक्षिते वा तपनस्वभावम् ॥ ४४८ ॥
 बुधेन चोक्तं बहुवंशयुक्तं षट्पातुतं भूरिधनाढ्यमेव ।
 शुचिः प्रगल्भैः पुरुषैः समेतं विचित्ररूपं प्रभया समेतम् ॥ ४४९ ॥
 जीवेन नानाविधस्तनयुक्तं सुभूरिशालं बहुमण्डलाद्यम् ।
 वितानतूलध्वजवस्त्रसङ्घैः प्रमण्डितं धातुरसैर्विशालैः ॥ ४५० ॥
 स्वभावरम्यं सुविदग्धलोकं मनोरमं स्फाटिककाञ्चनाढ्यम् ।
 समं विशालं सुविभक्तमार्गं विचित्ररूपं प्रवदन्ति शुक्ले ॥ ४५१ ॥
 जीर्णकुचेलैर्मनुजैः प्रयुक्तं रक्तान्वितं भानुसुते किलाथ ।
 भवेद्गृहं कण्टकसंप्रयुक्तं रौद्रं करालं विकृतं बलाढ्यम् ॥ ४५२ ॥
 अंशाधिनाथे स्वनवांशसंस्थे मित्रांशगे सौम्यस्वगांशके वा ।
 परांशकस्थे त्वतिशीर्णमुक्तं मित्रांशके मिश्रमिति ब्रुवन्ति ॥ ४५३ ॥

446 - 453. Yavanacharya on Special Effects: (a) The Moon being the strongest at birth indicates that the house of birth would be the one constructed with beautiful wood, be charming and would have learned men. If the Moon enjoys Shadvarga (six-source) strength and is exalted, the house would have proper measurements, decorated with precious stones.

(b) If Mars be the strongest and is in own Navamsa, the house would be a burnt one. If the planet be in association with or aspect to a malefic and in another planet's Navamsa, the house

would be a dilapidated one. If Mars is aspected by a benefic planet, the house would be endowed with grains and wealth.

(c) When the Sun is the strongest, the house in question would be decorated with chalk and various other colours, glittering, constructed on a large piece of land and beautiful in one part and broken in another. A malefic in association with strong Sun denotes that the house would be a warm one.

(d) Mercury being the strongest at birth would describe the house thus. It would have many members, and be endowed with wooden seats and much wealth. The adults dwelling therein would be pure and splendidous with wonderful personalities.

(e) There would be many a precious stones. The house in question would be beautiful and spacious with flags flying aloft while metals and juices would be in abundance. These are when Jupiter is the strongest.

(f) Venus being the strongest denotes that the house would be beautiful with skilful men in it. Crystal and gold would enrich it. Further it would be wide, surrounded by beautiful roads.

(g) If Saturn is the strongest, the house would be an old one, with men in rags. Its colour would be red. Full of thorns, it would be unsightly.

(h) If the Navamsa dispositor of the planet concerned is in a friend's Navamsa or that of a benefic planet, the house would be a good one (with the positive attributes prescribed). If it be in an enemy's Navamsa, the house would be a much broken one. A mixed character for the said Navamsa dispositor in this case would cause a mixture (of good and bad).

गृहद्वारनिर्णयमाह । द्वारमिति । जन्मकाले यः केन्द्रस्थो ग्रहो भवति
तस्य या दिक् तदभिमुखं द्वारं वक्तव्यम् । यदि च केन्द्रे भूयांसस्तदा
तन्मध्ये योऽतिबली तदभिमुखं द्वारम् । यदि च केन्द्रे कोऽपि ग्रहो नास्ति
तदा लग्नादिदिग्भिमुखं द्वारं वक्तव्यम् ।

उत्पलस्तु लग्ने यो द्विरांशस्तदभिमुखं सूतिकागृहद्वारमिति मणित्योक्तेः ।
संवादित्वेनानुभूतत्वाच्च लग्ने यद्वाशिद्वादशांशस्तद्वाशिदिग्भिमुखं द्वारं —
वक्तव्यमित्याह ।

साराकल्यां सबलग्रहवशादेव गृहद्वारमुक्तम् -

वासगृहे गृहद्वारं दिक्पालकाद्वदेद्वलीपेतात् ।

भवनग्रहसंयोगे प्रतिवेशमनश्चिन्तनीयास्तु ॥ ४५४ ॥

देवालयाम्बुपावककोशविहाराद्यावकरस्थानम् ।

निद्रागृहं च भास्करशशिकुजगुरुभार्गवार्किबुधयोगात् ॥ ४५५ ॥

अत्र विशेषो ज्ञातकचिन्तामणौ—

तनुभाद्यं पंचगृहं धनभे गृहाङ्गणमिहास्तभे मुखं ।

ज्ञबले स एवासुरसभूरुहो गणजले पुष्पभूरुहो -

विधौ ब्रुवते सवीर्यात् ॥ ४५६ ॥

अथ कटकीभिरीक्षितसुते सिते जलस्थे अवटः शनौ सुरगृहं गुरौ स्मृतमिति ।

अवटो गर्तः । अत्र गृहाङ्गणपश्चिमादिस्थले सबलेर्ज्ज्वलं अन्तःसारवृक्षान्वदेत् ।

चन्द्रे दुग्धवृक्षान् भौमे कटुकान् कण्टकाढ्यांश्च बुधे फलहीनान् गुरौ

फलयुतान् शुके पुष्पवृक्षान् शनावरोचकवृक्षान् तत्र तत्र वदेदिति विशेषः ।

454 - 456. (a) *Bala Bhadra Clarifies*: The entry of the house should be decided thus (based on the previous verses). The entry would correspond to the direction indicated by a planet that is in an angle from the ascendant. If there be more than one planet, the strongest should prevail. If angles are empty, the direction would depend on the sign ascending. According to Bhattotpala, the direction would correspond to the sign indicated by the Dvadasamsa attained by the rising sign. For Maniththa has also stated it the same way. In actual experience also, when angles are unoccupied, only the Dvadasamsa of the rising sign prevails.

(b) *Saravali* stipulates the following. The strongest planet in an angle is indicative of the house of delivery. Other planets close to the indicative planet would describe the neighbourhood. The Sun in this case denotes a temple in the direction concerned. The Moon - a reservoir of water; Mars - a place of fire; Jupiter - a treasury; Venus - a park; Saturn - a filthy corner, and Mercury - a bed room.

(c) *Jataka Chintamani*: The space from the ascendant

through the 5th would denote the court-yard of the house of delivery. From the 7th through 11th, the eastern part of the court-yard is denoted. With a strong Sun in this relevant space, there would be trees possessing hard wood. The Moon in similar situation indicates trees that yield good quality of juices, Mars bitter juices, Mercury trees that never yield (edible) fruits, Jupiter those that yield abundant fruits, Venus that yield abundant flowers and Saturn unsightly trees (devoid of charm).

(d) The author comments thus. In regard to instructions given at "b", the planet Venus indicates a watery place, Saturn a cavity and Jupiter a temple. In regard to the ones contained in "c" the western and other directions will also contain such trees as specified for the planets. The Sun in strength denotes trees that are quite strong, the Moon that yield juices (or "milk", like rubber plants and toddy), Mars those that produce bitter juices and are thorny, Mercury those that are fruitless (*sans* edible fruits), Jupiter the ones having (edible) fruits, Venus the ones with flowers, and Saturn unsightly ones. These trees will have to be understood according to the planets placed in the respective spaces, i.e. 1st to 5th or 7th to 11th as the case may be.

अथ समस्तवास्तुनि कुत्र सूतिकागृहद्वारमिति निर्णयार्थमाह वराहः—

मेघकुलीरतुलालिघटैः प्रागुत्तरतो गुरुसौम्यगृहेषु ।

पश्चिमतश्च वृषेण निवासो दक्षिणभागकरौ मृगसिंहौ ॥ ४५७ ॥

457. Location of the Chamber: Now, considering the entire house, told are the methods of deciding the location of the delivery chamber, as per Varaha Mihira.

If at birth Aries, Cancer, Libra, Scorpio or Aquarius be on the ascendant, the chamber would be on the eastern side. Sagittarius, Pisces, Gemini and Virgo denote northern part. Taurus indicates the west while Capricorn and Leo the south.

Notes: These directions are peculiar to locating delivery chamber only and do not apply to a general context.

तस्मिन्नेव सूतिकागृहे कस्मिन्प्रदेशे शयनमिति ज्ञानार्थमाह—

द्वौ द्वौ क्रमात् क्रियमुखाः खलु राशयः स्युः,
प्राच्यादितो द्वितनवश्च विदिक्षु गेहे ।

शय्यासु तद्वदिह षट्त्रिनवान्त्यपादाः,

भङ्गः खलैर्भवति वा च नतिर्द्विदेहैः ॥ ४५८ ॥

अयं भावः । क्रियमुखाः मेषादयो राशयः क्रमेण दिशासु ज्ञेयाः । तद्यथा
मेषवृषौ पूर्वस्यां, मिथुन आग्नेय्यां, कर्कसिंहौ दक्षिमस्यामित्यादि । तथा च
येन लग्नेन प्रसवस्तद्विशि शय्यायाः शिरः । लग्नात्तृतीयं खट्वाया दक्षिणपादः ।
द्वादशो वामः षष्ठस्तु पश्चादक्षिणः नवमो वाम इत्यर्थः ।

प्रयोजनमाह । भङ्गः खलैरिति । यत्र पापग्रहस्तत्र तत्सदृश उपघातो
वक्तव्यः । यत्र द्विस्वभावराशयोऽपि तत्र विनतत्वम् । अत्र यदि
स्वोच्चत्रिकोणमित्रर्क्षस्थः पापो भवति तदा नाशुभकरः । द्विस्वभावराशयोऽपि
यदि शुभस्वामियुतदृष्टा न भवन्ति तदेव विनतत्वमित्युत्पलज्याख्यानात् ।
उक्तञ्च ज्ञातकचिन्तामणौ—

क्रूरैः स्यादुपघातः स्वोच्चादिगतैर्न चैवायम् ।

स्वस्वामिसौम्यदृष्टैर्द्विशरीरैर्नो नतत्वञ्च ॥ ४५९ ॥

साराक्त्याम्—

खट्वास्थितिर्भवनवद्युतिविहगसमानि तत्र चिह्नानि ।

आभरणानि च विन्द्याच्छुभदृष्टिकृतानि दैवज्ञः ॥ ४६० ॥

नीचस्थैर्भूशयनं चन्द्रेऽप्यथवा सुखे क्लिग्ने वा ।

स्वोच्चे दशमे जीवे द्वित्रिचतुर्भूमिके गृहे प्रसवः ॥ ४६१ ॥

मन्दक्षांशेऽशालं चतुर्थदशमस्थितैः सौम्यैः ।

वराहेण—

धनुषि सबले त्रिशालं द्विशालमन्येषु यमलेषु इत्युक्तम् ।

दिग्भागराशिमण्डलकेन्द्रेषु स्वगेषु तच्छाला ।

झषमृगहयबलवत्त्वे गृहं द्विशालं त्रिशालञ्च ॥ ४६२ ॥

458 - 462. About the location and state of the lying-in

chamber and cot, the following should be understood.

(a) At the rate of two signs from Aries, intervened by a common sign, the directions from the east be understood as the location of the sleeping place, i.e. cot. As for the limbs (or parts) of the cot, these should be understood from houses (with reference to the sign ascending). The 6th, 3rd, 9th and 12th denote its legs. Malefics in the respective space hurt the mother in question. But in case of mutable signs, malefics cause crookedness (or curvature or depression) of the bed and the limb concerned.

(b) The author gives his comments on the directions which are reflected in the notes below. As for malefics he states that the injury would be commensurate the description and nature of the planet concerned. But a malefic in his sign of exaltation, or Moola trikona, or friend's sign will not cause the suggested harm. A dual sign containing its lord, or a benefic, or aspect from either of these will not cause curvature. So has commented Bhattotpala (on *Brihat Jataka*) supported by *Jataka Chintamani*.

(c) For the latter (i.e. *Jataka Chintamani*) states that an injury is to be declared in the spot denoted by the respective sign. But a malefic in exaltation does not cause any injury. In the same way, the owner of the sign or a benefic related to a common sign by aspect also does not hurt.

(d) *Saravali* stipulates that there will be marks on the cot corresponding to the position and state of a planet in a given sign. The ornaments (or trappings thereof) should be understood according to the aspect the ascendant receives from a benefic.

(e) Jupiter in the 10th house identical with Cancer denotes birth in a two, or three or four storeyed building. A benefic in the 4th or the 10th from the ascendant, and in a Navamsa ruled by Saturn, denotes birth in a house without an enclosure.

(d) Varaha Mihira states that Jupiter in strength in Sagittarius denotes birth in a house with three large apartments. In the other three mutable signs, viz. Gemini, Virgo and Pisces, Jupiter signifies a house with two such apartments. The apartment will be located in the direction narrated in the earlier verse (refer to "a" in this passage) corresponding to the position of the indicative planet. Should Pisces, Capricorn or Sagittarius be endowed with strength, the house will have three apartments.

Notes: (a) As regards the lying-in chamber (different from delivery chamber vide sloka 457), Aries and Taurus denote the east; Gemini - south-east; Cancer and Leo - south; Virgo - south-west; Libra and Scorpio - west; Sagittarius - north-west; Capricorn and Aquarius - north; and Pisces - north-east. Note the exclusive lordship for a common sign on intervening corners.

Instead of locating from the signs, the various houses should be scanned to understand about the limbs of the cot (on which the woman in labour was lying). The 3rd, 6th, 9th and 12th houses (in place of common signs) denote the four legs of the cot. The 1st and 2nd signifies the head and face of the woman; 4th and 5th right side (of her body); the 7th and 8th legs of the woman and the 10th and 11th her side.

बालस्यान्तरिक्षादिके जन्मज्ञानमुक्तं होराप्रदीपे—

धनुमीने च कन्यायां मियुने च विशेषतः ।

अन्तरिक्षे भवेज्जन्म शेषे भूमौ विनिर्दिशेत् ॥ ४६३ ॥

463. Birth in Space etc. : It is laid down in *Hora Pradipa* that one of the signs viz. Sagittarius, Pisces, Virgo and Gemini ascending denotes birth in space (or terrace). In other cases birth would be on the earth.

Notes: This instruction does not seem to be logical although the information relating to space (*"Antariksha"*) after further corrections could be used to identify births in air-planes these days. In other words following the original instruction amounts to stating that children born in a common sign are born in space.

जन्मसमये बालस्य रोदनज्ञानमुक्तं तत्रैव—

मेषत्रये धनुः सिंहं बालोच्चैः खलु रोदति ।

अर्धशब्देन मकरे कन्यायां कुम्भमे तथा ॥ ४६४ ॥

तुलालिमीने रुदनमल्पञ्च चिरकालतः ।

लग्नचन्द्रमसोर्मध्ये वाच्यं बलिविवेकतः ॥ ४६५ ॥ इति ।

464 - 465. In the same work (i. e. in *Hora Pradipa*) it is stated that one of the three signs commencing from Aries along

with Leo and Sagittarius rising denotes that the child will cry aloud soon after its birth. Capricorn, Virgo and Aquarius in this context denotes crying with a half tone. Libra, Scorpio and Pisces contributes to the child's crying rarely after many days. In declaring these effects, the stronger of the ascendant and the Moon be chosen.

अथ बालस्य गौरवर्णादिज्ञानं जन्मप्रदीपे—

जीवेन्दुभूमिपुत्राणां द्रेष्काणे गौरवर्णता ।

कृष्णत्वं मन्दद्रेष्काणे शेषाणाञ्चैव मिश्रता ॥ ४६६ ॥

वर्णस्तु जातिकुलदेशानुमानतो ज्ञेय इति ।

466. Fair & Other Complexions: According to *Janma Pradipa*, if the ascendant is in a decanate of Jupiter, the Moon or Mars, the subject is fair-complexioned. Saturn's decanate gives black complexion, while the complexion is mixed in case of other planets' decanates.

The author adds that physical complexion should be estimated after considering race, caste and country of birth.

अथोपसूतिकाज्ञानं साराक्ल्याम्—

शशिलग्नविवरयुक्तो ग्रहतुल्याः सूतिकाश्च वक्तव्याः ।

अनुदितचक्रार्थयुतेरन्तर्बहिरन्यथा वदन्त्येके ॥ ४६७ ॥

लक्षणरूपविभूषणयोगास्तासां शुभैर्योगात् ।

क्रूरैर्विरूपदेहाः लक्षणहीनाश्च रौद्रमलिनाश्च ॥ ४६८ ॥

मित्रैर्मध्यमरूपा बलसहितैः सर्वमेतदवधार्यम् ।

467 - 468. Number of Attendants: (a) Based on *Saravali*, now stated are of the nurses attending the female in labour. The number of nurses would equal the number of planets intervening the natal ascendant and the Moon at birth.

(a) Attendants present inside the delivery chamber would correspond to the number of planets in the invisible half of the zodiac (the space covering 180 degrees ahead of the ascending degree), while those outside the chamber would be equal to the

number of planets available in the visible half of the zodiac (the space 180 degrees behind the ascending degree).

(c) The nature, appearance and ornaments of the nurses should be described with the help of planets betwixt the ascendant and the Moon. If these are benefic planets, the attending females would be attractive, virtuous and well-ornamented. Malefics denote ugly nurses bereft of auspicious features, wearing dirty robes. If it is a mixture of both benefic and malefic planets, the nurses would be of both kinds.

लग्नादारभ्य सप्तमपर्यन्तमदृश्यचक्रार्धमपरं दृश्यम् । यदाह वराहः —

शशिलग्नान्तरसंस्था ग्रहतुल्यप्रसूतिकाश्च वक्तव्याः ।

उदगर्धेऽभ्यन्तरगा बाह्याश्चक्रस्य दृश्येऽर्धे ॥ ४६९॥

समुद्रजातकेऽपि—

यावन्तः शशिलग्नान्तर्ग्रहास्तत्सङ्ख्यसूतिकाः ।

उत्तरे मध्यगा बाह्ये बाह्यास्तत्समलक्षणाः ॥ ४७० ॥

469 - 470. (a) The portion from the ascendant upto the 7th (in a direct order) is the invisible of half of the zodiac and the other half is visible, as per Varaha Mihira.

(b) The number of nurses would equal the number of planets intervening the natal ascendant of the child and the Moon. Attendants present inside the delivery chamber would correspond to the number of planets in the invisible half of the zodiac, while those outside the chamber would be equal to the number of planets available in the visible half of the zodiac. (This is the same as per *Saravali*.)

(c) *Samudra Jataka* also states the same thing (as per Varaha Mihira and *Saravali*).

सूर्यजातके सूर्योऽपि—

चन्द्रलग्नान्तरस्थैर्हि ग्रहैर्वाच्याश्च योषितः ।

मध्ये षट्के मध्यगास्ताः बाह्ये —

षट्के च बाह्यगाः ॥ ४७१ ॥ इति ।

बहुसम्मतत्वादयमेव मुख्यः पक्षः लग्नगे चन्द्रे

विशेषश्चन्द्रिकायाम्—

योषितो लग्नगे चन्द्रे तिस्रः स्युः सूतिकादभवाः । इति ।

अन्ये तु उदगर्धस्यैर्बाह्याः सूतिकाः पूर्वार्द्धे गृहे मध्यगा इति ।

471. The Sun God in *Surya Jataka* also asserts the same thing as above. The author adds that since a majority of preceptors hold one and the same view in this regard, it should be deemed important.

Chandrika however states specially of the ascendant and the Moon thus. If the Moon is in the ascendant, there would be three nurses. Other authorities hold the same view as stated earlier concerning planets in visible and invisible halves.

Notes: "Chandrika" is apparently a short term for the work *Hora Chandrika*.

तदाह जीवशर्मा—

उदयशशिर्मध्यस्यैर्बाह्यैः स्युरूपसूतिकास्तत्र ।

उदगर्धस्यैर्बाह्या दक्षिणगैरन्तरे ज्ञेयाः ॥ ४७२ ॥

लग्ने तदीशपार्श्वे वा यावन्तः स्युः स्वयायिनः ।

धनस्था व्ययगा ये च तावतीः सूतिका वदेत् ॥ ४७३ ॥ इति ।

गृहस्ये पित्रि (तरि) सूतिकायोगयोर्विशेषः ज्ञानप्रकाशे—

'तुर्ये दृष्ट्वा सूतिकाः खेटतुल्याः स्वस्ये तत्पिता तद्गृहेऽस्तीति'

अत्रायुर्दायोक्तविधिना द्वित्रिगुणत्वं विज्ञेयम् । चन्द्रलग्नयोर्मध्ये ग्रहाभावे एते योगाः विचार्याः ।

472 - 473. (a) As per Jiva Sharma: Commentator Jiva Sharma lays down identical views in regard to the ascendant and the Moon, and visible and invisible halves. He further stipulates that this number would equal the number of planets in the ascendant, 2nd and 12th; or the number of planets with the lord of the ascendant, and those in the 2nd and 12th from the ascendant lord.

(b) As per *Gnana Prakasa*: The work entitled *Gnana*

Prakasa lays down more rules. The number of nurses would correspond to the number of planets in the 4th house. The lord of the 10th placed in the 10th would indicate father's availability in the place of delivery at the time of child's birth. As done for life-span calculations, if the planet indicative of nurses is exalted or retrograde, the number should be trebled. It should be multiplied by two in case of the concerned planet's position in own Navamsa, own sign, Vargottama, and own decanate. The combinations mentioned relating to the Moon and ascendant should also be considered the same way.

जन्मलग्नवशादुपसृतिकाज्ञानमुक्तं ग्रन्थान्तरे—

मीने मेघे भवेदेका चत्वारि वृषकुम्भयोः ।

संख्याश्च सप्तबाणाश्च धनुःकर्कटयोरपि ॥ ४७४ ॥

अन्ये लग्ने भवेत्त्रीणि सूतिकायाः प्रमाणकम् ।

474. Based on Ascending Sign: According to another text, Pisces or Aries ascending at birth denotes a single nurse attending the delivery of the child concerned. If it is Taurus or Aquarius the number would be 4, Sagittarius 7, Cancer 5, and Gemini, Leo, Virgo, Libra, Scorpio and Capricorn each 5.

राजादिगृहे बहुस्त्रीसंभवे लग्नवशेन उपसृतिका ज्ञानम् ।

स्वनन्दा ९० मेघस्तुल्योस्त्रिनन्दा ९३ वृषकन्ययोः ।

सप्तनागा ८७ स्त्रिनन्दाश्च ९३ प्रोक्ता मिथुनसिंहयोः ॥ ४७५ ॥

नन्दाष्टाः ९९ कर्कमृगयोर्विज्ञेयाः सूतिकाः स्त्रियः ।

बहुस्त्रीसंभवे वाच्या नृपादीनां गृहे बुधैः ॥ ४७६ ॥ इति ।

475 - 476. In Royal Families: The learned men prescribe special number of nurses for deliveries in royal families as there would be such possibilities. Should Aries or Libra ascend, the child belonging to a royal family was attended by 90 nurses. If it be Taurus or Virgo, the figure would be 93, Gemini 97, Leo 93, and Virgo or Capricorn 99.

अत्र विशेषो जातकोत्तमे— (upto sloka 483)

युग्मायुग्मविलग्नस्य वशात्प्रसक्कारिणी ।

विधवा सधवा ज्ञेयाः क्रमात् खलु विचक्षणैः ॥ ४७७ ॥

लग्नादष्टमगः पापः पापादष्टमगः शशी ।

उपसूती भवेद्रण्डा रण्डा चैवोपसूतिका ॥ ४७८ ॥

पञ्चमे सूर्यपुत्रश्च शशिशुक्रौ च कर्मगौ ।

तत्रैका कन्यका ज्ञेया शिशोर्जन्मनि निश्चितम् ॥ ४७९ ॥

477-479. (a) It has been stated in *Jatakottama* that an even sign or an odd sign ascending will lead to the knowledge of the attendants being widows or women whose husbands are alive, as the case may be.

(b) If the child's ascendant has a malefic in the 8th while the Moon is in the 8th from the said malefic, the nurse would be a widow.

(c) With Saturn in the 5th while the Moon and Venus are in the 10th, say that one of the nurses was definitely an unmarried girl.

चतुर्थस्थानगश्चन्द्रश्चतुर्थस्थानगो बुधः ।

तत्काले जातबालस्तु छिक्कां प्रकुरुते सदा ॥ ४८० ॥

480. Sneezing: If the Moon and Mercury occupy the 4th, the child will be ever sneezing, i. e. will sneeze a lot.

एकः पापो यदा लग्ने पापश्चैव रसातले ।

ज्ञेयो नालाङ्कितो बालो लग्नेनाङ्कितोऽपि वा ॥ ४८२ ॥

481. A malefic in the ascendant while another is in the 4th indicates that the child will have marks caused by umbilical cord or resembling a garlic.

Notes: Mark caused by an umbilical cord should be interpreted as a lengthy mark (scars), while one "resembling a garlic" means a bulky one.

इन्दुपुत्रे धनस्थे च द्वादशे च निशापतौ ।

सूर्यपुत्रे च लग्ने च जातो बालः षडंगुलः ॥ ४८२ ॥

नवमे भूमिपुत्राच्च योगे जीवेन्दुपुत्रयोः ।

केन्द्रस्थाने यदा सूर्यो जातो बालः षडंगुलः ॥ ४८३ ॥

482 - 483. Six Fingers: (a) The child will have six fingers in case the 2nd, 12th and the ascendant are occupied in order by Mercury, the Moon and Saturn.

(b) The same effect will come to pass if Jupiter and Mercury are in the 9th place counted from Mars while the Sun is in angle from the ascendant.

अत्र अजवृषमिथुनकुलीराः पञ्चमनवमैः सहेन्द्राद्याः इत्यादिना
बालशिरो दिग्ज्ञानम् । सबलग्नहोकरसमोजनान्तरं मातुः प्रसवो वाच्य इति
विशेषः ।

The author adds that Aries, Leo and Sagittarius denote the east, Taurus, Virgo and Capricorn the south, Gemini, Libra and Aquarius the west, and Cancer, Scorpio and Pisces the north in respect of the direction of placement of the head of the child soon after its birth. The strongest of the planets denotes the kind of juice the delivering woman drunk before delivery.

.Notes: In this context "juice" means medicinal juice to stabilize the woman concerned and protect her from the sudden variations of the bodily humours.

पितृमातृशुभाशुभज्ञानमुक्तं साराक्ल्याम्—

क्षीणे शशिनि सपापे माता म्रियते रवौ पिता तद्वत् ।

बलिभिदृष्टे मित्रैर्व्याधिः सौम्यैः शुभं भवति ॥ ४८४ ॥

विपुलविमलमूर्तिः स्वोच्चगो वा स्ववर्गे

गुरुसितयुत इन्दुबोधनेनाथ दृष्टः ।

आतिशुभफलदाता पञ्चमे वापि मातुः,

पितुरपि खलु तद्वद् भास्करः सर्वदैव ॥ ४८५ ॥

484 - 485. Parents: On the authority of *Saravali*, the following are stated.

(a) If at birth, the Moon is declining and is in the company of a malefic, the mother will face early death. The Sun so placed with weakness will kill the child's father.

(b) Strong malefics and benefics aspecting the luminaries will cause diseases to parents. Exclusive benefics in this combination will prove auspicious, i.e. will neither kill the parents nor will cause sickness to them.

(c) Full Moon in the 5th with Jupiter and Venus in aspect to Mercury will be auspicious for the mother. So also when the Moon is in the 5th, in the company of the Sun, Jupiter and Venus in aspect to Mercury.

जातकसर्वस्वे—

चन्द्रात्रिकोणगे सूर्ये मातुलो म्रियते ध्रुवम् ।

कुजे त्रिकोणगे शुक्रात् मातुमाताऽशुभेक्षिते ॥ ४८६ ॥

486. Maternal Relatives: The Sun in the 5th or the 9th from the Moon will kill maternal uncle while Mars so placed with reference to Venus will kill maternal grand-mother.

सूर्यात् क्रमेण पितृमातृसहोत्थबन्धुपुत्राः

कलत्रमथ दासजनो विचिन्त्यः।

गर्भस्थितिश्च शिशुताधिषणा सुखञ्च,

प्रोक्ता इति त्वय परायगतैर्बलिन ॥ ४८७ ॥

487. (a) From the Sun onwards, father, mother, co-born, kinsfolk, progeny, wife (or husband) and servants are denoted by the various planets. Based on these, suitable estimates of childhood, intelligence and comforts should be made.

(b) From these sources, happiness will accrue to the native if the planets concerned are endowed with dignity like placement in own sign, exaltation or Moola Trikona.

एतैश्च नीचस्थितैः शत्रुगतैः स्वहीनशरीराकारादिकं व्रणचिह्नज्ञानं तनु-
भावविचारे निर्णेष्यते ।

The author adds that if these planets are in debility, or in inimical signs, they will be the cause of child's physical debility, ulcers and marks on the body which should be understood from the ascendant (i.e. their placement in the ascendant).

इति सूतिकाध्यायः ।

Thus ends the discussion on "Delivery"

इति श्रीमद्वैवस्ववर्षपण्डितदामोदरात्मजबलभद्रविरचिते होरास्तने
राशिग्रहस्वरूप निषेकजन्माध्यायः प्रथमः ।

Thus ends the first chapter entitled "*Signs, Planets, Impregnation and Birth*" in the work *Hora Ratnam* by Bala Bhadra, son of astrological scholar Sri Damodara.

CHAPTER TWO

2

*Blemished births & remedies,
effects of births in various
astrological phases etc....*

अथ जन्मनि निषिद्धकालाः सशान्तयो लिख्यन्ते ।

Now explained are prohibited (or inauspicious) elements at birth.

तत्र निषिद्धं अभुक्तमूल लक्षणमाह नारदः—

यो ज्येष्ठामूलयोरन्तरालप्रहरजः शिशुः ।

अभुक्तमूलजः सार्पमघानक्षत्रयोरपि ॥ १ ॥

अत्र कश्यपादि बहुमुनि संवादादयमेव मुख्यपक्षः ।

तथा च कश्यपः—

ज्येष्ठान्त्यमूलयोरन्तरालकालोद्भवः शिशुः ।

अभुक्तमूलजः सोऽथ रेषापितृभयोरपि ॥ २ ॥

वसिष्ठोऽपि—

भुजङ्गपौरन्दरपौष्णभानां तदग्रभानां च यदन्तरालम् ।

अभुक्तमूलं प्रहरप्रमाणं त्यजेत्सुतं तत्र भवां सुताञ्च ॥ ३ ॥

शौनकोऽपि—

भुजङ्गपित्र्योरथ चेन्द्रमूलपौष्णाश्वयोश्चापि यदन्तरालम् ।

अभुक्तमूलं प्रहरप्रमाणं तदुत्थबालं न विलोकयेत्पिता ॥ ४ ॥

पितामहोऽपि—

सर्पेन्द्रपौष्णाधिष्ण्यान्ते षोडशांशा भस्मन्धयः ।

तदग्निमेष्वादिमाश्च पापा गण्डान्तसंज्ञकाः ॥ ५ ॥

अत्र कालाल्पन्यूनाधिक कालविषयकानि वचनानि बहुमुनि संवादादुपेक्ष्यानि ।

1 - 5. Abhukta Mula: In this respect, sage Narada's school of thought on Abhukta Mula is now narrated.

(a) The child is to be treated as having been born in Abhukta Mula if it is born in the Prahara (equally and uninterruptedly) shared by Jyeshtha and Mula Nakshatras. So also the birth in such Prahara of Aslesha and Magha.

Notable views in this regard have been expressed by Kasyapa and other sages.

(b) Sage Kasyapa holds the view that one born in the concluding part of Jyeshtha or beginning part of Mula is to be treated as born in Abhukta Mula. So also in the concluding part of Aslesha and beginning part of Magha.

(c) Sage Vasishtha declares that Abhukta Mula occurs for births as under.

The concluding durations of Aslesha, Jyeshtha and Revathi should respectively make up for one Prahara (or 3 hours) each, in combination with their respective succeeding Nakshatras, viz. Magha, Mula and Asvini. Birth in such durations of Janma Nakshatras are identified as Abhukta Mula.

(d) Sage Saunaka holds the same view as Vasishtha that the concluding durations of Aslesha, Jyeshtha and Revathi should respectively make up for one Prahara (or 3 hours) each, in combination with similar durations of their respective succeeding Nakshatras, viz. Magha, Mula and Asvini. Birth in such durations of Janma Nakshatras are identified as Abhukta Mula.

(e) Pitamaha opines that birth in the last one sixteenth part of each of Aslesha, Jyeshtha and Revathi as also the first one sixteenth part of Asvini, Magha and Mula should be treated as

Abhukta Mula. A child born thus will be inauspicious.

(f) The author states that there are authorities allotting more duration than one Prahara (or 3 hours) for Abhukta Mula which are not being discussed here to shun contradictions.

Notes: (a) Firstly we look into sage Narada's instructions.

Prahara is one eighth part of the whole day, i.e. from one sun rise to the next. Thus 3 hours of modern time or $7\frac{1}{2}$ ghatikas of ancient time measure is one Prahara.

Inauspicious birth extends between Jyeshtha and Mula thus. Birth should occur in one of the following conditions:

(1) 90 minutes before the expiry of Jyeshtha Nakshatra,

(2) within the first 90 minutes of the commencement of

Mula Nakshatra.

(3) 90 minutes before expiry of Aslesha Nakshatra,

(4) within the first 90 minutes of the commencement Magha Nakshatra.

Thus there are four kinds of Abhukta Mula classifications as per sage Narada. In these four instances, the Moon's position should only be considered and not that of the natal ascendant.

Since Prahara as such is not dependent on the ruling Nakshatra, whether it is more or less than 24 hours, only 90 minutes in each relevant Nakshatra should be considered. The duration of Prahara should not be increased or decreased because of possible changes in the duration of the Nakshatra concerned. However, the instruction contained in "e" attributed to Pitamaha will clash with this line of thinking as Pitamaha fixes up one sixteenth part of Nakshatra which is not always 90 minutes. But we have to give importance to the term "Prahara" as this is a commoner one chosen by a majority.

(b) Sage Kasyapa does not specify the duration.

(c) Sage Vasishta adds Revathi and Asvini, thus providing for six kinds of Abhukta Mula.

(d) Sage Saunaka's views are identical with that of Vasishta.

(e) Pitamaha's instructions are basically similar to the ones enjoined by Vasishta and Saunaka. However, Pitamaha prescribes "1/16th part" while others used half of a Prahara or 90 minutes exactly.

अभुक्तमूलोत्पन्नबालस्य त्यागो मुख्यः पक्षः । त्यागाशक्तौ अष्टवर्षानन्तरं
विधिवच्छान्तिकं कृत्वा पिता मुखं पश्येत् ।

उक्तञ्च शौनकेन—

अभुक्तमूलजातानां परित्यागो विधीयते ।

अदर्शने वापि पितुः स तु तिष्ठेत्समाष्टकम् ॥ ६ ॥

नवमे क्सरे (शान्ति) जन्मर्क्षे तस्य कारयेत् ।

शान्तिं कृत्वा मुखं पश्येत्पिता पुत्रस्य निश्चयात् ॥ ७ ॥

नारदोऽपि—

अभुक्तमूलजं पुत्रं पुत्रीमपि परित्यजेत् ।

अथवाब्दाष्टकं तातस्तन्मुखं न क्लोकयेत् ॥ ८ ॥

6 - 8. Blemish of Abhukta Mula: (a) The considered opinion of the various authorities is that a child born in Abhukta Mula should be forsaken. If that is not possible, the father should not see the child till it completes its 8th year. After this, in the 9th year, performing suitable propitiatory rituals as prescribed by Sastras the father can adore the child.

(b) Sage Saunaka states the same thing, and suggests that the rituals should be conducted on the day of Janma Nakshatra with the commencement of the 9th year of age.

(c) Sage Narada opines that a boy or a girl born in Abhukta Mula should be forsaken and the father should not see it till it completes the 8th year.

अथ मूलाश्लेषाजातस्य चरणवशेन फलमाह—

मूलाद्येऽशे पितुर्नाशो द्वितीये मातुरेव च ।

तृतीये धनधान्यादिनाशस्तुर्ये धनागमः ॥ ९ ॥

फलं तदेव सार्षर्षे प्रतीपं त्वन्तयपादतः ।

कन्याजन्मनि मूलचरणफलमाह शौनकः—

मूलस्य प्रथमे पादे पशुपीडा प्रजायते ।

द्वितीयचरणे जाता सर्वसौख्यप्रदा भवेत् ॥ १० ॥

तृतीयाङ्घ्रौ च मूलस्य पितृपक्षविनाशिनी ।

चतुर्थाङ्घ्रिप्रजाता स्त्री मातुः प्रयङ्करी ॥ ११ ॥

नारदः—

सुतः सुता च नियतं श्वसुरं हन्ति मूलजा ।

तदन्त्यपादयोर्नैव तथाश्लेषाद्यपादजा ॥ १२ ॥

मूलजा श्वसुरं हन्ति व्यालजा तु तदङ्गनाम् ।

ऐन्द्री तदग्रजं हन्ति देवरं तु द्विदैवजा ॥ १३ ॥

जनकं जननीं हन्ति भर्तुर्मूलाहिधिष्ण्यजा ।

द्विशनान्त्यपादजौ दुष्टौ तद्वज्ज्येष्ठान्त्यपादजौ ॥ १४ ॥

9 - 14. Effects of Births in Mula & Aslesha: (a) Birth in the 1st quarter of Mula will endanger father while that in 2nd quarter will endanger mother. Its 3rd quarter will destroy grains and wealth (i.e. family properties) while the 4th quarter will cause advent of wealth.

But in case of birth in Aslesha Nakshatra, the effects will be in the reverse order. That is birth during the prevalence of 1st quarter will cause wealth, 2nd will destroy grains and wealth, 3rd will destroy mother and the 4th will destroy father.

(b) Sage Saunaka specifies the following effects for girls born in various quarters of Mula Nakshatra. 1st quarter will destroy quadrupeds (of the family). Birth in 2nd quarter will bless her with all kinds of happiness. Paternal kinsfolk will be destroyed in case of a girl born in 3rd quarter. The 4th quarter will similarly destroy maternal kinsfolk.

(c) Sage Narada states that a boy or a girl born in Mula Nakshatra will destroy his or her father-in-law. But the last quarter of Mula and 1st quarter of Aslesha will not carry this evil.

(d) A girl born in Mula will be evil for her father-in-law while the one born in Aslesha will be inauspicious for mother-in-law. Similarly a Jyeshtha-born girl will be inauspicious for her elder brother-in-law. It will be the younger brother-in-law that will face this wrath in case of birth in Visakha.

(e) A girl born in the 4th quarter of Visakha or that of Jyeshtha will prove inauspicious.

अत्र त्रिविधं गण्डान्तं श्रीपतिः—

पौष्णाश्विन्योः सार्पपित्रर्क्षयोश्च यत्र (यद्यन्) मूलज्येष्ठयोरन्तरालम् ।

तद्वं गण्डं स्याच्चतुर्नाडिकं हि यात्राजन्मोद्वाहकालेष्वनिष्ठम् ॥ १५ ॥

नारदः—

पूर्णानन्दारुखयोस्तिययोः सन्धिर्नाडीद्वयं सदा ।

गण्डान्तं, मृत्युदं जन्मयात्रोद्वाहव्रतादिषु ॥ १६ ॥

कुलीरसिंहयोः कौर्ण्यचापयोर्मीनमेषयोः ।

गण्डान्तमन्तरालं स्याद्द्वटिकार्धं मृतिप्रदम् ॥ १७ ॥

दिवा जातस्तु पितरं रात्रौ च जननीं तथा ।

सन्ध्ययोर्हन्ति चात्मानं नास्ति गण्डे निरामयः ।

क्त्स्नरात्पितरं हन्ति मातरं तु त्रिवर्षतः ॥ १८ ॥

यवनः—

सर्वेषां गण्डजातानां परित्यागो विधीयते ।

वर्जयेद्दर्शनं तावद्याक्क्षाण्मासिको भवेत् ॥ १९ ॥

15 - 19. Three Kinds of Gandanta: There are three kinds of Gandanta (or evil phases) enumerated. First Sripati's.

(a) **Nakshatra Gandanta - As per Sripati:** Each of the last two ghatikas (i.e. 48 minutes of time) of Revathi, Aslesha and Jyeshtha, and each of the first two ghatikas of Asvini, Magha and Mula cause Gandanta. (This is called Nakshatra Gandanta or evil phases of ruling constellations.) Inauspicious effects will follow birth, journey and marriage during these time intervals.

(b) **Thithi Gandanta - As per Narada:** The last one ghāti (or 24 minutes of time) of each of the three Poorna Thithis (viz. 15th, 5th and 10th) and the first one ghāti of each of the three Nanda Thithis (viz. 1st, 6th and 11th) cause Gandanta. (This is called Thithi Gandanta, or evil phases of lunar days.) Birth, journey, marriage and rituals falling in these evil phases will hasten the death of the concerned person.

(c) **Rasi Gandanta - As per Narada:** Birth in the relevant half a ghatika (or 12 minutes of clock time, and not longitude) concluding the currency of Cancer, Scorpio and Pisces (as

ascendant), and birth in the particular half a ghatika beginning the currency of Leo, Sagittarius and Aries as the case may be will cause Gandanta and consequently death. One born in such a phase during day time will lose his father in the very first year. In case of night birth, mother will die within three years. With birth in Gandanta during twilight time, the person will not be free from diseases and will himself face (early) extinction.

(d) **Yavanas:** The child born in any kind of Gandanta should be forsaken, and should not be seen for the first six months.

अथैषामपवादमाह गर्गः—

रवियुक्ताश्विनी सौम्यादित्यहस्तादिकं त्रयम् ।

मैत्रं च रेवती ज्येष्ठा तदा मूलं न दोषकृत् ॥ २० ॥

20. Exceptions for Gandanta: According to sage Garga, (all) the three Gandantas (viz. evil phases of Nakshatra, Thithi and Rasi or ascendant) are nullified in the following cases.

- (a) Sunday ruled by Asvini Nakshatra.
- (b) Wednesday or Sunday coinciding with Hasta.
- (c) Wednesday or Sunday coinciding with Chitta.
- (d) Wednesday or Sunday coinciding with Svathi.
- (e) Wednesday or Sunday coinciding with Anuradha.
- (f) Wednesday or Sunday coinciding with Revathi.
- (g) Wednesday or Sunday coinciding with Jyeshtha.
- (h) Wednesday or Sunday coinciding with Mula.

Notes: The above fifteen combinations in all will individually destroy the evils of any of the three dangerous phases.

बादरायणः—

मूलसार्पादिजं सौम्यं स्यादपश्यति लग्नपे ।

सक्रूरेऽब्जे च विबले शुभदृष्टिविवर्जिते ॥ २१ ॥

21. The Gandanta caused by Mula, Aslesha and Revathi will not be active if the ascendant lord is *unaspected* by the Moon who in turn should be with a weak malefic, *not* receiving a benefic's aspect. This view is according to sage Badarayana.

वसिष्ठः—

मूलाद्यपादो यदि रात्रिभागे तदात्मजे नास्ति पितुर्विनाशः ।

द्वितीयपादो दिनगो यदि स्यान्न मातुरल्पोऽपि तदास्ति दोषः ॥ २२ ॥

22. According to sage Vasishtha, the child will not prove harmful to father if the birth is in the first quarter of Mula Nakshatra during night time. Similarly, the mother will not be endangered if the birth is in the 2nd quarter of Mula Nakshatra in day time.

पितामहः—

नक्षत्रतिथिगण्डानां नास्तीन्दौ बलभाजिनि ।

तथैव लग्नगण्डान्तं नास्ति जीवे बलान्विते ॥ २३ ॥

23. As laid down by Lord Brahma, the Moon enjoying full strength will make the two Gandantas, viz. Nakshatra Gandanta and Thithi Gandanta extinct. Similarly the strength of Jupiter will eliminate the blemish of Rasi (ascendant) Gandanta.

वसिष्ठः—गण्डान्तदोषमखिलं मुहूर्तोऽभिजिताद्वयः ।

हन्ति यद्वन्मृगव्याधः पक्षिसङ्घमिवाखिलम् ॥ २४ ॥

24. Sage Vasishtha prescribes that birth in Abhijit Muhurta will counter the evils of any kind of Gandanta just as a hunter destroys a band of birds.

Notes: Abhijit Muhurta rules in day time (Cf. day and night). The day duration is divided into fifteen equal parts and the currency of the eighth part thereof leads to Abhijit Muhurta which is capable of destroying all evils. Night duration is excluded in Abhijit Muhurta.

Also see sloka 172 etc. infra for remedies.

अथ कैश्चिन्मूलवृक्षविचार उक्तो जयार्णवे—

मूलं स्तम्भास्त्वचा शाखा पत्रं पुष्पं फलं शिखा ।

मुनयोऽष्टौ दिशो रुद्राः सूर्याः पञ्चाब्धयोऽग्नयः ॥ २५ ॥

मूले तु मूलनाशः स्यात्स्तम्भे वंशविनाशनम् ।

त्वचि मातुर्भवेत्त्वलेः शाखायामखिलस्य च ॥ २६ ॥

पत्रे राज्यं विजानीयात्पुष्पे मन्त्रिपदं स्मृतम् ।

फले च विपुला लक्ष्मीः शिखायामल्पजीवितम् ॥ २७ ॥

25-27. Mula Nakshatra Seen as a Tree: As per the work *Jayarnava*, the Nakshatra, Mula, should be assimilated to a tree with eight different parts as under. The duration of the whole Nakshatra (assuming to be 60 ghatikas or 24 hours, for the sake of argument) should be apportioned in eight parts. Birth in various parts will give specified effects. (These are straightaway shown in speculum 33.)

Notes: Thus the division into eight different parts is based on the duration being 60 ghatikas, or exactly 24 hours. If the duration changes, proportionate adjustments should be done.

For example, on a given day Mula is for 55 ghatikas instead of 60 and we want to know the length of 3rd division (stark). Hence we multiply 55 by 3 and divide by 60. This gives 2.75 ghatikas (66 minutes instead of original 3 ghatikas or 72 minutes). Similarly suitable changes according to variable durations be done.

Commencing from the beginning of Mula, the division in which the time of birth falls should be ascertained, and the effect concerned be understood.

From the speculum given, the authority of which is the work *Jayarnava*, we can understand the following concerning birth in Mula Nakshatra, when it is exactly 60 ghatikas in duration.

1. First 36 ghatikas are inauspicious.
2. Next 21 ghatikas are auspicious.
3. Last 3 ghatikas are inauspicious.

These auspicious and inauspicious portions are only from a specific angle as stated in the current three verses.

What is given above (i.e. in speculum 33) is called "*Mula Vrikshakara Chakra*" or the diagram showing Mula as tree.

अथ मूलपुरुषस्याङ्गेष्वपरो न्यासस्तत्रैव—

मूलस्य घटिका न्यासो मूर्ध्नि पञ्च ५ नृपो भवेत् ।

मुखे सप्त ७ मृतिः पित्रोः स्कन्धे वेदा ४ महाबलः ॥ २८ ॥

बाह्वोरष्टौ ८ बली कण्ठे तिस्रो हर्म्यान्वितो भवेत् ।

हृदि खेटा ९ भूपमन्त्री नाभौ द्वौ २ बलवद्धवेत् ॥ २९ ॥

गुह्ये दशातिकामी स्याज्जानुनोः ६ षण्महामतिः ।

पादयोः षण्म् ६ तिस्तस्येत्युक्तवान् कमलासनः ॥ ३० ॥

28-30. Mula Nakshatra Seen as a Male: In ten specified slabs, the duration (assuming to be 60 ghatikas) of Mula should be distributed on the various limbs of a diagram depicting a male as shown in speculum 34, and results should be understood accordingly.

Notes: The present one known as *Mula Purushakara Chakra* (Mula depicted as a male) is different from the one given for "Mula depicted as a tree", as per *Jayarnava* vide sloka 27 supra.

Mula Purushakara Chakra could be found in this particular manner in *Muhurta Chintamani*, an authoritative work on Muhurta or electional astrology, and applies to birth of a male. The said work specifies a different diagram called "*Mula Kanya Chakra*" to delineate female births, which is given as speculum 35.

अथ मूलविचारो जातकाभरणे—

मूलं विरुद्धावयवं समूलं कुलं हरत्येव वदन्ति सन्तः ।

चेदन्यथा तत्कुरुते विशेषात्सौभाग्यमायुश्च कुलाभिवृद्धिम् ॥ ३१ ॥

31. Effects of Mula's Limbs: As per *Jatakabharana*, one born in an inauspicious limb of Mula will destroy the whole dynasty. Conversely the person belonging to auspicious limbs will receive increased happiness, prosperity and life span, and will promote the family's prospects.

ज्येष्ठान्ते घटिकैकात्र मूलस्याद्यघटीद्वयम् ।

अभुक्तमूलमित्युक्तं तत्रोत्पन्नशिरोर्मुखम् ॥ ३२ ॥

अष्टवर्षाणि नालोक्यं तातेन शुभमिच्छता ।

तदोषपरिहारार्थं शान्तिकं प्रोच्यतेऽधुना ॥ ३३ ॥

32 - 33. Abhukta Mula - A Different Version: The last one ghatika of Jyeshtha and the first two of Mula are called Abhukta Mula. The father desirous of auspicious effects should not see the child - be it son or daughter - for the first eight years. To alleviate this blemish, now to told are the remedies.

रत्नैः शतौषधीमूलैः सप्तमृदभिः प्रपूजयेत् ।

शतच्छिद्रो घटस्तस्मान्निर्गतेन जलेन हि ॥ ३४ ॥

बालकाम्बापितुस्नाने विप्रैः सम्पादिते सति ।

जपहोमप्रदानेन कृते स्यान्मङ्गलं ध्रुवम् ॥ ३५ ॥

विरुद्धावयवे मूले विधिरेव स्मृतो बुधैः ।

मुनीनां वचनं सत्यं मन्तव्यं क्षेममीप्सुभिः ॥ ३६ ॥

34 - 36. Remedy: Precious stones, roots of one hundred specified medicinal plants and seven kinds of earth (collected from seven different spots) should be mixed in a pot containing water and having hundred holes. The child and its parents should be bathed by a Brahmin with the said water following which worship and fire sacrifice should be performed. As a result, the evils due to birth in evil limbs of Mula will vanish. This is the remedy for overcoming the evils of birth in inauspicious slabs of Mula. These words of the sages are a truth. One who is desirous of auspicious effects should follow this remedy.

मूलस्य पादत्रितयं क्रमेण पितुर्जनन्याश्च धनस्य रिष्टम् ।

चतुर्यपादः शुभदो नितान्तं सार्ष्यं क्लिष्टं परिकल्पनीयम् ॥ ३७ ॥

37. Mula & Aslesha Births: One born in the 1st quarter of Mula will destroy father. Mother and wealth will be in order destroyed by birth in 2nd and 3rd quarters. The last quarter will prove highly auspicious. These effects should be reversed in case of birth in Aslesha Nakshatra. (That is highly auspicious effects, danger to wealth, danger to mother, and danger to father will respectively occur for the 4 quarters of Aslesha.)

कृष्णे तृतीया दशमीकल्शे भूतो महीजार्किबुधैः समेतः ।

चेज्जन्मकाले किल तत्र मूलमुन्मूलनं तत्कुस्ते कुलस्य ॥ ३८ ॥

38. Destruction of Dynasty: The native of Mula will be a source of destruction of the family when the birth coincides with one of the following three lunar days, viz. Krishna Paksha Trutiya (3rd lunar day of dark half), Krishna Paksha Dasami (10th lunar day of dark half) and Sukla Paksha Chaturdasi (14th lunar day, of bright half) coupled with Tuesday, Saturday or Wednesday.

Notes: For an easy grasp, these combinations, nine in all, are shown in speculum 36. When birth of a child in Mula Nakshatra (of any of the 4 quarters) co-incides with the Thithi and week day specified, all other earlier mentioned contrary effects will be at bay, and the destruction of the family will take place. Such combinations should be unfailingly verified in the course of studying a horoscope and before declaring effects of many otherwise good Yogas.

दिवा सायं निशि प्रातस्तातस्य मातुलस्य च ।

पशूनां मित्रवर्गस्य क्रमान्मूलमनिष्टदम् ॥ ३९ ॥

इति मूलवेलाफलम् ।

39. Time Phases: Mula Nakshatra coinciding with birth in day time, evening twilight, night time and morning twilight will in order prove inauspicious for father, maternal uncle, quadrupeds (of the family) and friends. These are the effects prescribed for various time phases (of Mula).

मूर्ध्नि पञ्चमुखे पञ्च स्कन्धयोर्घटिकाष्टकम् ।

गजाभिभुजयोर्युग्मं हस्तयोर्हृदयेऽष्टकम् ॥ ४० ॥

युग्मे नाभौ दिशो गुह्ये षड्जान्वोः षट् च पादयोः ।

विन्यस्य पुरुषाकारे मूलस्य फलमादिशेत् ॥ ४१ ॥

शिरयोः ५ मुखे ५ (१०) स्कन्धे ८ (१८) भुजसि ८ (२४),

हस्तौ (स्ते) २ (२८), हृदि ८ (३२) नाभौ २ (३८) गुदे १० (४८)

जानूनी ६(५४), पादयोः ६(६०) ।

उत्त्रलामः शिरोदेशे वदने पितृकान्तकम् ।

स्कन्धयोर्धनहृत्त्वञ्च बाहुयुग्मे त्वकर्मकृत् ॥ ४२ ॥

हत्याकरं करद्वन्द्वे राज्यासिर्हृदये भवेत् ।

अल्पायुर्नाभिदेशे च गुह्ये च सुखमद्भुतम् ॥ ४३ ॥

जङ्घायां भ्रमणप्रीतिः पादयोर्जीविताल्पता ।

घटीफलं किल प्रोक्तं मूलस्य मुविपुङ्गवैः ॥ ४४ ॥

विज्ञेयं विबुधैः सर्वं सारं तच्च विपर्ययात् ।

इति मूलश्लेषाफलम् । पुरुषाकृतौ ।

40 - 44. Mula & Aslesha as Male: Based on another authority, the Nakshatra duration of Mula, should be distributed in various slabs covering the limbs of a male and the results specified be declared (see speculum 37). These should be reversed in case of birth in Aslesha (see speculum 38).

मार्गफाल्गुनवैशाखज्येष्ठे मूलं रसातले ।

श्रावणे कार्तिके चैत्रे पौषे मूलञ्च भूतले ॥ ४५ ॥

आषाढे चाश्विने भाद्रे माघे मूलं दिवि स्थितम् ।

स्वर्गे मूले भवेद्राज्यं पाताले च धनागमम् ॥ ४६ ॥

मृत्युलोके यदा मूलं तदा विघ्नं विनिर्दिशेत् ।

45 - 46. Mula's Dwellings: (a) Mula resides in the nether-world in the months of Margasirsha, Phalgun, Vaisakha and Jyeshtha; on the earth in Sravana, Kartika, Chaitra and Pausha; and in the heavens in Ashadha, Asvina, Bhadrapada and Magha. Thus should be understood for various births in Mula.

(b) If at birth, Mula dwells in the heavens, the subject will attain kingdom. Advent of wealth should be foretold if the dwelling is in nether-world. For its dwelling in hell, the effects are obstacles and inauspiciousness.

Notes: (a) The present clues are general and broad. These should be applied after a study of subtle clues given so far.

(b) "Hell" features in the effects while "heaven" features

in the conditions. Remembering the effects cited, the word "heaven" (denoted by "*Divi*") should be replaced by "hell".

अत्रोक्तेषु मूलज्येष्ठाश्लेषा विचारेषु शुभफलाधिक्याच्छान्तेरनावश्य —
कत्वादशकेन शान्तिर्न विधेया । दुष्टफलाधिक्ये सर्वैः शान्तिर्विधेया । शकेन तु
सर्वत्र शान्तिर्विधेयेति गुरुचरणाः ।

According to Bala Bhadra's preceptor, if a birth in Mula, Jyeshtha or Aslesha reflects more of auspicious effects and the person is unable to perform the remedial measures, he need not bother. However, with a high degree of inauspicious effects being the outcome, none can afford to avoid seeking prescribed remedies.

शान्तौ कालत्रयमाह वसिष्ठः—

शास्त्रोक्तीत्या खलु सूतकान्ते मासे तृतीयेऽप्यथ कत्सरान्ते ।

गर्गः—

मातुगण्डे सुते जाते सूतकान्ते विचक्षणः ।

कुर्याच्छान्तिं तदृक्षे वा तद्दोषस्यापनुत्त्ये ॥ ४७ ॥

शिष्टास्तु सर्वत्रापि यन्नक्षत्रे जन्म तन्नक्षत्रे शान्तिरिति व्यवहरन्ति ।

47. Remedies: (a) Sage Vasishtha enjoins three alternative time phases for resorting to prescribed remedies related to birth in Mula, Aslesha etc. These are: after the expiry of "Sutaka" period, three months or one year after delivery of the child.

(b) In case of remedies to ward off the evils to affect mother, sage Garga has the following to say. These can be done after the expiry of the "Sutaka" period or on a day ruled by the birth star of the child concerned.

(c) The author clarifies that a majority of exponents prefers the day ruled by the birth star.

Notes: (a) "*Sutaka*" period is the period of impurity for parents following a child's birth. During this interval, the parents are prohibited from taking part in any rituals.

The duration of "Sutaka" is for 11 days. The blemish of "Sutaka" applies to miscarriage also.

The 12th day being one of the suitable days for remedy could be found in sloka No. 49 infra.

(b) This applies to ward off danger to mother.

अथ शन्तयो लिख्यन्ते । तत्र प्रथमं मूलशान्तिरुच्यते ।

शौनक उवाच । अथातः संप्रवक्ष्यामि मूलजातहिताय च ।

मातापित्रोर्धनस्यापि कुले शान्तिर्हिताय च ॥ ४८ ॥

जातस्य द्वादशाहे तु जन्मर्क्षे वा शुभे दिने ।

समाष्टके वा मतिमान् कुर्याद्वा शान्तिमादरात् ॥ ४९ ॥

अत्र मूले द्वादशाहजन्मर्क्षयोर्मध्ये शुभयोगाधिक्ये तत्र शान्तिः कर्तव्या ।

अभुक्तमूलोत्पन्नस्य समाष्टके शान्तिः कर्तव्येति कालव्यवस्था ।

48 - 49. Remedies in Detail: Now told are of the remedies (for births in inauspicious Nakshatras). Among these, firstly countering the blemish of Mula. Sage Saunaka stated, thus:

(a) I now mention the remedy to beget auspicious effects for the parents and family of the child born in Mula Nakshatra. The wise should resort, with devotion, to remedy on the 12th day or on the day ruled by the birth star of the child, coinciding with an auspicious day, or in the 8th year.

(b) Bala Bhadra clarifies that between the 12th day and another day ruled by birth star, one with more auspicious features should be chosen. This is for general blemish of Mula Nakshatra (arising out of inauspicious quarters).

In case of Abhukta Mula (initial and concluding phases of certain Nakshatras as already learnt), the remedy should be done in the 8th year (and not on the 12th day & C). This differentiation is for performing the remedy concerned.

Notes: (a) The sage prescribes the 12th day, because the first 11 days (*Sutaka* period) are prohibited for parents to undertake any rituals as such. Another alternative is to perform remedy on the day ruled by the Nakshatra of birth of the child concerned. Any remedial ritual, performed on such a day will be more effective, for the natal Moon will be under the influence of transit Moon. But in some cases, the birth Nakshatra is not welcome. For example marriage, entering a new premises and

the like.

(b) The author differentiates the three periods mentioned by sage Saunaka. The first two, viz. 12th day and birth Nakshatra are specially powerful for remedying the ills that can arise out of birth in certain quarters of Mula Nakshatra, but not for Abhukta Mula. The 8th year is only the right time for countering Abhukta Mula's evil propensities.

वसिष्ठः—

सुसमे पुण्यदेशे तु मण्डपं कारयेद्बुधः ।

ऐशान्यामथवा प्राच्यां उदीच्यां दिशि कल्पयेत् ॥ ५० ॥

मण्डपं चाष्टभिर्हस्तैश्चतुर्भिर्वा समन्ततः ।

चतुर्द्वारसमायुक्तं तोरणाद्यैरलङ्कितम् ॥ ५१ ॥

कुण्डं च तद्वहिः कुर्याद्ग्रहयज्ञोक्तमार्गतः ।

50-51. Sage Vasishtha's Views: The wise should choose an even land in a place which is equivalent to a shrine. An open hall (pavilion) in north-east, east, or north, measuring 8 arms' length with 8 arms' width, or 4 arms' length with 4 arms' width should be erected with four entry points and festooned decorations (with boughs of trees, leaves, garlands etc.). Outside this pavilion, a fire-pit for the purpose of sacrificial rituals for Grahas (or planets) should be dug.

Notes: Whether the remedies mentioned are possible to be performed, or not performed by all, the injunctions laid down by ancient Sastrasshould be carefully scrutinized to derive maximum benefits. Suitable devotion and resources can only create a congenial situation for completing these rigorous formalities.

In order to give fuller understanding of the remedies, proper English (or scientific) terms are carefully chosen by me, after consulting relevant non-astrological texts, and supplied in the rendering without just giving Sanskrit terms.

"*Hashta*" or arms' length in the present verses denotes 24 Angulas (or 18 modern inches) which is the span between elbow and tip of extended middle finger.

कुण्डनिर्माणं यथा—

कुण्डवत्तद्बहिर्भागे कारयेच्चतुरस्रकम् ॥ ५२ ॥

वितस्तिद्वयस्वातं यत्सकुण्डं चतुरङ्गुलम् ।

विप्राणां क्षत्रियाणां तु चतुरङ्गुलत्रयसंयुतम् ॥ ५३ ॥

वैश्यानां द्व्यङ्गुलाधिक्यं शूद्राणां हस्तमात्रकम् ।

प्रथमा मेखला तत्र द्वादशाङ्गुलविस्तृता ॥ ५४ ॥

चतुर्भिर्द्वलैस्तस्याश्चोन्नतत्वं समन्ततः ।

तस्याश्चोपरि वप्रः स्याच्चतुरङ्गुलमुन्नतः ॥ ५५ ॥

अष्टभिर्द्वलैः सम्यक् विस्तीर्णश्च समन्ततः ।

तस्योपरि पुनः कार्योवप्रः सोऽपि तृतीयकः ॥ ५६ ॥

चतुरङ्गुलविस्तीर्णश्चोन्नतश्च तथाविधः ।

योनिश्च पश्चिमे भागे प्राङ्मुखी मध्यसंस्थिता ॥ ५७ ॥

षड्वलैश्च विस्तीर्णा चायता द्वादशाङ्गुलैः ।

पृष्ठोन्नता गजस्येव सच्छिद्रा मध्यमोन्नता ॥ ५८ ॥

एवं लक्षणसंयुक्तं कुण्डमिष्टार्थसिद्धये ।

अनेकदोषदं कुण्डं यत्र न्यूनाधिकं भवेत् ॥ ५९ ॥

52 - 59. On Fire-pit: (a) Outside the fire-pit, another square pit measuring two "vitasthis" should be erected. This would give a depth of 4 Angulas. For Brahmins, 4 Angulas; for royalty 3, for trading community 2 and for Soodras 1 - this is the ratio. An altar of 12 Angulas length and 4 Angulas width should be constructed in this square pit. A second altar of 8 Angulas length and 4 Angulas width should be made on the first altar. On the second altar, a third one measuring 4 Angulas length and 4 Angulas width should be constructed. On the western side of the main pit, a receptacle measuring 12 Angulas length and 6 Angulas width should be constructed which should face the east. With this kind of sacrificial place, the desires of the aspirant will be fulfilled.

(b) If the fire-pit violates the measurements, being in excess or shortage of the prescriptions, more blemishes will only follow.

Notes: (a) *Vitasthi* is the span between extended thumb and little finger.

पञ्चामृतं पञ्चगव्यं पञ्च त्वक्पल्लवानि च ।

उदुम्बरवटाक्षत्थप्लक्षाम्रत्वक् सपल्लवाः ॥ ६० ॥

रोचनं कुंकुमं शङ्खं गजदन्तञ्च गुग्गुलम् ।

शतौषधीमूलशंखनकुत्नानि मुक्तिकाः ॥ ६१ ॥

याः फलिनीरिति मन्त्रेण मुक्तिदिनसमाचरेत् ।

गजाक्षरय्यावल्मीकसङ्घमस्थानसंभवाः ॥ ६२ ॥

हृदगोराजनगरद्वारतश्चाष्टमुक्तिकाः ।

60 - 62. Articles Required:

(1) *Panchamrita* (ritual offering consisting of milk, sour or coagulated milk, butter, honey and sugar).

(2) *Panchagavya* (five products of the cow, viz. milk, sour milk, butter and the liquid and solid excreta).

(3) *Pancha Pallava* (the aggregate of 5 sprigs or shoots of spondias, rose-apple, marmelos, citron and wood-apple).

(4) *Gorochana* (bright yellow orpiment prepared from the bile of cattle; in medicine used as a sedative and anthelmintic remedy).

(5) *Kumkuma* (saffron).

(6) *Sankha* (conch-shell used for making libations of water).

(7) Elephant's ivory.

(8) *Guggulam* (the exudation of *Amyris Agallochum*, used as a perfume and medicament).

(9) Roots of one hundred plants (specified in the ensuing verses.).

(10) Minted Coins (money).

(11) Nine precious stones.

(12) Earth gathered from 8 different places belonging to an elephant, a horse, a place where chariots move, an ant-hill, a place where rivers unite, a tank, a cow-shed and the main gate of a royal palace. While collecting earth from these places, the Veda Mantra "Yaah Phalinii" should be recited.

Notes: "Yaah Phalinii" mantra is mentioned in the Rig

Veda (10.97.15) which is also recited during Phala Snana (or bathing the idol with fruit juices at the time idol-installation).

शतौषधीमूलानि वसिष्ठसंहितायाम् ।

श्रीवृक्षो बिल्वः खदिरः विष्णुकान्ता पुनर्नवा ।

देवदारु जटामांसी सहदेवी मुरा शिवा ॥ ६३ ॥

फलिनी बकुला जातिर्लता माञ्जिष्ठसंज्ञकाः ।

वटपूक्षाप्रनीवारखदिरा मल्लिकार्जुनाः ॥ ६४ ॥

दमयन्ती महाजातो निम्बोशीरहरिद्रकाः ।

सर्पाक्षी तुलसी रौद्रकुटादाडिमचम्पकाः ॥ ६५ ॥

मातुलुङ्गजपात्वष्टौ कर्णिकारोर्णकाञ्चनाः ।

सेवती पनसं द्राक्षा विद्याक्षी श्वेतसर्षपा ॥ ६६ ॥

राजीवकुन्दमुकुलनीलोत्पलकरञ्जकाः ।

पुनागं चन्दनं द्रोणं मन्दारो हेमदुग्धिका ॥ ६७ ॥

रक्तचन्दनजम्बीरयूथिकागृहमल्लिकाः ।

शम्यार्कसिंदुवारेन्द्ररक्तधत्तूरशांडिमः ॥ ६८ ॥

अपामार्गन्तु पालाशबृहतीकरवीरकाः ।

नन्दावर्तकुबेराक्षा पाटला हेमपुष्पिकाः ॥ ६९ ॥

शिरीषामलकाशोकरक्तागस्तिकपित्तकाः ।

बन्धूकभुङ्गराज्जाख्यकृष्णावी माधवीलताः ॥ ७० ॥

चातुर्जातो बर्हिशिखा कुटजो मधुबिम्बकः ।

तमालमरुपुष्पेन्द्रपुष्पाख्या शुक्रमर्दिनी ॥ ७१ ॥

व्याकुली शाल्मली मौडी रासा खार्वपटोल्लिकाः ।

महास्वार्जूरिका नारी केलाख्यास्ते शतद्रुमाः ॥ ७२ ॥

एषामूलानि सर्वाणि गृहीयान्नोनुदन्ति यत् ।

शान्तिकर्मणि सर्वत्र निक्षिपेत्कलशोदके ॥ ७३ ॥

63 - 73. Medicinal Plants: (a) Following are the details of

one hundred medicinal plants the roots of which are to be collected (vide the earlier verses) as per *Vasishta Samhita*.

(1) *Sri Vriksha* (the sacred fig-tree).

(2) *Bilva* (the wood-apple tree, *Aegle marmelos*, whose leaves are specially used for worship of Lord Siva; this leaf is also known as the abode of Lakshmi).

(3) *Khadira* (*Acacia catechu*, having hard wood, the resin of which has medicinal value).

(4) *Vishnukranta* (*Evolvulus alsinoides*).

(5) *Punarnava* (*Boerhavia procumbens*, hog-weed or cow-parsnip, used as fodder).

(6) *Devadaru* (*Pinus deodar*)

(7) *Jatamamsi* (*Asparagus racemosus*)

(8) *Sahadevi* (*Sida cordifolia*, or *Vernonia cinerea*)

(9) *Mura* (*Artocarpus Integrifolia*) - named after the demon *Mura*.

(10) *Siva* (*Marsilia dentata*, a kind of thorn-apple tree)

(11) *Phalini* (should actually read as "*Phaloni*" which means *Pudenda muliebria*).

(12) *Bakula* or *Vakula* (*Mimusops Elangi*, said to put forth blossoms when sprinkled with nectar from the mouth of lovely women).

(13) *Jati* (nutmeg, *Jasminum grandiflorum*).

(14) *Lata* (*Madhavi* creeper, *Gaertnera Racemosa*).

(15) *Manjishta* (*Rubia Cordifolia*).

(16) *Vata* (banyan tree).

(17) *Plaksha* (*Ficus arnottiana*).

(18) *Amra* (Mango).

(19) *Neevara* (wild rice plant).

(20) *Khadira* (same as the one at 3).

(21) *Mallika* (same as the one 13).

(22) *Arjuna* (*Terminalia Arjuna*, alternatively a grass replacing the *Soma* plant).

(23) *Damayanathi* (a kind of jasmine)

(24) *Mahajati* (same as the one at 14).

(25) *Nimba* (the Neemb tree, *Azadirachta Indica*).

(26) *Usira* (*Andropogon Muricatus*).

(27) *Haridra* (turmeric).

(28) *Sarpakshi* (*Elaeocarpus Ganitrus*).

(29) *Tulasi* (basil).

(30) *Raudra* (exact name not traceable, but belongs to the family of *Elaeocarpus Ganitrus* or *Anarghar*).

(31) *Kuta* (*Cyperus rotundus*).

(32) *Daadima* (pomegranate, *Punica granatum*).

(33) *Champaka* (*Michaelia cmapaka*, bearing yellow flowers).

(34) *Matulunga* (citron tree, sweet lime).

(35) *Japa* (China rose).

(36) *Tvashta* (also *Tashta*, probably *Flacourtia cataphracta*).

(37) *Karnikara* (*Pterospermum acerifolium*).

(38) *Urna Kanchana* (*Urna* means wool and hence this compound word as such does not suggest the name of any specific plant. *Kanchana* however denotes several plants like *Michelia champaca*, *Ficus glomerata*, *Bauhinia variegata*, *Datura fastuosa*, and *Rottleria tinctoria*).

(39) *Sevathi* (Indian white rose).

(40) *Panasam* (the Jaka tree, *Artocarpus Integrifolia*).

(41) *Draksha* (grape)

(42) *Visvakshi* (should read as "Visvastha" meaning *Asparagus racemosus*).

(43) *Sveta Sarshapa* (white mustard).

(44) *Rajiva* (a blue lotus plant).

(45) *Kunda* (fragrant oleander plant)..

(46) *Mukula* (a bud)

(47) *Neelotpala* (a blue lotus plant, same as the one at 44).

(48) *Karanjaka* (*Pongamia Glabra*).

(49) *Pumnaaga* (a white lotus plant, also *Rottleria tinctoria* as at 38).

(50) *Chandana* (sandalwood tree)

(51) *Drona* (*Leucas Linifolia*)

(52) *Mandara* (a white variety of *Calotropis Gigantea*)

(53) *Hema Dugdhika*, correctly known as *Hema Dugdhaka* (*Ficus Glomerata*).

(54) *Rakta Chandana* (red sandal, *Caesalpina sappan*).

(55) *Jambira* (the citron tree).

(56) *Yuthika* (a kind of jasmine plant, *Jasminum auriculatum*)

(57) *Griha Mallika* (Jasmine)

- (58) *Sami* (*Prosopis Spicigera*)
- (59) *Arika* (*Calatropis Gigantea* whose larger leaves are used for sacrificial purposes).
- (60) *Sinduvāra* (*Virtex Negundo*).
- (61) *Rakta* (*Barringtonia Acutangula*).
- (62) *Indra* (*Wrightia Antidysenteica*, having seeds used as vermifuge).
- (63) *Dhattura* (the white-thorn apple).
- (64) *Sandima* (a species of grass plant).
- (65) *Apaamaarga* (*Acyranthes*).
- (66) *Paalaasa* (*Butea Frondosa*).
- (67) *Brihathi* (*Salanum Indicum*).
- (68) *Kara Veeraka* (oleander, having poisonous roots).
- (69) *Nanda*, also known as *Nandi Vardhana* (*Cedrela Toona*). (Its flower has thick petals, and resembles the miniature of lotus bud.)
- (69) *Avartha* (not traceable)
- (70) *Kuberaksha* (*Bignonia suaveolens*, bearing the trumpet flower).
- (71) *Paatala* (*Rottleria Tinctoria*). (*Paatala* also means *Kuberaksha* as at 70.)
- (72) *Hema Pushpika* (yellow jasmine).
- (73) *Sirisha* (*Acacia sirissa*).
- (74) *Aamalaka* (*Emblic Myrobalan*).
- (75) *Asoka* (*Jonesia Asoka*, a tree belonging to the leguminos class of magnificent red flowers).
- (76) *Rakth Agasthi* (*Agasthi grandiflora*).
- (77) *Kapiththaka* (*Feronia elephantum*, on which monkeys dwell).
- (78) *Bandhuka* (*Pentapetes Phoenicia*).
- (79) *Bhringaraja* (*Eclipta prostrata*).
- (80) *Krishnavi* (possibly *Ficus oppositifolia*).
- (81) *Madhavi Lata* (same as theone at 14).
- (82) *Chaaturjaatha* (not a plant as such, but the aggregate of four substances, viz. cardamom, the bark and leaves of *Laurus Cassia*, and black pepper).
- (83) *Barhin* or *Barhi* (*Plumbago zeylanica*; also sacrificial *Kusa* grass).
- (84) *Sikha* (*Jussiaea Repens*).

(85) *Kutaja* (*Wrightia antidysenterica*, having seeds used as vermifuge, same as the one at 62).

(86) *Madhu* (*Bassia latifolia*).

(87) *Bimbaka* (*Momordica Monodelpha*).

(88) *Tamaala* (*Xanthochymus pictoruis*, a plant with dark bark but white flowers).

(89) *Maru Pushpa* (*Alhagi Maurorum*).

(90) *Indra Pushpa* (same as the one at at 62).

(91) *Sukra Mardini* (*Plumbago zeylanica*, also known as *Sukra* and *Chitra*).

(92) *Vyakuli* (does not indicate any particular plant, seems to be erroneous text).

(93) *Saalmali* (*Salmalia Malbarica*, the silk-cotton tree)

(94) *Maundi* (a kind of grass plant)

(95) *Raasa* (does not indicate any particular plant, seems to be erroneous text).

(96) *Khaarva*, correctly known as *Kharva* (*Rosa moschata*)

(97) *Patolika* (Cucumber).

(98) *Maha* (*Ichonocarpus Frutescens*).

(99) *Kharjurika* (Date).

(100) *Narikela* (Cocoanut).

(b) Only the roots of the concerned trees (or plants) should be collected. But these should not be rooted out.

(c) In all these relevant palliatives, these roots should be mixed with the pot of water ear-marked for the purpose.

Notes: (a) Either scientific name or common name is indicated by me in the rendering against the Sanskrit name of each plant or tree. When the name of a plant repeats, it means, another plant of the same kind should be located for collection of roots. That requires collection from a different block of earth.

If 100 plants cannot be located, the text recommends alternatives in the ensuing verses.

(b) The roots should be collected in a limited quantity without destroying the plant wholly.

(c) The roots should be mixed with water in the pot with specific Mantras as narrated in the ensuing pages of this section.

एषामभावे तु दश सर्वोषध्यः प्रकीर्तिताः ।

कुलमांसी हरिद्रे द्वे मुरारिलेयचन्दनम् ॥ ७४ ॥

वचा चंपकहस्ताश्च सर्वोषध्यो दशैव हि ।

विष्णुकान्ता सहदेवी तुलसी च शतावरी ॥ ७५ ॥

मूलानीमानि नृहोयादशालाभे विशेषतः । इति ।

74 - 75. Alternatives: (a) If the specified hundred plants cannot be located, the roots of the following ten plants should be gathered.

(1) *Kula (Solanum Jacquini or Solanum longum)*

(2) *Mamsi = Jatamamsi (Asparagus racemosus)*

(3) *Haridra (turmeric)*

(4) *Haridra (again turmeric from a different place).*

(5) *Muraa (Artocarpus Integrifolia)* - named after demon

Mura.

(6) *Saileya (Anethum graviolens)*

(7) *Chandana (sandal).*

(8) *Vacha = a kind of aromatic root, possibly Acorus colamus.*

(9) *Champak (Michaelia cnapaka, bearing yellow flowers).*

(10) *Hastha = (exact name not known).*

(b) If these ten plants are not found, the following four should be specially located.

(1) *Vishnukranta (Evolvulus alsinoides).*

(2) *Sahadevi (Sida cordifolia, or Vernonia cinerea)*

(3) *Tulasi (basil)*

(4) *Satavari*, should read as "*Satahava*" which denotes the plant *Mamsi*, or *Jatamamsi (Asparagus racemosus)*, as at 2 above.

तिलमाथयवत्रीहिगोधूमानि प्रियङ्गवः ॥ ७६ ॥

चणकैः सहिताः सप्त सद्बीजानि च सर्वदा ।

76. Grains: The following seven varieties of grains should be used in all auspicious (or sacrificial) undertakings.

(1) *Sesamum.*

(2) *Phaseolus radiatus*, a valued kind of pulse with black and grey spots.

- (3) Barley.
- (4) Rice.
- (5) Wheat.
- (6) Mustard seed or long pepper.
- (7) The chick-pea.

माणिक्यं विद्रुमं मुक्ताफलं वैदूर्यनीलकम् ॥ ७७ ॥

वज्रं गारुत्मकं पुष्परागं गोमेदसंज्ञकम् ।

नवरत्नमिदं प्रोक्तमभावे पञ्चरत्नकम् ॥ ७८ ॥

वज्रमौक्तिकवैदूर्यपुष्परागेन्द्रनीलकम् ।

पञ्चरत्नमिदं प्रोक्तं मन्त्रैः कुम्भेषु निक्षिपेत् ॥ ७९ ॥

77 - 79. Precious Gems Required: (a) The following nine gems should be collected (for the sacrificial ritual).

- | | | |
|-------------------------|---|---------------------------------|
| (1) <i>Manikyam</i> | - | Ruby (The Sun's gem) |
| (2) <i>Vidrumam</i> | - | Coral (Mars's gem) |
| (3) <i>Muktaaphalam</i> | - | Pearl (The Moon's gem) |
| (4) <i>Vaiduryam</i> | - | Cat's eye (Ketu's gem) |
| (5) <i>Neelam</i> | - | Sapphire (Saturn's gem) |
| (6) <i>Vajram</i> | - | Diamond (Venus's gem) |
| (7) <i>Garutmakam</i> | - | Emerald (Mercury's gem) |
| (8) <i>Pushparagam</i> | - | Topaz (Jupiter's gem) |
| (9) <i>Gomeda</i> | - | Hyacinth or zircon (Rahu's gem) |

(b) If all these 9 gems cannot be gathered, the following 5 should be obtained and added to the water in the pot (already filled with specified roots and others). (1) Diamond (2) Pearl (3) Cat's eye (4) Topaz (5) Sapphire.

Notes: The concerned gem is said to be dear to the planet concerned and comes under its lordship.

The weight of each gem can be according to the resourcefulness of the performer. After the rituals are over, the gems can be retained.

सुवर्णेन प्रमाणेन तदर्धार्धेन वा पुनः ।

निर्ऋतिप्रतिमां कुर्याद् वित्तशाठ्यविवर्जितः ॥ ८० ॥

80. Idol: Without financial stinginess, the idol of *Nirriti*

should be got made of gold using the prescribed quantity, or half or a quarter of it.

Notes: "Nirriti" is one of the 8 forms of Rudra who is considered the regent of north-east quarter. Rudra is regarded to have sprung from the fore-head of the Creator, Brahma, and later separated into half male and half female. From the former portion, he again separated into eleven forms and hence some count eleven Rudras.

Regarding gold, see the following verses.

अत्र विशेषः शौनके—

पलमानेन चार्धेन पादेनाथ स्वशक्तिः ।

नक्षत्रदेवत्वारूपं कारयित्वा विचक्षणः ॥ ८१ ॥

यद्वा—

मूल्यं सुवर्णस्य पुनः स्थापयित्वा प्रपूजयेत् ।

सुवर्णं सर्वदैवत्यं सर्वदेवात्मलोऽनलः ॥ ८२ ॥

सर्वदेवात्मको विप्रः सर्वदेवमयो हरिः । इति

81 - 82. Gold: In regard to gold, sage Saunaka states that the discerning should get the idol of *Nakshatra Devata* made using one *Pala* (a specific weight of gold), or half or even a quarter of it. Alternatively, depending on one's means, the value of the proposed gold (in the form of money) may be kept for worship. For, all gods dwell in gold as well as in fire. So also in the Brahmin and Lord Vishnu.

Notes: *Nakshatra Devata* means the deity of the *Nakshatra* concerned and here it is *Varuna* (according to *Parasara*). Some consider *Varuna* as the deity of *Satabhisha*. *Varuna* also means the planet *Neptune* of the solar system.

Nakshatra Devata in general means the stellar deity, just as we have *Kala Purusha*, Time Personified. *Kala Purusha*'s limbs are the 12 zodiacal signs as we understood earlier. The limbs of *Nakshatra Devata* are the 27 *Nakshatras* from *Asvini* through *Revathi* counted from bottom to top.

वस्त्राणि षोडशाष्टौ च शुक्लसूक्ष्माण्यतन्द्रितः ॥ ८३ ॥

ब्राह्मणान् वरयेत्पश्चात्स्वस्तिवाचनपूर्वकम् ।

श्रोत्रियांश्चतुरष्टौ च द्वादश त्वथ षोडश ॥ ८४ ॥

प्रधानाचार्यमेतेषां श्रेष्ठं तत्प्रतिमार्चनम् ।

ईशानादिचतुष्कोणेष्वव्रणान् जलपूरितान् ॥ ८५ ॥

पूर्वोक्तद्रव्यसंयुक्तान् स्थापयेद्रक्तवर्णकान् ।

विप्रान् पृथक् पृथक् वापि मधुपर्कादिनार्चयेत् ॥ ८६ ॥

83 - 86. Other Formalities: (a) 16 or 8 new and white robes should be given to the participant-Brahmins whose number should be 4, 8 or 16. The Brahmins chosen should be Vedic scholars, the most excellent of whom should head the group in the worship of the idol installed.

(b) Pots filled with water and the articles already specified should be installed in the four quarters commencing the south-east (inclusive of south-west, north-west and north-east). The Brahmins should be honoured with a mixture of honey (i.e. honey and milk; sometimes honey and clarified butter).

द्वारेषु जापकानष्टौ द्वौ द्वौ च वरयेत्पुनः ।

आप्यैर्वा वारुणैर्मन्त्रैः शुक्लपुष्पाक्षतादिभिः ॥ ८७ ॥

तत्तत्कुम्भे जलान् स्पृष्ट्वा कुशकूचैर्जपेत् इति ।

रुद्रसूक्तं च भद्राग्ने आनोभद्रा इव क्रमात् ॥ ८८ ॥

पुरुषसूक्तञ्च तन्मन्त्रैर्देवान् ध्यात्वा प्रयत्नतः ।

गोमूत्रं गोमयं क्षीरं दधिसर्पिः कुशोदकम् ॥ ८९ ॥

पञ्चगव्यमिदं कुम्भे क्षिपेद्गजमदान्वितम् ।

87 - 89. Brahmins, eight in all, should occupy the four entrances, at the rate of two. The pots installed should be worshipped with "Aapya" and "Varuna" Mantras with white flowers and Akshata (rice grains applied with turmeric powder). During the process of worship, the water in the pots should be touched with a bundle of Kusa grass reciting Rudra Sukta,

Bhadraagne, Aano Bhadra and Purusha Sukta (special Vedic prayers), honouring the family deities. After this *Panchagavya*, viz. five products of the cow, - milk, curd, clarified butter and the liquid and solid excreta - along with the fluid of the inebriated elephant's temples should be deposited in the pot.

Notes: In this part of the text dealing exhaustively with certain remedies we find references to relevant Mantras (sacred spells recited in rituals etc.) which are known to the priests concerned. These could be found in detail in the treatises specially related to Mantras.

रजतं काञ्चनं ताम्रं तीर्थवारि च ॥ ९० ॥

निक्षिपेद्देहमूलं च दशाष्टयवनिर्मितम् ।

देवदारुं च शैल्यपद्मनीलोत्पलं तथा ॥ ९१ ॥

बचा लोधं प्रियंगुञ्च शतच्छिद्रे घटे क्षिपेत् ।

वंशपात्रोपरिन्यस्तं शतच्छिद्रघटे स्थितम् ॥ ९२ ॥

ततश्च निर्ऋतिं देवमचयेत्पश्चिमाभिमुखम् ।

मोक्षुणस्त्विति मन्त्रेण शुक्लवस्त्राक्रतादिभिः ॥ ९३ ॥

मूलरूपं विधातव्यं श्यामं कुणपवाहनम् ।

खड्गखेटधरं चोग्रं द्विमुखञ्च वृकाननम् ॥ ९४ ॥

स्थापयेत्तु ग्रहांश्चैव वस्त्रगन्धादिभिर्यजेत् ।

चरुं च अर्पयेत्तत्र नैऋतं दृष्टकृतापहम् ॥ ९५ ॥

तत्र चत्वारः कुम्भाश्च चतुर्दिक्षु स्थाप्याः । एकः कुम्भो रुद्रस्थापनार्थं

अन्यः स्थाप्यः । एकः शतच्छिद्रः कुम्भः । तस्मिन् कुम्भे देवदारु

शैल्यमित्याद्यौषधादीनि तथा सुवर्णमूलमष्टादश यवपरिमितं निक्षिप्य

तदुपरिवंशादिपात्रं निधाय तदुपरि वस्त्रं निधाय तत्र निर्ऋतौ प्रतिमा, रुद्रप्रतिमा

जलप्रतिमा सहितं स्थापयेत् ।

90 - 95. (a) Silver, gold, copper, coral and water collected from a sacred shrine should be dropped in the pot. Also to be dropped in the pot are (the roots of) plants *Pinus deodar*, *Anethum graviolens*, blue lotus, *Acorus colamus*, *Symplocos*

racemosa, and mustard (or long pepper). The idol should be made of gold weighing 18 barley grains.

(b) The next step is to instal the idol of Nirruti (vide sloka 80 supra) on the said pot with 100 holes (as outlets) covered with fresh bamboo leaves. Reciting "*Moshunah*" and other related Mantras, offers of clothes and sandal should be made.

(c) **The Idol of Mula:** Explained below is the method of making the idol of Mula. It should resemble one whose vehicle is a black *Mina* bird (*Kunapa* also means a dead body) wearing a sword and a club. It should have two faces resembling that of a wolf, with fierce looks. The idol should be worshipped with offers of clothes and sandal. To get rid of the blemish, oblations (of rice, barley and pulse) should be prepared in the south-west direction.

(d) **Bala Bhadra Clarifies:** The pots should be 4 in number for the four directions. One should be spared for Rudra. Another should be with 100 holes, in which the roots mentioned at "a" should be dropped along with the golden idol (weighing 18 barley grains). After this, the pot should be covered with bamboo leaves and installed with the idol of Nirruti, Rudra and Varuna.

ततः षोडशोपचारैर्वा पूजयेत् । उक्तञ्च शौनकेन—

पुण्यादिमन्त्रितैस्तोयैः प्रोक्षितायां क्षितौ ततः ।

तत्रोदकुम्भं सुलक्ष्णं रक्तं व्रणविवर्जितम् ॥ ९६ ॥

अकृष्णमूलं निर्णीतं पूरयेन्निर्मलाम्भसा ।

आकलशेष्वित्यनया कलशस्थापनं शुभम् ॥ ९७ ॥

इमं मे इति मन्त्रेण पूरयेत्तीर्थवारिणा ।

कुम्भन्तु वस्त्रगन्धाद्यैस्तत्र मन्त्रैः प्रपूजयेत् ॥ ९८ ॥

याः फलिनीरित्यनया क्षिपेद्रत्नौषधादिकम् ।

वस्त्रावगुण्ठितं कुर्यात्पूरयेत्तीर्थवारिणा ॥ ९९ ॥

कुर्वन् हेमसमायुक्तं कृतपल्लवसंयुतम् ।

स्वस्तिकोपरि विन्यस्य क्षीरद्रुम सपल्लवैः ॥ १०० ॥

द्रोणव्रीहीश्च निक्षिप्य ईशाने च निधापयेत् ।

पञ्चरत्नानि निक्षिप्य सर्वौषधिसमन्वितम् ॥ १०१ ॥

अर्चितं गन्धपुष्पाद्यैः श्रीरुद्रं तत्र संजयेत् ।

तत्राप्रतिरथं सूक्तं शतरुद्रानुवाककम् ॥ १०२ ॥

रक्षामन्त्रं तथा पुण्यं रक्षोघ्नञ्च स्पृशञ्जयेत् ।

त्र्यम्बकं च जपेत्सम्यगष्टोत्तरसहस्रकम् ॥ १०३ ॥

एकवारं तथा जाप्यं रक्षोघ्नञ्च स्पृशञ्जयेत् ।

जपस्य पञ्चकुम्भाः स्युर्द्वयं वा तदलामतः ॥ १०४ ॥

श्रीरुद्रस्यैककुम्भश्च सर्वसूक्तानि तत्र तु ।

तथान्यञ्च शुभं कुम्भं पूर्वोक्तैर्लक्षणैर्युतम् ।

चतुः प्रस्रवणं कुर्यात् पञ्चवक्त्रञ्च तद्भवेत् ।

वस्त्रावगुण्ठितं कुर्यात् पूरयेत्तीर्थवारिणा ॥ १०५ ॥

पञ्चरत्नसमायुक्तम् आम्रपल्लवशोभितम् ।

एतस्मिन्नपि पञ्चरत्न सप्तमुक्तिका शतमूल देवदारु प्रभृत्यौषधि हेमममूलानि निक्षिपेत् ।

तस्योपरि न्यसेत्पात्रं सौवर्णं रौप्यमुष्णयम् ॥ १०६ ॥

शुद्धवस्त्रेण संछाद्यं शतमूलानि निक्षिपेत् ।

कुम्भोपरि न्यसेद्विद्वान् मूलनक्षत्रदैवतम् ॥ १०७ ॥

एवं प्रत्यधिदैवञ्च दक्षिणोत्तरदेशतः ।

अधिदैवं जपेदादौ ज्येष्ठानक्षत्रदैवतम् ॥ १०८ ॥

एवं प्रत्यधिदैवञ्च पूर्वाषाढर्क्षदैवतम् ।

96 - 108. (a) After this, worship should be done inclusive of 16 kinds of homages ("Shodasopachara") according to sage Saunaka. The earth (on which the worship is to be done) should be sprinkled with water, on which the red pot (pot to be smeared with red wet-soil) filled with water along with the black idol of Mula should be placed. The pots should be free from blemishes. Mantras specified, viz. "Aakalaseshu", "Imam Me Gange" etc. should be recited while filling the pot with water. Specific Mantras for adoring the pot with clothes and sandal should also

be recited. The roots should be dropped in the pot with Mantras like "*Yaah Phalino*". The pot should be filled with water after veiling the face of the pot (to serve as a filter). The performer should beget a Swastika (explained in the notes) made of gold, and on it should be placed leaves in the north-eastern direction. On this, a vessel should be placed. The roots collected along with five gems prescribed should be dropped in it. It should be worshipped with fragrant articles and flowers reciting *Rudra Sukta*, *Prati Ratha Sukta*, *Sata Rudra*, *Punya Mantra* and *Rakshoghna Mantra*. Along with these, the *Trayambaka Mantra* (*Mrityunjaya Mantra* for Lord Siva, to obtain longevity) should be recited for 1008 times followed by *Pavamana Sukta*. During the entire process of reciting these Mantras, the performer should remain touching the sacred pot.

(b) The number of pots for the recitation of these Mantras are 5. If 5 pots cannot be procured, 2 are enough. One of these 2 pots should be spared for Rudra before which all the Suktas (like Rudra Sukta) should be recited. 4 holes should be made in the second pot. Including the face, it will have 5 faces or outlets. The second one should be covered with cloth in which water collected from a shrine should be poured. To this should be added the five specified gems, roots of medicinal plants and earth collected from 7 places. The face of the second pot should then be closed with a vessel made of gold, or silver, or clay and be covered with a cloth. On this, the idol of Mula's ruling deity should be installed and the relevant deities and secondary deities should be installed in the various quarters commencing the south-east.

(c) After this process, the worship of the presiding deity for Jyeshtha should be done followed by that of the secondary deity for Purvashadha.

Notes: (a) *Shodasopachara* denotes 16 kinds of prescribed homages due to be done at the time of a ritual. *Tantra Sara* lays down as many as 64 such homages.

Swastika is a lucky or an auspicious kind of mystical cross with the extremities of the four arms bent round in the same direction. The majority of schools regards it as a solar symbol, as representing a curtailed form of the wheel of the Solar Vishnu, consisting of four spokes crossing each other at right angles with short fragments of the periphery of the circle to denote the course

of the Sun. For Jainas, it is one of the 24 auspicious marks.

अधिदैव स्वरूपमुक्तं वसिष्ठसंहितायाम्—

महाकायो वज्रधरो ग्रहेन्द्रो गजवाहनः ॥ १०९ ॥

प्रत्यधिदैवस्वरूपं तत्रैव—

जलञ्च द्विभुजं पदाहस्तं चन्दनलेपितम् ॥ इति ॥

स्वलिङ्गोक्तैश्च मन्त्रैश्च प्रधानादीन् प्रपूजयेत् ॥ ११० ॥

पञ्चामृतेन संस्नाप्य आवाह्याथ समर्चयेत् ।

उपचारः षोडशभिः यद्वा पञ्चोपचारकैः ॥ १११ ॥

रक्तचन्दनगन्धाद्यैः पुष्पैः कृष्णसितादिभिः ।

मेषशृङ्गादिधूपैश्च घृतदीपैस्तथैव च ॥ ११२ ॥

सुरापोलिकमांसाद्यैर्भोजनादिभिः ।

मत्स्यमांससुरादीनि ब्राह्मणानां विवर्जयेत् ॥ ११३ ॥

सुरास्थाने प्रदातव्यं क्षीरं सैन्धवमिश्रितम् ।

पायसं लक्षणोपेतं मांसस्थाने प्रकल्पयेत् ॥ ११४ ॥

उक्तगन्धाद्यभावे तु यथा लाभं समर्चयेत् ।

पुष्पान्तन्तु समभ्यर्च्य होमं कुर्याद्यथोदितम् ॥ ११५ ॥

निर्माय प्रोक्षणादीनि चरोः कुर्याद्यथाविधिः ।

तमिति गृहीत्वा विधिवन्नैऋत्येव ऋचा हुनेत् ॥ ११६ ॥

109 - 116. Deities & Rituals Described: Now stated are the forms of presiding and secondary deities as per *Vasishta Samhita*.

(a) The presiding deity has a great physique, rides on an elephant, adores the thunder-bolt as his weapon and is the lord of Grahas (planets). The secondary deity has a body smeared with sandal-wood paste, has two arms and holds a lotus in his hand. He resembles water.

(b) Divine worship should be done with relevant Mantras. Firstly gods should be invoked and the idols should be bathed with Panchamruta (milk, honey etc. as stated earlier) attended

by 16 or 5 kinds of homages. The worship should include red sandal, white and black flowers and incense. The sacred lamp should be lit with ghee.

(c) Intoxicants, cooked meat and other eatables should be offered to the deity. But a Brahmin should not resort to offering intoxicants and meat. Instead, he should offer milk and salty rice-food. The worship suggested should be performed with available materials stated earlier and with flower-offerings with both hands reverentially. After these, the fire sacrifice should be undertaken aimed at Nirruti with relevant Mantras. The oblation (of rice, barley and pulse) should be cooked as per the prescriptions laid down and should be offered in the fire sacrifice.

Notes: (a) The deity referred to in the first place is Lord Indra. His vehicle is *Iravata*, the celestial white elephant. The second deity cited is Lord Varuna, the lord of oceans, whose form is water.

Indra is referred to as lord of Nava Grahas because their path of journey (i.e. the heavens) is under his lordship and he is the head of all divine beings including Lord Vishnu, called Upendra, that is next to Indra only in divine hierarchy.

अत्र वसिष्ठेन विशेषोऽभिहितः ।

मूलं प्रजामितिमन्त्र द्वयस्य कण्व ऋषिः निर्ऋतिर्देवता अनुष्टुप् छन्दः ।

मूलाय स्वाहा, प्रजापतये स्वाहा, इत्युपहोममन्त्रैः ।

पलाशसमिदाज्येन चरुणाष्टसहस्रकम् ।

अथवाष्टोत्तरशतं प्रत्येकं जुहुयात्ततः ॥ ११७ ॥

मूलं प्रजामित्यष्टाभिर्वाक्यैर्मन्त्रद्वयेन च ।

सावित्रसोमनैर्ऋत्यमन्त्रैश्चत्थसंभवैः ॥ ११८ ॥

समिद्धमिध्म तिलव्रीहीन् हुत्वा व्याहृतिमन्त्रतः ।

मूलं प्रजाभिरित्यष्टौ वाक्यानि नवको जपेत् ॥ ११९ ॥

अष्टोत्तरसहस्रं वा शतं वा नियतात्मवान् ।

अयं होमप्रकारस्तु शास्त्रान्तर विषयो ध्येयः ।

117- 119. The following special matters (as discussed upto

verse No. 156) have been stated by sage Vasishtha.

(a) The two Mantras, viz. "*Mulam*" and "*Prajaam*" are attributed to sage Kanva. The deity concerned is Nirruti. The Mantra is composed in the metre "*Anushtup*". The Mantras for supplementary sacrifice are "*Mulaaya Svaahaa*" and "*Prajaapataye Svaahaa*".

(b) Using Samidh (fire-wood) of Palaasa (*Butea Frondosa*), and offering ghee and oblation, the two Mantras specified for the supplementary sacrifice should be recited for 1008 times each, or 108 times each. After this, fire sacrifice should be continued reciting the two main Mantras - *Moolam* and *Prajaam* - each containing 8 words along with the Mantras of *Saavitra*, *Soma*, *Nairrutya* and *Asvaththa*, offering the above mentioned "*Samidh*" as firewood, and sesamum with rice. The two main Mantras should be recited with fixity of mind for 9 times, or 1008 times, or 108 times.

(c) The matter of rituals is (altogether) a different branch of study, observes the author.

Notes: (a) For every Vedic Mantra or prayer in respect of a chosen deity, the name of the sage who authored it appears in the beginning, followed by the name of the deity being invoked. Then mentioned is the kind of metre employed in the composition of the verses concerned.

The present Mantras attributed to sage Kanva are composed in the metre called "*Anushtup*". Each verse of this metre is regulated by four quarters each of eight syllables. There are other varieties as well of this metre. According to Daivata Brahmana, quoted in *Nirukta* by Yaska, it is "*Anushtobhati*" in praise of Gayatri, consisting of three lines. In later metrical systems, the *Anushtup* constitutes a whole class of metres.

Chandas or metric regulation is meant for assessing accuracy and detecting inaccuracy in transmission. If these verses are wrongly pronounced, desired effects fail to occur. Hence a competent priest's help should always be sought.

(b) For Vedic rituals, *Samidhs* are 7 kinds (sometimes 3 x 7). *Yonis* or receptacles are 7 kinds. Fires are 7 kinds like the 7 tongues of the Fire God.

The firewood of *Butea Frondosa* is among the best fuel. Dry grass is also one of the recommended fuels in specific cases.

(c) By this observation, Bala Bhadra cautions the aspirant that whatever is being stated in connection with rituals need not be taken as complete. It implies the need to seek assistance of qualified priests and preceptors. The remedies for various ills suggested by sages and enlightened souls in ancient Hindu literature are uncountable, are in their tens of thousands, and involve quite rigorous study of decades.

मोषुणः परावरेति यत्ते देवेति वा पुनः ॥ १२० ॥

पायसं घृतमिश्रञ्च हुनेदष्टोत्तरं शतम् ।

समिदाज्यं चरूपश्चाच्छक्तिः सङ्ख्यया हुनेत् ॥ १२१ ॥

अधिदैवतयोश्चैव जुहुयात्स्वस्वमन्त्रकैः ।

नक्षत्रदेवताभ्यश्च पायसेन तु होमयेत् ॥ १२२ ॥

कृणुष्वेति पञ्चदशभिर्जुहुयात्कृशरं ततः ।

गायत्र्या जातवेदसं त्रिषञ्चकमिति क्रमात् ॥ १२३ ॥

120 - 123. Then, reciting the two Mantras, viz. "*Moshunah Paraavara*" and "*Yatte Devethi*" for 108 times, or 1008 times, the milk porridge mixed with ghee, along with Samidhs and oblations should be consigned in the sacrifice according to one's capacity. The ruling deities of the Nakshatras concerned should be invoked with milk porridge. Following these, 15 Mantras headed by "*Krinushveti*" should be recited offering food cooked with rice and sesamum. "*Gayatri*" and "*Jaataveda*" should also be recited 15 times in the fire sacrifice.

साशयुञ्जेति तामग्निं वास्तोष्पत्यग्निमेव च ।

क्षेत्रस्य पतिना गुमानाग्निं दूतं तथैव च ॥ १२४ ॥

श्रीसूक्तेन तथा विद्वान् समिदाज्यं चरुक्रमात् ।

अष्टोत्तरशतैर्वाथ अष्टाविंशतिभिः क्रमात् ॥ १२५ ॥

अष्टाष्टसङ्ख्यया वापि जुहुयाच्छक्तितो बुधः ।

त्वं नः सोमेन पायसं जुहुयात्तु त्रयोदश ॥ १२६ ॥

124 - 126. Following this, reciting the Mantras viz. "*Saasa*

yunjati, Taamagni varnaam, Agni meele, Vastheshite, Kshetrasya pathinaa, Gunanaajaa, Agnidutam" and "*Sri Suktam*" should be recited offering fire-wood, ghee and oblations. Each of these Mantras should be recited for 108 times, or 28 (twenty-eight) times, or 8 times according to one's capacity. Then the Mantra "*Tvam nah somena*" should be recited for 13 times offering milk porridge.

चतुर्गृहीतमाज्यञ्च याते रुद्रेति मन्त्रतः ।

स्रुवेण जुहुयादाज्यं महाव्याहृतिभिः क्रमात् ॥ १२७ ॥

हुत्वा स्विष्टकृतं पश्चात्प्रायश्चित्ताहुतीहुनेत् ।

आचार्यो यजमानो वा चाग्नौ पूर्णाहुतिं हुनेत् ॥ १२८ ॥

होमशेषं समान्याथ वह्निमारोपयेत्ततः ।

कुम्भाभिमन्त्रितं कुर्यादक्षिणेनाभिमन्त्रयेत् ॥ १२९ ॥

मृत्युः प्रशमनार्थाय जपेत् त्र्यम्बकमन्त्रकम् । (त्रैयम्बकं शतम्)

रुद्रकुम्भोक्तमार्गेण रुद्रमन्त्रं स्पृशन् क्षिपेत् ॥ १३० ॥

धूपं दीपञ्च नैवेद्यं कुम्भेषु विनिवेदयेत् ।

प्रसादयेत्ततो देवमभिषेकार्यमादरात् ॥ १३१ ॥

127- 131. Ghee should be offered four times reciting Rudra Mantra. Ghee should again be offered reciting *Maha Vyahriti*. Then offers to Fire God (*Svishtakrita*) be made followed by *offers of repentance and Purnaahuti* (offers with a full ladle) by the performer or the priest. Remaining materials meant for the fire sacrifice should be discharged in the fire. Then the performer should be seated in the southern part and worship the sacred pot. To get rid of the blemish of short life, he should recite "*Trayambaka Mantra*" (*Mrityunjaya Mantra*) and others for 100 times each. The materials meant for worship should be dropped in the sacred pot as per the rules laid down in *Rudra Kumbha*. Incense and lamp should be placed before the pot. The deity concerned should be pleased (with Mantras) and sprinkling.

Notes: *Vyahriti* is a mystical utterance of names of seven words, - *bhur, bhuvar* (or *buvah*), *sva*, *ma*, *har*, *janar*, *tapar*, and *satya* - the first three of which are called *Maha Vyahriti*,

pronounced after *Om* by every Brahmin in commencing his daily prayers and are personified as the daughters of Savitri and Prishni.

भद्रासनोपविष्टस्य यजमानस्य ऋत्विजः ।

दारापुत्रसमेतस्य कुर्युः सर्वेऽभिषेचनम् ॥ १३२ ॥

अक्षीभ्यामिति सूकेन पावमानीभिरेव च ।

आपो हिष्ठेति नवभिराप इहाद्रयेन च ॥ १३३ ॥

सहस्राक्ष ऋचेनापि देवस्यत्वेति मन्त्रयोः ।

शिवसंकल्पमात्रेण वक्ष्यमाणैश्च मन्त्रकैः ॥ १३४ ॥

132 - 134. The performer should then occupy a prescribed seat with his spouse and child (concerned) and should sprinkle the priest and his attendants with the nine Mantras "Akshibhyam", "Pavamana", "Aapo hishta" etc. or with the two Mantras "Aapa" and "Iha". Further reciting *Siva Sankalpa Sukta* and with others being stated (below), the performer should invoke the chief deity.

योऽसौ वज्रधरो देवो महेन्द्रो गजवाहनः ।

मूलजात शिशोर्दोषं मातापित्रोर्व्यपोहतु ॥ १३५ ॥

योऽसौ शक्तिधरो देवो हुतभुङ् मेषवाहनः ।

यः सप्तजिह्व देवोग्निर्मूलदोषं व्यपोहतु ॥ १३६ ॥

योऽसौ दण्डधरो देवो धर्मो महिषवाहनः ।

मूलजात शिशोर्दोषं व्यपोहतु यमो मम ॥ १३७ ॥

योऽसौ खड्गधरो देवो निर्ऋतिरिक्षसाधिपः ।

प्रशामयतु मूलोत्थं दोषं गण्डान्तसंभवम् ॥ १३८ ॥

योऽसौ पाशधरो देवो वरुणश्च जलेश्वरः ।

नक्रवाहः प्रचेताहो मूलोत्थाद्यं व्यपोहतु ॥ १३९ ॥

योऽसौ देवो जगत्प्राणो मारुतो मृगवाहनः ।

प्रशामयतु मूलोत्थं दोषं बालस्य शान्तिदः ॥ १४० ॥

योऽसौ निधिपतिर्देवो खड्गभृद्वाहनः ।

मातापित्रोः शिशोश्चैव मूलदोषं व्यपोहतु ॥ १४१ ॥

योऽसौ पशुपतिर्देवः पिनाकी वृषवाहनः ।

आश्लेषामूलगण्डान्तं दोषमाशु व्यपोहतु ॥ १४२ ॥

विघ्नेशः क्षेत्रपा दुर्गालोकपाला नवग्रहाः ।

सर्वदोषप्रशमनं सर्वे कुर्वन्ति शान्तिदाः ॥ १४३ ॥

त्रैलोक्ये यानि भूतानि चराणि स्थावराणि च ।

ब्रह्मार्क विष्णुयुक्तानि तानि दोषं दहन्तु मे ॥ १४४ ॥

तद्द्वयोरभिषेकन्तु सर्वदोषोपशान्तये ।

सर्वकामप्रदं नित्यं मङ्गलानाञ्च मङ्गलम् ॥ १४५ ॥

वस्त्रान्तरित कुम्भाभ्यां पश्चात्तु स्नापयेद्बुधः ।

ततः शुक्लाम्बरधरः शुक्लमाल्यानुलेपनः ॥ १४६ ॥

यजमानो दक्षिणाभिस्तोषयेद्दुत्विजादिकान् ।

धेनुं पयस्विनीं दद्यादाचार्याय सक्तसकाम् ॥ १४७ ॥

निर्ऋतिप्रतिमां कुम्भं वस्त्रं हेमञ्च दापयेत् ।

ग्रहार्थं वस्त्रप्रतिमां तस्मै दद्यात्प्रयत्नतः ॥ १४८ ॥

श्रीरुद्रजापिने देयः कृष्णोऽनङ्गवान्प्रयत्नतः ।

तत्कुम्भं वस्त्रप्रतिमां तस्मै दद्यात्प्रयत्नतः ॥ १४९ ॥

उक्तालम्बे ततो दद्यादाचार्यब्रह्मऋत्विजाम् ।

तत्तन्मूल्यं प्रदातव्यं शक्त्या वाथ प्रदापयेत् ॥ १५० ॥

अवशिष्टं ब्राह्मणेभ्यो यावच्छक्त्या च दक्षिणाम् ।

दीनान्धकृपणादिभ्यः किञ्चित्किञ्चित्प्रदापयेत् ॥ १५१ ॥

ततश्चाज्यावेक्षणं च कारयेन्मन्त्रपूर्वकम् ।

135 - 151. (a) May you Lord Indra, riding on an elephant, holding the thunder-bolt (as weapon), destroy the blemishes due to the parents of the child born in Mula Nakshatra.

(b) May you, the Fire God, endowed with the power of consuming the offerings made in the sacrifice, riding on a goat, with seven tongues of flames, destroy the blemishes of the child born in Mula Nakshatra.

(c) May you, Lord Yama (the God of death), the symbol of justice, adoring a punishing staff, riding on a buffalo, save my child from the blemish of birth in Mula Nakshatra.

(d) May you, Lord Nirruti, adoring a sword, the lord of demons, remove the blemishes of the child relating to Mula and Gandanta.

(e) May you Lord Varuna, holding a noose, the head of oceans, riding on a crocodile, remove the grief of the child born in Mula Nakshatra.

(f) May you, the Wind God, the breath of the whole universe, riding on a deer, remove the blemish of birth in Mula and grant peace to the child.

(g) May you, Kubera, the Lord of Wealth, adoring a sword, riding on a man, destroy the blemishes of the parents of the child born in Mula Nakshatra.

(h) May you, Lord Siva, the lord of oxen, riding on an ox, quickly destroy the blemishes due to birth in Aslesha, Mula and Gandanta.

(i) May you Lord Ganesa, Lord Bhairava, Goddess Durga, Nava Grahas (the nine planets from the Sun through Ketu) and the Lokapalas (protectors of 4 cardinal points and 4 intermediate points, viz. Fire God, Varuna, Kubera etc.), destroy all the blemishes of the child and bless its parents with peace.

(j) May you, Lords Brahma, Surya (Sun God), and Vishnu, and the Movables and Immovables dwelling in the three worlds burn all my blemishes. May you cause fulfilment of all desires and cause auspicious of the most auspicious effects.

(k) After the recital of these Mantras (by the priests), the child should be bathed and provided with another set of (new) robes. These robes should be white in colour. He should be adored with garlands of white flowers and be anointed. After these, the performer should please the priest and his companions with offerings of money. A milch cow with its calf, the idol of Mula, sacred pot, gold etc. should be gifted to the chief priest with a willing mind. In the absence of these, he should be compensated.

with commensurate cash. The other Brahmins, the poor and the blind should also be treated with suitable gifts. With relevant Mantras, the performer should see (his image) in the ghee (*Aajyaavekshanam*).

Notes: From "a" to "j" above, the Mantras are given in full in the original and the English portion relates to the meanings thereof.

(g) Kubera, Ravana's co-born, is the Hindu God of wealth, described as three-legged and eight-teethed, in *Siva Purana*. Originally he was the owner of Lanka.

तत्राज्यपूजामन्त्रः—

वन्दे सर्वरसश्रेष्ठ त्वामहं भगवानञ्जः ॥ १५२ ॥

अग्रे आज्य सुधारूप सर्वश्रेष्ठं कुरुष्व माम् ।

152. Mantra for Ghee Worship: "O Ghee, the best of the liquids created by Brahma. I salute you. May you make me like nectar, the best of all".

Notes: After reciting the Mantra given in Sanskrit in this verse (meaning as above), praising ghee, the performer should see himself in the vessel of ghee. This process is known as "Aajya Veekshana".

The following is the Mantra (vide sloka 153 and 153½ *infra*, the two lines of Deva Nagari text underlined for identity) to be recited at the time of looking into the vessel of ghee.

आज्यावेक्षणमन्त्रः—

या लक्ष्मीर्यच्च मे दौष्ट्यं सर्वगात्रेष्ववस्थितम् ॥ १५३ ॥

तत्सर्वं भक्षयाज्य त्वं लक्ष्मीं पुष्टिं विवर्धय ।

उद्धासयेत्ततो वह्निं ग्रहान् देवान् द्विजान् क्रमात् ॥ १५४ ॥

दद्यादन्नं पायसादिब्राह्मणान् भोजयेच्छतम् ।

अलाभे सति पञ्चशद् दशकं तदलाभतः ॥ १५५ ॥

सर्वशान्तेश्च पठनं आशिषां ग्रहणं तथा ।

गृही क्षमापयेद्विद्वान्निर्ऋतिः प्रीयतामिति ॥ १५६ ॥

॥ इति शौनकीयमूलशान्तिः ॥

153 - 156. Mantra for Looking into Ghee: (a) *May you consume my poverty and physical shortcomings. May you bless my home with increased wealth.*

(b) Following this, fire, idol and Nava Grahas should be set free and poor-feeding be done. Brahmins should be served with milk-porridge. The number of people to be fed should be 100, or 50 or 10 in case of non-availability. After all these, recitation of sacred verses for all-round peace should be made and blessings be sought. Brahmins' forgivings should be obtained for possible (or inadvertent) shortcomings and the performer should implore them for the blessings of the deity of Mula.

Thus ends the Moola Santhi as per Saunaka's school of thought.

Notes: (a) This is called "Aajyaavekshana Mantra" which should be recited at the time of one's seeing his image in ghee.

(b) The idols concerned should be merged in a sacred river or so, so that they are not polluted.

अथारुषाशान्ति विधिः मनुसंहितायाम्—

अरुषायान्तु जातानां शान्तिं वक्ष्याम्यतः परम् ।

जातस्य द्वादशाहे तु शान्तिं होमं समाचरेत् ॥ १५७ ॥

अलाभे भे तु जन्मस्थे ब्राह्मणान्वा शुभे दिने ।

स्नातोऽभ्यङ्गादिभिस्तस्मिन्वरयेत्तु द्विजोत्तमान् ॥ १५८ ॥

157 - 158. Removal of Blemish for Birth in Aslesha - As per Manu Samhita: After this, now stated are the ways and means to overcome the blemish possible due to birth in Aslesha Nakshatra. On the 12th day following the day of birth, remedies and fire sacrifice should be done. If this day is not feasible, another day coinciding with birth star, or any other auspicious day with the guidance of Brahmins should be chosen. On the selected day, the performer (and the child) should take bath. Honouring the Brahmins, the remedial measures should be commenced.

विभवे पञ्च कुम्भाश्च द्वयं वा तदाभावतः ।

देवतास्थापने चैकमेकं रुद्राभिमन्त्रणे ॥ १५९ ॥

159. If resources permit, five sacred pots should be obtained. Alternatively two will do. On one of the two pots, the deity of Aslesha should be installed (which is *Aslesha Kalasa*). On another, Rudra should be installed (which is *Rudra Kalasa*).

मूलशान्तिप्रकारेण कुम्भं निक्षिप्य पूजयेत् ।

गोमयालेपिते देशे धान्याद्यैः परिशोभिते ॥ १६० ॥

पङ्कजं कारयेत्तत्र चतुर्विंशत्यङ्गुलान्वितम् ।

तण्डुलैः कारयेद् यद्वा रक्पीतसितासितेः ॥ १६१ ॥

कर्णिकायां न्यसेच्छ्रीं ह्रीं स्थापयेत्तेषु कुम्भकम् ।

आकलशेष्वित्यन्या कलशस्थापनं शुभम् ॥ १६२ ॥

इमं मे इति मन्त्रेण पूरयेत्तीर्थवारिणा ।

कुम्भञ्च वस्त्रगन्धाद्यैस्तत्तन्मन्त्रैः प्रपूजयेत् ॥ १६३ ॥

याः फलिनीरित्यनेन दक्षिणोत्तरयोर्यजेत् ।

ऐन्द्रयादीशानपर्यन्तं इतरक्षाणि पूजयेत् ॥ १६४ ॥

मूलेकेन निधानेन कुम्भयोरभिमन्त्रणम् ।

रुद्रार्चा रुद्रकुम्भे तु पूर्ववच्छेषमाचरेत् ॥ १६५ ॥

160 - 165. (a) The materials mentioned for remedies concerning Mula should be dropped in the pots. Then the remedial rituals which are the same as per Mula, should be undertaken. A chosen surface cleansed with cow dung, should be beautified with grains etc. Within a space of 24 Angulas, a lotus bud should be drawn with red, yellow, white and black coloured rice particles. On this should be written "*Sreem and Hreem*" (in Deva Nagari script). Here should be placed the sacred pot.

(b) The sacred pot should be placed with the recital of Mantras like "*Aakalaseshu*" following which water should be poured in it with Mantras like "*Imam Me*" ("*Me*" pronounced as "*May*"). It should be worshipped with Mantras for adoring

robes, scented articles etc. to the pot. The deity of Aslesha and those placed (i.e. ruling) in the south and north should be worshipped with Mantras like "Yaah Phalinee". The presiding deities of the Nakshatras occupying the directions commencing from east and ending with north-east. The remaining worship (as already stated) for the sacred pot allotted for Rudra (i.e. *Rudra Kalasa*) should be performed.

आश्लेषाशान्तिरप्येवमेव कार्या । तत्र विभवे पूर्वोक्तपञ्चकुम्भाः
स्थाप्या, असंभवे कुम्भद्वयम् । एकत्र रुद्रस्थापनं द्वितीये श्लेषाप्रतिमा
स्थापनं, अभिमन्त्रणादि पूर्ववत् । तत्राश्लेषाप्रतिमा सर्पाकारा, अधि
दैवतबृहस्पतिप्रतिमा, प्रत्यधिदेवपितृप्रतिमा स्थाप्या प्रपूज्या च ।

Bala Bhadra clarifies: The worship for Aslesha should be done on the same lines as for Mula. In the present case, five sacred pots should be installed if resources allow. Otherwise, two should be installed. One is meant for Rudra and the other for the idol of deity of Aslesha. Mantras with devotion should be recited as laid down earlier. The idol of Aslesha should resemble a Snake (i.e. divine cobra). Images of Brihaspati (i.e. Jupiter) - the presiding deity for this Nakshatra - and Pitru, the secondary deity, should be installed and worshipped.

नमोऽस्तु सर्पेभ्य इति पूजामन्त्र इतीरितः ।
सर्पो रक्त्विनेत्रश्च द्विभुजः पीतवस्त्रकः ॥ १६६ ॥
फलकार्धिधरस्तीक्ष्णो दिव्याभरणभूषितः ।
एवं ध्यात्वा ततोऽभ्यर्च्य होमकर्मसमारभेत् ॥ १६७ ॥
कर्तुं शास्त्रोक्तमार्गेण आचार्यस्याथवा चरेत् ।
मुखान्तं कर्म निर्माय हविरादाय शास्त्रतः ॥ १६८ ॥
इदं सर्पेभ्यो जुहुयात्साधिप्रत्यधिदैवतम् ।
अष्टोत्तरशतं वाथ अष्टाविंशतिमेव च ॥ १६९ ॥
मूलनक्षत्रवच्छेषं होमकर्म सामपयेत् ।

पूर्णाहुत्यन्तकर्माणि कृत्वा संपातकं तथा ॥ १७० ॥

कुम्भाज्जलन्तु प्रक्षिप्य अभिषेकं समाचरेत् ।

पुत्रदारसमेतस्य यजमानस्य पूर्ववत् ॥ १७१ ॥

166 - 171. The presiding deity should be worshipped with the Mantra "*Namosthu Sarpebhyam*". The image of the snake should have two arms and three reddish eyes. It should adore yellow robes and glittering ornaments. The deity should be worshipped with Mantras, fire sacrifice and related rituals. The ritual should be done according to the orthodoxy of either the performer or the Acharya (i.e. the conductor of the ritual). Oblations should be offered for the presiding deity and the secondary deity for 108 times or 28 times till the fire of the sacrifice remains burning. (That is, the Fire should not be put off wilfully.) The next step is to complete the sacrifice as specified for Mula Nakshatra. The performer should take water from the pot and sprinkle the same, in association with his spouse and progeny.

अभिषेके विशेषः—

आश्लेषाक्षजातस्य मातापित्रोर्धनस्य च ।

भ्रातृजातिकुलस्थानदोषं सर्वं व्यपोहतु ॥ १७२ ॥

पितरः सर्वभूतानां रक्षन्तु पितरः सदा ।

सर्पनक्षत्रजातस्य वित्तञ्च ज्ञातिबान्धवान् ॥ १७३ ॥

सर्पाधीश नमस्तुभ्यं नागानाञ्च गणाधिप ।

गृहाणाध्यं मया दत्तं सर्बारिष्टप्रशान्तये ॥ १७४ ॥

इत्यर्च्यमन्त्रः ॥

मूलनक्षत्रवत्कुर्यात्सर्पदोषे स्वनामतः ।

एतच्च मूलाश्लेषाशान्तिद्वयं विवाहे उपस्थिते श्वसुरस्य श्वश्रूश्च सत्त्वे

मूलाश्लेषोत्पन्नायोरपि बधूवरयोस्तत्तदरिष्टनिवृत्त्यर्थं वधेयं उपलक्षणत्वाच्च ।

ज्येष्ठाविशाखोत्पन्नायाः बध्वा वरस्य ज्येष्ठबन्धुकनिष्ठबन्धुकष्टयोः शान्तये च ।

यदाह नारदः—

मूलजा श्वसुरं हन्ति व्यालजा च तदङ्गनाम् ॥ १७५ ॥

ऐन्द्री पत्यग्रजं हन्ति देवरन्तु द्विदैवजा ।

शान्तिर्वा पुष्कला चेत्स्यात्तर्हि दोषो न कश्चन ॥ १७६ ॥ इति

172 - 176. (a) At the time of sprinkling, the performer should recite the Mantra (vide slokas 172 & 173) which means the following.

"May the blemishes concerning mother, father, wealth, coborn and family for the child born in Aslesha be destroyed.

"O manes, you are the protectors of all living beings. Similarly, protect the kinsfolk and family of the child born in Aslesha."

Thus should one implore the deity. (The concerned Mantras as above should be recited in Sanskrit only.)

(b) The following Mantra should also be recited (vide sloka No. 174).

"O lord of snakes, I offer my salutations to you. In order to get relief from all kinds of evils, I offer Arghya (offering water with two palms joined) to you."

The above is the Mantra for offering Arghya to the presiding deity.

In performing these rituals, reference to Sarpa Devata (snake deity ruling Aslesha) should be made in place of Mula.

(c) Bala Bhadra explains that if these rituals are left incomplete at birth, the blemish will harm the parents-in-law after marriage. Performing rituals will ward off evils for parents-in-law. Hence these should be undertaken. These remedies are suggested in a generic sense for Mula and Aslesha only, by name. A girl born in Jyeshtha will be inauspicious for her elder brother-in-law, a girl born in Visakha for her younger brother-in-law, and a boy for elder and younger co-born. Hence by implication, remedies suggested for Mula and Aslesha should be performed for those born in evil phases of Jyeshtha and Visakha also.

For Narada has stated as under.

(d) A girl born in Mula Nakshatra will be the cause of death of her father-in-law, in Aslesha of mother-in-law, in Jyeshtha of elder brother-in-law and in Visakha of younger brother-in-law. If

remedies are resorted to as prescribed earlier, the blemish will not exist.

इत्याश्लेषा शान्तिः ।

Thus ends discussion on remedy for Aslesha.

अथ त्रिविधगण्डशान्तिः गर्गसंहितायाम् ।

गण्डशान्तिं प्रवक्ष्यामि सोममन्त्रेण भक्तिमान् ।

कांस्यपात्रं प्रकुर्वीत पलैः षोडभिर्नवम् ॥ १७७ ॥

अष्टाभिश्च चतुर्भिर्वा द्वाभ्यां वा शोभनं तथा ।

तन्मध्ये पायसं शङ्खे नवनीतेन पूरिते ॥ १७८ ॥

राजतं चन्द्रमभ्यर्च्य सितपुष्पसहस्रकैः ।

दैवज्ञः शुक्लवासास्तु शुक्लमात्याम्बरार्चितः ॥ १७९ ॥

सोमोहमिति संचिन्त्य पूजां कुर्यादतन्द्रितः ।

जपेत्साहस्रकं मन्त्रं श्रद्धधानः समाहितः ॥ १८० ॥

आप्यायस्वेति मन्त्रेण पूजां कुर्यात्समाहितः ।

दद्याद्द्वै दक्षिणामिष्टां गण्डदोषप्रशान्तये ॥ १८१ ॥

शुक्लं वागीश्वरञ्चैव ताम्रपात्रसमन्वितम् ।

गण्डदोषोपशान्त्यर्थं दद्याद्वेदविदे शुचिः ॥ १८२ ॥

अभुक्तेतरजातानं सूतकान्ते दिनेऽथवा ।

शान्तिं शुभेऽहि वा कुर्यात्तावत्पुत्रं न लोकयेत् ॥ १८३ ॥

177 - 183. Remedial Rituals for Gandanta: Based on *Garga Samhita*, now stated are of the remedials for the 3 kinds of Gandanta (vide slokas 15 - 19 of this chapter).

(b) The devotee, reciting "Soma" Mantra, should get a brass vessel made weighing 16, 8, 4 or 2 Palas (ancient weightage). This vessel should be filled with milk porridge, conch shells and butter after which the Moon god's image made of silver should be worshipped with one thousand white flowers.

(b) The astrologer, free from fatigue, and wearing white robes and white garland, should get the worship performed, stating that he is Soma. The Soma Mantra suggested earlier

should be recited for a thousand times with devotion. This should be followed by worship with Mantras like "Aapyaayasva".

(c) Donation of a cow and a white image of *Vageesvara* (i.e. Garuda,) along with the brass plate vessel to be made to the priest, the learned in Vedas. This will relieve one of the blemish of Gandanta.

(d) The remedial measures concerned should be undertaken after "Sutaka" (11 days of birth), or on any auspicious day not ruled by Abhukta Mula. Till the palliative is done, the father should not see the child.

विशेषो ज्योतिर्निबन्धे—

मूलाक्षिपितृचरणे प्रथमे च नूनं पौष्णेन्द्रयोश्च फणिनश्च तुरीयपादे ।

मातुः पितुः स्ववपुषः प्रकरोति नाशं जातो यदा —

निशिदिनेऽप्यथ सन्ध्ययोश्च ॥ १८४ ॥ इति ॥

अत्रापि पूर्ववत् प्रतिमाकलशं होमाभिषेकादिकं कार्यम् ।

तिथिगण्डे त्वनङ्वाहं नक्षत्रे धेनुरुच्यते ।

काञ्चनं गण्डलग्ने तु गण्डदोषो निवश्यति ॥ १८५ ॥

आद्यभागे पितुर्गण्डे त्रयाणामभिषेचनम् ।

इतरत्र शिशोर्मातुरभिषेकञ्च कारयेत् ॥ १८६ ॥

184 - 186. Views of *Jyotir Nibandha*: The following are special statements.

(a) One born in any of the first quarters of Mula, Asvini and Magha, and the last quarters of Revathi, Jyeshtha and Aslesha will be a source of the death in the following manner. Night birth - mother; day birth - father; either twilight - self.

(b) For this kind of blemish also, the image, sacred pot, fire sacrifice and sacred bathing should be performed in the same way as stated earlier.

(c) The donations prescribed are, for Thithi Ganda - an ox, for Nakshatra Ganda - a cow, and for Rasi Ganda - gold.

(d) In case of danger to father in the first portion of the relevant Nakshatra (i.e. in Mula etc.) ritual bath (with water mixed with herbals etc.) should be taken by father, mother and

child. In case of other dangers, only the mother and the child should be bathed (with special Mantras).

अन्यच्च विशेषस्तत्रैवोक्तः ।

उत्तरातिष्यचित्रासु पूर्वाषाढेद्वयस्य च ।

कुर्याच्छान्तिं प्रयत्नेन नक्षत्राकारजां बुधः ॥ १८७ ॥

187. Other matters stated in the said work are as under.

(a) For blemishes due to birth in the three Nakshatras, viz. Uttara Phalguni, Chitra and Purvashadha, remedies should be sought by the wise installing the image of the (deity of the) Nakshatra concerned.

अत्र विशेषान्तरमाह वसिष्ठः ।

चित्राद्यर्थे पुष्यपादे द्वितीये पूर्वाषाढाधिष्यपादे तृतीये ।

(जातः) पूर्वाफाल्गुन्युत्तरार्धे विधाती —

मातापित्रोर्भ्रातुरप्यात्मनश्च ॥ १८८ ॥

188. Vasishta is thus quoted in this regard. Destruction of mother, father, brother (or sister) and self will in order occur due to birth in 2nd quarter of Chitra, 2nd quarter of Pushya, and 3rd quarter of Purvashadha and 3rd quarter of Purva Phalguni.

गर्गः—

द्विमासस्योत्तरा दोषः पुष्यश्चैव त्रिमासकः ।

पूर्वाषाढाष्टमे मासि चित्रा षण्मासिकं फलम् ॥ १८९ ॥

नवमासं तथाश्लेषा मूले चाष्टौ समाः स्मृताः ।

ज्येष्ठा मासे पञ्चदशे पुत्रदर्शनवर्जिता ॥ १९० ॥

उत्तरे तिलपात्रं स्यात्तिष्ये गोदानमिष्यते ।

अजां चित्रासु वै दद्यात् पूर्वाषाढे तु काञ्चनम् ॥ १९१ ॥

यवश्च ब्रौहिमाणांश्च तिलमुद्गांश्च दापयेत् ।

यथा वित्तानुसारेण कुर्याद् ब्राह्मणभोजनम् ॥ १९२ ॥

पितुरायुष्यवृद्धयर्थं शान्तिरत्र विधीयते ।

189 - 192. Sage Garga on Timings: (a) The blemish due to birth in Uttara Phalguni will be inauspicious for 2 months, in Pushyami for 3 months, in Purvashadha for 8 months, in Chitra for 6 months, in Aslesha for 3 months, in Mula for 8 years and in Jyeshtha for 15 months. The child should not be seen (by the father) during this prohibited interval.

(b) Donation of a vessel filled with sesamum for Uttara Phalguni, of a cow for Pushyami, of a goat for Chitra, of gold for Purvashadha, and of barley, rice and the pulse *Phaseolus radiatus* should be done. Feeding Brahmins should also be undertaken according to one's financial resources.

(c) For obtaining increased life-span for father, remedial measures have been prescribed in this work (i. e. *Jyotir Nibandha*).

शान्तिं विना दानान्तरं सर्वनक्षत्रेषु वसिष्ठसंहितायाम्—

विप्रेभ्यो गोत्रयं दद्यात्तद्दोषशमनाय वै ।

अशक्तो गोद्वयं दद्याद् गामेकां वापि भक्तिः ॥ १९३ ॥ इति ।

अत्रोत्तराशब्देन पूर्वाषाढ साहचर्यादुत्तराषाढा ज्ञेयेति व्याख्यातं सारसागरे ।

193. Even without performing the cumbersome rituals stated so far, one can get benefits by giving donations to ward off evils for births in any (of the specified) Nakshatras, as stated in *Vasishta Samhita*. In respect of rituals, donations to Brahmins for the concerned Nakshatras have been stated in the said treatise. According to resources, three cows may be given in charity. In case of restraint, two cows, or a single cow may be donated. The word "Uttara" following "Poovashadha" should be understood as "Uttarashadha" according to *Saara Sagara*.

इति गण्डान्तशान्तिः ।

Thus end rituals for Gandanta.

॥अथ ज्येष्ठाशान्तिः ॥

Now about remedial measures for blemish caused by Jyeshta.

भरद्वाजः—

ज्येष्ठादौ मातृजननीं मातामहं द्वितीयके ।

तृतीये मातुलं हन्ति चतुर्थे जननीं तथा ॥ १९४ ॥

आत्मानं पञ्चमे हन्ति षष्ठे गोत्रक्षयो भवेत् ।

सप्तमे कुलनाशः स्यादष्टमे ज्येष्ठसोदरम् ॥ १९५ ॥

नवमे अक्षरं हन्ति सर्वस्वं दशमे तथा ।

प्रत्येकं घटिकाषट्कस्य फलमुक्तम् । अत्रापि मूलशान्तिवत्कार्यम् ।

तत्र विशेषः—

घटिकैका च मैत्रान्ते ज्येष्ठादौ घटिकाद्वयम् ।

तयोः सन्धिरिति ज्ञेयं शिशुगण्डान्तमीरितम् ॥ १९६ ॥

प्रथमे च द्वितीये च ज्येष्ठर्क्षे च तृतीयके ।

पादत्रये च यो जातः स च श्रेष्ठः प्रकीर्तितः ॥ १९७ ॥

ज्येष्ठान्त्यपादजातस्तु पितुः स्वस्य विनाशकः ।

ज्येष्ठर्क्षे कन्यका जाता हन्ति शीघ्रं धवाग्रजम् ॥ १९८ ॥

शान्तिं तस्य प्रवक्ष्यामि गण्डदोषप्रशान्तये ।

तत्र चतुर्दिक्षु कुम्भचतुष्टयं संस्थाप्य तन्मध्ये शतच्छिद्रं पञ्चमं

कुम्भं संस्थाप्य पूर्वैकपूजां विधायेति ।

194 - 198. Sage Bharadwaja's school of thought lays down the following.

(a) **Ten Parts of Jyeshta:** The 1st part of Jyeshta will destroy maternal grand-mother, the 2nd - maternal grand-father, the 3rd - maternal uncle, the 4th - mother, the 5th - self, the 6th - the dynasty, the 7th - family, the 8th - elder brother or sister, the 9th - father-in-law, and the 10th - the entire belongings of the subject. Effects have to be declared dividing each part into 6 ghatikas or 144 minutes (when the duration of the whole

Nakshatra is 60 ghatikas or 24 hours). Remedies for Jyeshtha should be done on the same lines as for Mula.

(b) **Four Quarters:** There are special things in respect of Jyeshtha Nakshatra. The last one ghatika of Anuradha Nakshatra and the first two of Jyeshtha constitute what is called "*Sandhi*" (i.e. junction). The child born this way belongs to Gandanta. One belonging to any of the first three quarters of Jyeshtha, viz. the 1st, 2nd and 3rd, is declared to be of excellent birth. Birth in 4th quarter of Jyeshtha will lead to destruction of father and the son.

A girl born in Jyeshtha will be the source of early death of her elder brother-in-law.

(c) I now state the remedies for blemish arising out of birth in Jyeshtha Nakshatra, so states the sage.

In the four cardinal directions, four sacred pots should be installed. The 5th one, containing one hundred holes should be worshipped as prescribed earlier (for Mula Nakshatra).

तत्र—

वज्रांकुशधरं देवमैरावतगजान्वितम् ।

कुर्याच्छचीपतिं रम्यं देवेन्द्रं सुरनायकम् ॥ १९९ ॥

शालितण्डुलसंपूर्णं कुम्भस्योपरि पूजयेत् ।

अष्टसहस्रसंयुक्तं लक्षं कुर्याज्जपं तथा ॥ २०० ॥

महा इन्द्रेति मंत्रेण तदद्वाद्वा द्वेन वा जपः ।

होमो दशांशतः कार्यस्तर्पणं मार्जनं विधिः ॥ २०१ ॥

इन्द्रोपेन्द्रोमरुत्वते इति मंत्रेण वाग्यतः ।

पूजयेद्विधिना सम्यक् लोकपालगणान्वितम् ॥ २०२ ॥

रक्तवस्त्रद्वयोपेतं देवराजं शचीपतिम् ।

पूजयेद्धारुणैर्मन्त्रैः कुम्भान्धीमान्प्रयत्नतः ॥ २०३ ॥

त्वन्नो अग्ने जपेदादौ सत्त्वन्नोऽपि द्वितीयकम् ।

समुद्रज्येष्ठा इति च इमं मे ति चतुर्थकम् ॥ २०४ ॥

पूजयेद गन्धवस्त्राद्यैश्चतुरः कलशानिपि ।

आनो भद्रा जपेदादौ भद्रा अग्रे द्वितीयकम् ॥ २०५ ॥

इन्द्रसूक्तं रुद्रजपं जपं मृत्युञ्जयं ततः ।

समिद्धिर्ब्रह्मवृक्षस्य शतमष्टोत्तरं शतम् ॥ २०६ ॥

सर्पिषा चरुणा चैव मूलमन्त्रेण वाग्यतः ।

हुनेज्जाप्यञ्च तेनैव यत इन्द्रभयेति वा ॥ २०७ ॥

तिलान् व्याहृतिभिर्हुत्वा शतमष्टोत्तरं पृथक् ।

ततोऽभिषेकः । ततो रूपमिति मन्त्रेण तच्चक्षुरिति मन्त्रेण आज्यावलोकनं
पुर्वेवतापूजनं कृत्वा—

नमोऽस्तु सुरनाथाय नमस्तुभ्यं शचीपते ॥ २०८ ॥

गुहाणाद्यं मया दत्तं गण्डदोषप्रशान्तये ।

अष्टोत्तरशतसङ्ख्यान् कुर्याद्ब्राह्मणभोजनम् ॥ २०९ ॥

199 - 209. The Ritual: (a) In this ritual, the idol of Lord Indra, the lord of gods and Sachi Devi's husband, wearing a thunder-bolt (said to be in the form of two transverse bolts crossing each other) and a hook (used by an elephant's driver), riding on the (white) elephant called "*Iravata*", and possessing attractive looks should be installed on a pot and worshipped. The said pot should be filled with rice.

(b) The "*Maha Indra*" Mantra should be recited for 108 times, or one thousand times, or 54,000 or 27,000 times (in the initial worship). Following this (which is the first step), fire sacrifice (as 2nd step), oblations (as the 3rd step) and purification (as the 4th step) should be performed in that order with the recital of the said Mantra for one tenth of number of times of the preceding recital. (That is if the main worship starts with 27,000 recitals, in the 4th step 27 recitals should be exactly done. The recitals are shared in a feasible manner by the chief priest and his attendants put together.)

(c) Next, the deities and the various regents of (the eight) directions (viz. Agni, Yama, Varuna etc.) should be worshipped with the Mantra, "*Indraayendro Marutvate*" with a peaceful disposition.

(d) Sachi's spouse, Lord Indra, wearing a pair of two red

robes should be again worshipped along with the sacred pot with the recital of Varuna Mantra. This worship should be followed by recitals of four different Mantras, viz. "Tvanno Agne", "Satvanno", "Samudra Jyeshta" and "Imam Me" ("Me" pronounced as "May") in that order.

(e) The four sacred pots (installed in the four directions) should be adored with robes and scents which should be worshipped followed by recitals of "Aano Bhadra", "Bhadraa Agne" "Indra Sukta" and "Rudra Japa". In conclusion of this phase, "Mrityunjaya Japa" should be recited.

(f) Using the fire-wood of holy fig tree, ghee and oblation (made of rice, barley and pulse), the basic Mantra or the Mantra "Yata Indra Bhaya" should be recited for 108 times followed by recital of Vyahruthi (vide notes under sloka 127 - 131 of this chapter) with offering of sesamum for the sacrifice. After giving ritual bath to the idol, one should see his image in ghee. Then Lord Indra should be offered Arghya (offering water with both palms) with the recital of the Mantra "Namostu Suranaathaaya". 108 Brahmins should be fed, and the remaining formalities should be completed.

With these, the blemish of Jyeshta will be destroyed.

इति ज्येष्ठाशान्तिः ।

Thus ends Remedy for Jyeshta.

{अथ दुष्टयोगशान्तिः}

Now the remedies for (certain) evil phenomena.

दिनक्षये व्यतीपाते व्याघाते विष्टिवैधृतौ ।

शूले गण्डे च परिघे वज्रे च यमघण्टके ॥ २१० ॥

कालदण्डे मृत्युयोगे दग्धयोगे सुदारुणे ।

तस्मिन् गण्डदिने प्राप्ते प्रसूतिर्यदि जायते ॥ २११ ॥

अतिदोषकारी प्रोक्ता तत्र पापयुते सति ।

विचार्य तत्र दैवज्ञः शान्तिं कुर्याद्यथा विधिः ॥ २१२ ॥

210 - 212. The Phenomena. A birth that occurs in any of the following phenomena, viz. Thithi Kshaya, Vyatipata, Vyaghata, Vishti, Vaidhruti, Sula, Ganda, Parigha, Varigha, Yamaghanta, Mrityu Yoga, Kaladanda, and Daruna yoga in combination with Gandanta will be highly inauspicious. The astrologer should analyse all these and suggest required remedies.

यजनं देवतानाञ्च ग्रहाणाञ्चैव पूजनम् ।

दीपं शिवालये भक्त्या गोघृतेन प्रदापयेत् ॥ २१३ ॥

अभिषेकं शङ्कराय अश्वत्थस्य प्रदक्षिणम् ।

अभीष्टफलसिद्धयर्थं कुर्याद्ब्राह्मणभोजनम् ॥ २१४ ॥

गाणपत्यं पुरुषसूक्तं सौरं मृत्युञ्जयं शुभम् ।

शान्तिजाप्यं पुनश्चैव कृत्वा मृत्युञ्जयी भवेत् ॥ २१५ ॥

213 - 215. Remedies: Gods and Nava Grahas (nine planets) should be worshipped following which lamps should be lit in a temple of Lord Shiva with ghee turned out of cow's milk. Ritual bathing for Lord Shiva and circumambulation of the holy fig tree should be undertaken. To conclude, feeding of Brahmins attended by *Gaanapathyam* (fire sacrifice for Lord Ganesa), *Purusha Sukta*, *Saura Sukta*, *Mrityunjaya* and *Shanti Sukta* should be performed. As a result, the child will be endowed with longevity.

इत्युत्तरगार्ग्ये दुष्टयोगशान्तिः ।

Thus end remedies for Evil Phenomena by junior Garga.

अथ उत्तरगार्ग्ये वैधृतिव्यतीपातसंक्रान्तिशान्तिः ॥

कुमारजन्मकाले तु व्यतीपातश्च वैधृतिः ।

संक्रान्तिश्च रवेस्तत्र जातो दारिद्र्यकारकः ॥ २१६ ॥

(अथ) संक्रान्तिनिषेधः संक्रान्तेरुभयत्र षोडशघटीमितो ज्ञेयः । व्यतीपात-
वैधृतिगणितागतौ महापातसंज्ञौ ज्ञेयौ ।

216. Here are mentioned the remedies suggested by later

Garga (Cf Vridhdha Garga or senior Garga) for Vaidhruti yoga, Vyatipata yoga and solar ingress. The child born in Vyatipata Yoga or Vaidhruti Yoga or during solar ingress into another sign will be the cause of penury for the family. As for solar ingress, the duration of blemish will exist for births occurring before and after 16 ghatikas of the Sun's entry. Vaidhruti and Vyatipata births are known as Mahapata.

नवग्रहमखं कुर्यात्तस्य दोषस्य शान्तये ।
 प्रथमं गोमुखाज्जन्म ततः शान्तिं समाचरेत् ॥ २१७ ॥
 गृहस्य पूर्वदिग्भागे गोमयेनानुलिप्य च ।
 स्वलंकृतप्रदेशे तु ब्रीहिराशिं प्रकल्पयेत् ॥ २१८ ॥
 पञ्चद्रोणमितं धान्यं तदर्धं तण्डुणेन च ।
 तदर्धन्तु तिलैः कुर्यादन्योन्योपरि कल्पयेत् ॥ २१९ ॥
 द्रव्यत्रितयराशौ तु अष्टपत्रं लिखेद्बुधः ।
 पुण्याहं वाचयित्वा तु आचार्यं वृणुयात्पुरा ॥ २२० ॥
 राशौ प्रतिष्ठितं कुम्भमव्रणं सुमनोहरम् ।
 तीर्थोदकेन संपूर्य समुदौषधिपल्लवम् ॥ २२१ ॥
 पञ्चगव्यं पञ्चरत्नं वस्त्रयुग्मेन वेष्टयेत् ।
 तस्योपरि न्यसेत्पात्रं सूक्ष्मवस्त्रेण संयुतम् ॥ २२२ ॥
 एवमेन व्यतीपाते शान्तौ सङ्क्रमाणस्य च ।
 अधिदैवं भवेत्सूर्यश्चन्द्रः प्रत्यधिदैवतम् ॥ २२३ ॥
 प्रतिमां स्थापयेत्पश्चात्साधिप्रत्यधिदैवताम् ।
 चन्द्रादित्याकुती पार्श्वे मध्ये वैधृतिमर्चयेत् ॥ २२४ ॥
 तत्तद्व्याहृतिपूर्वेण तत्तन्मन्त्रेण पूजयेत् ।
 त्रैयम्बकेन मन्त्रेण प्रधानप्रतिमां यजेत् ॥ २२५ ॥
 उत्सुर्य इति मन्त्रेण सोमपूजां समाचरेत् ।
 आप्यायस्वेति मन्त्रेण सोमपूजां समाचरेत् ॥ २२६ ॥

तत्राष्टोत्तरसाहस्रमष्टोत्तरशतं च वा ।

अष्टाविंशतिसंख्या वा जपं सर्वत्र सौरजम् ॥ २२७ ॥

आनो भद्रेति, भद्रा अग्ने, इति सूक्तं, पुरुषसूक्तं, त्र्यम्बकं, एतान्मन्त्रान्
कुम्भान् स्पृष्ट्वा जपं कुर्युः ।

त्रैयम्बकेन मन्त्रेण समिदाज्यचरून् हुनेत् ।

अष्टोत्तरसहस्रं अष्टोत्तरशतं अष्टाविंशतिर्वा ।

मृत्युञ्जयेन मन्त्रेण तिलहोमं समाचरेत् ॥ २२८ ॥

ततः समुद्रज्येष्ठा, आपोहिष्ठा ऋचेन वा अक्षीभ्यामिति सूक्तेन पावमानीभिः,
त्रैयम्बकेन, उत्सूर्येणेति, आप्यायस्वेति वैदिकमन्त्रैः सुरास्त्वामभिषिचन्तु
इत्यादिकैः पुराणमन्त्रैश्चाभिषेकं कुर्यात् । अन्यदक्षिणादानादिकं पूर्ववत् ।

इत्युत्तरगार्ग्ये वैधुतिव्यतीपातसंक्रान्ति शान्तिः ॥

217-228. (a) To ward off these blemishes, remedial measures should be sought the first of which is palliatives for Nava Grahas (nine planets) attended by "Gomukha Prasava". After these two rituals, the remedy should be continued as stated below.

(b) The eastern part of the house should be cleansed with cow-dung and after decorations, a heap of grains should be arranged. The heap should consist of five Dronas (an ancient measurement) of grains, rice half the quantity of grains, and sesamum half the quantity of rice. On this heap, an *Ashta Patra* (i.e. *Ashta Dala*, eight-petalled lotus) should be drawn. Then, hymns wishing the child a happy day ("*Punyaaha Vachana*") should be recited.

(c) Honouring the priest, the sacred pot covered, sans blemish, with a pair of clothes should be installed on the lotus and filled with water collected from sacred rivers. The following should be added in the pot: roots of medicinal plants, *Pancha Pallava*, *Pancha Gavya* (as explained vide sloka 60 - 62, ch 2) and five gems (vide sloka 77 - 79, *ibid*). The pot should be covered with a fin cloth.

(d) Installation of the images of chief deity, presiding deity and secondary deity should be done as prescribed - that is the deity for Vaidhruti should be placed in the centre, the idol of the

Moon on one side, and that of the Sun on the other side. Similarly in case of remedy for Vyatipata as well as solar ingress, the image of its deity should be in the centre. The Sun is the presiding deity while the Moon is the secondary deity.

(e) The deities installed should be worshipped along with *Vyahriti* (vide notes under sloka 127 - 131, ch.2) and the concerned Mantras. The Mantras are - "*Trayambaka*" for the chief deity, "*Utsurya*" for the Sun God, and "*Aapyaayasva*" for the Moon God.

(f) The next step is to recite "*Saura Sukta*" for 1008 times, or 108 times or 28 times followed by recitals of Mantras, "*Aano Bhadra*", "*Bhadra Agno*" and "*Purusha Sukta*". During these recitals, the sacred pots in all the four directions should be touched. "*Trayambaka*" Mantra should be recited with offers of fire-wood, ghee and oblations. Again, the *Mrityunjaya* Mantra should be recited for 1008 times, 108 times, or 28 times offering sesamum in the sacrifice. This should be followed by Vedic Mantras, viz. "*Samudra Jyeshtha*", "*Aapohishta*", "*Aksheebhyaam*" "*Pavamana Sukta*", "*Trayambaka*", "*Utsuryena*", "*Aapyaayasva*" etc. Pauranika Mantras (i.e. the Mantras laid down in Puranas) like "*Suraastvaam abhishinchantu*" should also be recited. After these the idols should be offered ritual bath. In the end, gifts should be given away as prescribed earlier.

These remedies have been stated by junior Garga for Vaidhruti Yoga & C.

अथ कुहूसिनीवालीदर्शशान्तिः ।

तत्रामायाः प्रथमे प्रहरे जन्म चेद्भवति तदा सिनीवाली शान्तिः ।

द्वितीय-तृतीय-चतुर्थ-पञ्चम-षष्ठप्रहरेषु दर्शशान्तिः । सप्तमाष्टमप्रहरयोर्जन्मनि कुहूशान्तिर्विधेया । अत्रामावास्याभेदत्रयं शान्तिनिमित्तमेव । अन्यत्र कुहूसिनीवालिरूपभेदद्वयं ज्ञेयमिति ।

Now stated are remedies for birth in Kuhu, Cinivali and Darsa.

For birth in the first Prahara of Amavasya (one eighth part of New Moon), the palliative of Cinivali should be done. For the

2nd, 3rd, 4th, 5th and 6th parts, Darsa Shanti should be done. And for birth in 7th and 8th parts, Kuhu Shanti should be done. These three divisions of New Moon are only for remedial purposes while in other cases, it is only of two classes, viz. Cinivali and Kuhu.

Notes: The duration of New Moon is divided into eight equal parts. The 1st of these is known as Cinivali and the 7th and 8th ones as Kuhu. The other five intermediate parts are called Darsa.

अथ शान्तिप्रकारः ।

सिनीवाल्यां प्रसूता स्याद्यस्य भार्या पशुस्तथा ।

गवाश्वं महिषी चैव शक्रस्यापि श्रियं हरेत् ॥ २२९ ॥

ये च सन्ति द्विजाश्चान्ये स्वप्रसादोपजीविनः ।

वर्जयेत्तानशेषांस्तु पशुपक्षिमृगादिकान् ॥ २३० ॥

द्विजाः पक्षिणः ।

कुहुप्रसूतिरित्यर्थं सर्वदोषकरी नृणाम् ।

यस्य प्रसूतिरेतेषां तस्यायुर्धननाशिनी ॥ २३१ ॥

नारी विनाऽवशेषाणां परित्यागो विधीयते ।

परित्यागात्तत्र शान्तिं कुर्याद्वक्तव्या विचक्षणः ॥ २३२ ॥

229 - 232. Remedies: (a) If a birth occurs to a female, or to a quadruped (pet bitch, cat, mare etc.), or a cow or a buffalo in the Cinivali part of Amavasya, the wealth of the owner (of the family) will be destroyed. Let him be Lord Indra, the leader of gods. Such living beings - bird, cow etc. - patronized by the individual concerned should be abandoned but not others, i.e. females. The author clarifies that the word "Dvija" denotes a bird.

(b) Birth in the part of New Moon, called Kuhu, is capable of causing abundant blemish. Life-span and wealth will be its targets. Hence, barring a female, others should be abandoned. In case one is not willing to abandon the cow and others, suitable remedies be sought with full devotion.

Notes: (a) Animals and birds patronized by an individual

are also a source of loss of wealth in the above cases. As such, these should be abandoned. Suitable remedies should be done in case of a human birth, for a female cannot be just abandoned.

The word "Dvija" denotes a Brahmin as well as a bird which is oviparous. Dvija means one that takes birth twice. A Brahmin is reborn with his sacred thread ceremony. A bird is born twice, once in the form of an egg and again after incubation. In the present analysis, the word Dvija indicates a bird.

प्रतिमां कारयेच्छम्भोश्चतुर्भुजसमन्विताम् ।

त्रिशूलखड्गवरदाऽभयहस्तां यथा क्रमात् ॥ २३५ ॥

श्वेतवर्णां श्वेतपुष्पां श्वेताम्बरवृषस्थिताम् ।

त्रैयम्बकेन मन्त्रेण पूजां कुर्याद्यथाविधि ॥ २३६ ॥

इन्द्रश्चतुर्भुजो वज्रांकुशपाशः ससायकः ।

रक्तवर्णो गजारूढो यत इन्द्रेति मन्त्रतः ॥ २३७ ॥

पितरः कृष्णवर्णाश्च चतुर्हस्ता विमानगाः ।

यष्ट्यक्षसूत्रकमण्डल्वभयायनां च धारिणः ॥ २३८ ॥

ये सत्या इति मन्त्रेण पूजां कुर्यादनन्तरम् ।

कलशस्थापनपूजादिपूर्ववत् ।

समिदाज्यचरोर्होमं तिलमाषैश्च सर्षपैः ॥ २३९ ॥

अश्वत्थं प्लक्षं पालाशं समिद्धभिः खदिरैः शमैः ।

अष्टोत्तरशतं मुख्यं प्रत्येकं जहुयाद् बुधः ॥ २४० ॥

त्रैयम्बकेन मन्त्रेण तिलान् व्याहृतिभिर्हुनेत् ।

शङ्करस्याभिषेकञ्च कुर्यादाज्यावलोकनम् ॥ २४१ ॥

अन्यत्सर्वमभिषेकादि पूर्ववत्—

इति सिनीवालीकुहूशान्तिः ॥

235 - 241. Detailed Phases of Remedy: (a) A white coloured idol of Lord Siva riding on the Divine Ox (Nandi) with four arms should be got made adoring a Trident and a sword with postures of granting fearlessness and fulfilment of desires. The

idol should be robed in white. The worship should be commenced with "Trayambaka" Mantra.

(b) The second step is: The idol of Lord Indra should be obtained thus. He should be riding on an elephant, should have four arms with thunder-bolt, hook (of an elephant's driver), noose and arch and be in red robes. Lord Indra should be worshipped with Mantras like "Yata Indra".

(c) In the third place, the image of manes in black colour, with four arms riding a plane should be got done. The four arms should adore a staff, a rosary of Eleocarpus seeds, a water-jar (used by ascetics) and a posture of warding off fear. Mantras like "Ye Satyaa" should be recited in the worship.

(d) As stated earlier, the sacred pot should be installed and worshipped.

(e) Using fire-wood, ghee, oblation (made of rice & C), sesamum, the pulse *Phaseolus radiatus*, mustard and firewood of holy fig tree and *Butea Frondosa*, the fire sacrifice should be done. *Trayambaka* and other Mantras should be recited offering sesamum in the sacrifice.

(f) In conclusion, the idol of Lord Siva should be offered a ritual bath, and seeing one's image in ghee coupled with other parts of remedies (as prescribed earlier) should be done.

These are the remedies for Kuhu and Cinivali.

अथातो दर्शजातानां मातापित्रोर्दरिद्रता ।

तद्दोषपरिहाराय शान्तिं वक्ष्यामि नारद ॥ २४२ ॥

242. Remedy for Darsa: A child born in the Darsa portion of New Moon (vide the authors' comments right before sloka 229, of this chapter) will be a source of poverty to its parents. O Narada, I now give certain remedies hereunder, (so says Uttara Garga).

तत्र संकल्पं विधाय तन्मध्ये कलशं संस्थाप्य—

तन्मध्ये निक्षिपेद्द्रव्यं दक्षिणैश्चतुर्दिक् ।

न्यग्रोधोदुम्बराऽश्वत्थाः सचूता निम्बकास्तथा ॥ २४३ ॥

एतेषां वृक्षमूलानां त्वगादीन्पल्लवांस्तथा ।

पञ्चरत्नानि निक्षिप्य वस्त्रयुग्मेन वेष्टयेत् ॥ २४४ ॥

तत्र सर्वे समुद्रा इति आपोहिष्ठादि ऋचेन च । कयानश्चित्रं यत्किञ्चेदं
ऋचा समुद्रज्येष्ठा इत्युचा अभिमन्त्र्योदककुम्भं तमग्निं पूर्वेऽभिधापयेत् ।

243 - 244. (a) Firstly, the aspirant should take *Samkalpa* (a solemn vow for ritual observance) and instal the sacred pots as stipulated earlier. The pot should be filled with milk, ghee, curd etc., the roots of the trees - banyan, holy fig, mango and neem - and the five gems (vide slokas 77 - 79, of this chapter). Then the pot should be enclosed in a pair of robes.

(b) The pot should be purified with recitations of Mantras like "*Sarve Samudra*", "*Aapo Hishhta*", "*Kayaanaschitram*", "*Yatkinchendram*" and "*Samudra Jyeshta*" and should be placed in the eastern side of the sacred fire.

दर्शस्य देवतायाश्च सोमसूर्यस्वरूपकाः ।

प्रतिमां स्वर्णजां नित्यं राजर्ती ताम्रजां तथा ॥ २४५ ॥

आप्यायस्वेति मन्त्रेण सविता पश्चात्तमेव च ।

उपचारैः समाराध्य ततो होमं समाचरेत् ॥ २४६ ॥

समिधञ्च चरुं द्रव्यं क्रमेण जुहुयाद्गृही ।

हुनेत्सवितृमन्त्रेण सोमो धेनुञ्च मन्त्रतः ॥ २४७ ॥

अष्टोत्तरशतं वापि अष्टाविंशतिसङ्ख्याया ।

245 - 247. Beautiful idols of the Moon God and the Sun God representing the deities of Darsa should be got made of gold or silver or copper. These should be worshipped with Mantras - "*Aapyaayasva*" and "*Savita paschaat*" with Upacharas or homages (vide slokas 96 - 108, chapter 2). After this, the Sun God should be worshipped with fire-wood and oblations. The Moon God should be worshipped with "*Somo Dhenu*" and other Mantras recited for 108 or 28 times.

अभिषेकादि पूर्ववत्—

हिरण्यं राजतं चैव कृष्णा धेनुश्च दक्षिणा ।

ब्राह्मणान् भोजयेत्तत्र कारयेत्स्वस्तिवाचनम् ॥ २४८ ॥

इति दर्शशान्तिः ॥

248. Ritual bathing of the idols should be performed as prescribed earlier. Gold, black cow, silver etc. should be given to Brahmins in donation. They should be fed in conclusion attended by a call for their blessings.

Thus ends remedy for blemish of Darsa.

अथ कृष्णचतुर्दशी जनन शान्तिः ॥

कृष्णपक्षे चतुर्दश्याः प्रसूतेः षड्विधं फलम् ।

चतुर्दशी च षड्भागां कुर्यादादौ शुभं फलम् ॥ २४९ ॥

द्वितीये पितरं हन्ति तृतीये मातरं तथा ।

चतुर्थे मातुलं हन्ति पञ्चमे वंशनाशनम् ॥ २५० ॥

षष्ठे तु धनहानिः स्यादात्मनो वंशनाशनम् ।

तस्मात्सर्वप्रयत्नेन शान्तिं कुर्याद् विधानतः ॥ २५१ ॥

249 - 251. Krishna Chaturdasi: Now remedy for birth on the 14th day of Dark Half (Krishna Paksha Chaturdasi). Six different kinds of effects are laid down for such births. The Thithi in question should be made into six equal parts. The 1st one will give auspicious effects. The 2nd one will betoken (early) death of father and the 3rd of the mother. Maternal uncle will be endangered in case of birth in the 4th part. The 5th one will disrupt the growth of dynasty while the 6th will destroy wealth. All efforts should be made to get the blemish remedied.

प्रतिमां कारयेच्छम्भोः कर्षमात्रं सुवर्णतः ।

तदर्धार्धेन वा कुर्यात्सर्वलक्षणसंयुताम् ॥ २५२ ॥

वृषभे च समासीनं वरदाभयपाणिकम् ।

शुद्धस्फटिकं संकाशं श्वेतमात्याम्बरान्वितम् ॥ २५३ ॥

त्रैयम्बकेन मन्त्रेण पूजां कुर्याद् विधानतः ।
 तत्र मूलशान्तिवत्कलशस्थापनं कृत्वा तत्र शम्भुपूजां विधाय ।
 तत्र आवाह्य वारुणैर्मन्त्रैरनेन च विधानतः ॥ २५४ ॥
 इमं मे वरुणेत्यनता तत्त्वायामीत्युच्यते तथा ।
 त्वन्नो अग्ने इत्यनया सत्त्वं न इति मन्त्रतः ॥ २५५ ॥
 आग्नेयकुम्भमारभ्य पूजां कुर्याद्यथा क्रमात् ।
 आनो भद्राख्यसूक्तेन भद्रा अग्नेश्च सूक्तकम् ॥ २५६ ॥
 जप्त्वा पुरुषसूक्तं च कद्रुद्रेति क्रमाज्जपेत् ।
 ईश्वरस्याभिषेकं च ग्रहपूजां च कारयेत् ॥ २५७ ॥
 समिदाज्यचरुं चैव तिलमाषांश्च सर्षपैः ।
 अश्वत्थ प्लक्ष पालाश समिद्धिः खदिरैः शुभैः ॥ २५८ ॥
 अष्टोत्तरसहस्रं वा अष्टोत्तरशतं तु वा ।
 अष्टाविंशतिभिर्वापि होमं कुर्यात्पृथक् पृथक् ॥ २५९ ॥
 त्रैयम्बकेन मन्त्रेण तिलान् व्याहृतिभिः क्रमात् ।
 ग्राहा एवञ्च होतव्याश्चास्मदुक्तविधानतः ॥ २६० ॥

अन्यत्सर्वमाज्यावलोकनादि पूर्ववत् ॥

252 - 260. (a) An idol of Lord Siva, characterized by all auspicious divine attributes and seated on the Divine Ox should be got made with one *Karsha* (a certain ancient weight) of gold, or half or quarter of a *Karsha*. The deity should possess postures of warding off fear and granting boons. The robes and garlands he adores should be pure crystal-white.

(b) The said deity should be offered worship with "*Trayambaka*" Mantra, after installing the sacred pot as stated for Mula Nakshatra.

(c) Next, the deity should be invoked with Varuna Mantra. The pot placed in south-east should be worshipped with Mantras like "*Imam Me*", "*Tatvaayaami*", "*Tvanno Agne*" and "*Satvanno*". "*Aano Bhadra*", "*Bhadra Agne Sukta*" and "*Purusha Sukta*" should also be recited. After these, the image of Lord Siva should be offered a ritual bath followed by worship

of Nava Grahas. Using fire-wood, ghee, oblations, sesamum, mustard, and firewood of holy fig tree etc., fire-sacrifice should be done for 1008, 108, 28 or 8 times.

(d) Nava Grahas should be worshipped with Trayambaka Mantra and Vyahriti (vide notes under slokas 127 - 131, ch.2) offering sesamum. Rest of the rituals, viz. seeing image in ghee etc. should be completed as stated earlier.

अथ एकनक्षत्रजननशान्तिः ॥

एकस्मिन्नेव नक्षत्रे भ्रात्रोर्वा पितृपुत्रयोः ।

प्रसूतिश्च तयोर्मृत्युर्भवेदेकस्य निश्चयात् ॥ २६१ ॥

अत्र विशेषमाह वसिष्ठः—

पित्रोश्च जन्मनक्षत्रे जातस्तु पितृमातृहा ।

जन्मक्षींश्चै च तल्लग्नौ जातः सद्यो मृतिप्रदः ॥ २६२ ॥

261 - 262. Births in Identical Nakshatras: Now stated are remedies for birth in identical Nakshatras. Should there be a birth in the natal Nakshatra of a brother or father, it will cause (untimely) death of the subject or the concerned relative. In this regard, sage Vasishtha states that a child taking birth in the Nakshatra of its father or mother will be the cause of death of father or mother. The same effect will come to pass if the child is born with a parent's natal ascendant

मातापितृभे कन्याजन्मनिषेधमाह देवकीर्तिः—

यद्येकस्मिन् धिष्ये जायन्ते दुहितरोऽथवा पुत्राः ।

पित्रोरन्तकराः स्युः यद्यपरे प्रीतिरतुला स्यात् ॥ २६३ ॥

263. As per Deva Kirti, birth of a girl in the Nakshatra of parents is prohibited. For he states, children (i.e. a boy or a girl) born in the birth Nakshatra of a parent (mother or father) will be a source of destruction of the concerned parent. Birth of children in a Nakshatra contrary to this will make them dear to parents.

Notes: Bala Bhadra's introduction deals with only the girl child. But Deva Kirti's verse covers both the male issue and female issue.

Also refer to slokas 549 - 552 of this chapter for additional information, including clarification for sloka 264 below.

अपरेऽन्यनक्षत्रे । गर्गः—

यस्यैव जन्मनक्षत्रे जायेत् भ्राता सुतोऽथवा ।
 सजातीयः सजात्या वा सोऽस्य प्राणान्प्रसाधयेत् ॥ २६४ ॥
 तत्र शान्तिं प्रवक्ष्यामि सर्वाचार्यमतेन तु ।
 अग्नेरीशानभागे तु नक्षत्रप्रतिमां ततः ॥ २६५ ॥
 तन्नक्षत्रोक्तमन्त्रेण चार्चयेत्कलशोपरि ।
 रक्तवस्त्रेण संछाद्य वस्त्रयुग्मेन वेष्टयेत् ॥ २६६ ॥
 स्वस्वशाखोक्तमार्गेण कुर्यादग्निमुखं ततः ।
 अनेनैव तु मन्त्रेण हुनेदष्टोत्तरं शतम् ॥ २६७ ॥
 प्रत्येकं समिधः साजयैः प्रायश्चित्तान्तमेव च ।
 अभिषेकं ततः कुर्यादाचार्यः पितृमात्रयोः ॥ २६८ ॥
 वस्त्रालङ्कारगोदानैराचार्यं पूजयेत्ततः ।
 ऋग्विष्णोर्दक्षिणां दद्यान्माषत्रयसुवर्णकम् ॥ २६९ ॥
 देवताप्रतिमादानं धान्यवस्त्रादिभिः सह ।
 यानशय्यासनादीनि दद्यात्तद्दोषशान्तये ॥ २७० ॥
 भोजयेद् ब्राह्मणान् सर्वान् वित्तशायविर्वर्जितः ॥

264 - 270. Remedies: Sage Garga states that one born in the Janma Nakshatra of parents or brother (?) will destroy the concerned person. Hence I state the remedies which have been acceptable to all preceptors.

On the north-east side of the sacred fire, install the image of the Nakshatra (should read as the presiding deity of the Nakshatra) which should be covered with a red cloth. Then it should be enclosed in a pair of clothes. The sacred fire should be lit according to one's family tradition and relevant Mantras should be recited for 108 times. Firewood and ghee should be offered by the concerned persons born in the same Nakshatra. Then the parents and the child should be provided with ritual

bath. The performer should please the priest with clothes, jewels etc. Three units of gold should be gifted to each of the participants accompanied by image of god, grains, clothes, conveyances, cot, bed etc. At the end, the performer should liberally feed Brahmins.

अथ त्रीतरशान्तिः ।

सुतत्रये सुता चेत्स्यात्तत्रये वा सुतो यदि ।
 मातापित्रोः कुलस्यापि तदारिष्टं महद्ववेत् ॥ २७१ ॥
 जातस्यैकादशाहे वा द्वादशाहे शुभे दिने ।
 आचार्यमृत्विजः कृत्वा ग्रहयज्ञपुरःसरम् ॥ २७२ ॥
 ब्रह्मविष्णुमहेन्द्राणां प्रतिमाः स्वर्णतः कृताः ।
 पूजयेद्धान्यराशिस्थं कलशोपरि शक्तिः ॥ २७३ ॥
 पञ्चमे कलशे रुद्रं जपेत्तद्गुद्रसङ्ख्यया ।
 रुद्रसूक्तानि चत्वारि शान्तिसूक्तानि सर्वशः ॥ २७४ ॥
 द्विज एको जपेद्गोमकाले शुचिः समाहितः ।
 आचार्यो जुहुयादत्र समिदाज्यतिलान् चरून् ॥ २७५ ॥
 अष्टोत्तरसहस्रं वा शतं वा विंशतिस्तु वा ।
 देवताभ्यश्चतुर्वक्त्रादिभ्यो ग्रहपुरःसरः ॥ २७६ ॥
 कांस्याज्यवीक्षणं कृत्वा शेषं पूर्ववदाचरेत् ।
 इति त्रीतरशान्तिः ।

271 - 276. Now mentioned is the remedy for birth of a boy after three consecutive girls or birth of a girl after three consecutive boys. In case of such a birth, the parents and the dynasty will suffer greatly. Either on the 11th day or the 12th of the birth, or on any other auspicious day, one should honour the preceptor and his attendants and perform palliative for Nava Grahas. Sacred pots should be placed on a heap of grains. Upon these pots, the images of Lord Brahma, Lord Vishnu and Lord Indra should be installed (i.e. the four images on four different pots).

Touching the 5th pot, 11 recitals of Rudra Japa and 4

recitals of Rudra Sukta along with recitals of various Santi Suktas should be performed. Fire-wood, ghee, oblations (of rice etc.), sesamum and porridge should be offered with 1008, 108 or 28 recitals, invoking Lord Brahma etc. and Nava Grahas. Seeing one's image in ghee along with other rituals should be done as stated earlier.

Thus ends the remedy for birth of a son after three daughters or birth of a daughter after three sons.

अथ प्रसवविकारशान्तिः ।

Now remedies for unfavourable deliveries.

वसिष्ठः—

हीनकालेऽधिके काले प्रसवे सति योषिताम् ।

असंख्यदिवसे युग्मप्रसवे चापि नाशनम् ॥ २७७ ॥

अमानुषानि चाण्डानि जायन्तेऽन्याण्डहानि च ।

हीनाङ्गास्त्वधिकाङ्गाश्च अनङ्गाः संभवन्ति वा ॥ २७८ ॥

विशिरो द्वित्रिशिरसो विमुखाः पक्षिसन्निभाः ।

विनाशं तस्य देशस्य कुलस्य च विनिर्दिशेत् ॥ २७९ ॥

मासत्रयान्तरे नूनं परचक्रागमं वदेत् ।

277 - 279. As per Vasishtha: Sage Vasishtha has stated that destruction will follow a female's delivering before or after schedule, or on undue date. So also when there is a delivery of two children. Births of embryos that are not of human beings (i.e. of quadrupeds etc.), peculiar births of birds, births with excess, deficiency or complete absence of limbs, without a head, with two or three heads, without face, and with the resemblance of a bird betoken the destruction of the family or region concerned. Within three months there will be change of ruler in that region or country giving way to installation of another ruler.

गर्गः—

अप्राप्ते वयसे गर्भो द्विचतुष्पात् स्त्रियोऽपि वा ॥ २८० ॥

अत्युच्चा विनताश्चापि प्रजायन्तेऽन्यो भवेत् ।

विमुखाः पक्षिसदृशास्तथार्धपुरुषाश्च वा ॥ २८१ ॥

वडवा हस्तिनी गौर्वा यदि युग्मं प्रसूयते ।

विजात्यं वा विकारं वा मासैः षड्भिर्नुपक्षयः ॥ २८२ ॥

प्रसूतिफलं षण्मासात्परतो भवतीत्यर्थः ।

त्यक्तव्याः परदेशेषु भार्यास्ताः स्वहितार्थिना ।

त्यक्त्वा दिवाशनं होमं पूर्वक्त्कारयेज्जपम् ॥ २८३ ॥

प्राजापत्येन मन्त्रेण समिदाज्यचरुं क्रमात् ।

द्विजान्संतर्पयेदन्नैर्ग्रहशान्तिञ्च कारयेत् ॥ २८४ ॥

हुत्वा च तर्पयेद्विद्वान् बहुस्वर्णसुभोजनैः ।

एवं यः कुरुते सम्यक् तस्माद्दोषात्प्रमुच्यते ॥ २८५ ॥

अकृत्वा नास्तिको लोभादश्नुते सर्वसङ्कटात् ।

इति प्रसवविकारशान्तिः ॥

280 - 285. (a) As per Sage Garga: If a woman delivers a baby prior to attaining proper age, or with 4 legs, or with unduly big or unduly small figure, it will be inauspicious. So also when the birth is of a child without face, with appearance resembling that of a bird, or with half-male form. Mare, elephant or cow yielding two calves will cause change of the ruler after six months. The female concerned should be sent to another country for the sake of welfare, or ritual remedies should be undertaken as mentioned earlier.

(b) Special fire sacrifice should be arranged and "Prajapatiya" Mantra should be recited with offers of firewood, ghee and oblations. Palliatives for Nava Grahas should also be undertaken. These will ward off the evils. An atheist or miser not performing the remedies will surely incur evil effects.

Thus end remedies for unfavourable births.

अथ सूर्यचन्द्रग्रहणसमयजननशान्तिः—

ग्रहणे चन्द्रसूर्यस्य प्रसूतिर्यदि जायते ।

व्याधिपीडा तथा स्त्रीणामादौ तु ऋतुदर्शनात् ॥ २८६ ॥

शान्तिं तेषां प्रवक्ष्यामि नराणां हितकाम्यया ।

यस्मिन्नुक्षे विशेषेण ग्रहणं संप्रजायते ॥ २८७ ॥

तदुक्षाधिपते रूपं सुवर्णेन प्रकल्पयेत् ।

यथाशक्त्यनुसारेण वित्तशाठ्यं न कारयेत् ॥ २८८ ॥

सूर्यग्रहे सूर्यरूपं सुवर्णेन स्वशक्तिः ।

चन्द्रं चन्द्रग्रहे धीमान् रजतेन विशेषतः ॥ २८९ ॥

राहुरूपं प्रकुर्वीत नागेनैव विचक्षणः ।

नागेन सीसकेन ।

286 - 289. Solar & Lunar Eclipses: Now about remedies for birth at the time of solar and lunar eclipses.

(a) A girl attaining puberty or a female giving birth to a child at the time of an eclipse of the Sun or the Moon will incur diseases. For the benefit of men, I give below suitable remedies.

(b) Note the ruling Nakshatra (i.e. the one occupied by the Moon) at the time of an eclipse. An idol of the presiding deity of the relevant Nakshatra, made of gold, should be got made. This should be done without miserliness and within one's resources.

(c) Another idol made of gold in case of solar eclipse, and of silver in case of lunar eclipse should also be got made.

(d) Rahu's idol made of lead should be the 3rd one.

शुचौ देशे प्रयत्नेन गोमयेन प्रलेपयेत् ॥ २९० ॥

तस्योपरि न्यसेद्धान्यान्नववस्त्रं सुशोभनम् ।

त्रयाणाञ्चैव रूपाणां स्थापनं तत्र कारयेत् ॥ २९१ ॥

रक्ताक्षतं रक्तगन्धं रक्तपुष्पाम्बराणि च ।

सूर्यग्रहे प्रदातव्यं सूर्यप्रीतिकरञ्च यत् ॥ २९२ ॥

श्वेतवस्त्रं श्वेतमात्यं श्वेतगन्धाक्षतादिभिः ।

चन्द्रग्रहे प्रदातव्यं चन्द्रप्रीतिकरञ्च यत् ॥ २९३ ॥

राहवे चैव दातव्यं कृष्णपुष्पाम्बराणि च ।

दद्यान्नक्षत्रनाथाय श्वेतगन्धानुलेपनम् ॥ २९४ ॥

सूर्यं संपूजयेद् धीमानाकृष्णेनेति मन्त्रतः ।

चन्द्रग्रहेऽर्कपालारौः समिद्धिर्जुहुयान्नरः ॥ २९५ ॥

दूर्वाभिर्जुहुयाद्वीमान् राहोः सुप्रीणनाय च ।

समिद्धिर्ब्रह्मवृक्षोत्थैर्भेशाय जुहुयाद्बुधः ॥ २९६ ॥

भेशाय नक्षत्राधिपतये ।

आज्येन चरुणा चैव तिलैश्च जुहुयात्ततः ।

पञ्चगव्यैः पञ्चरत्नैः पञ्चत्पक्वपञ्चपल्लवैः ॥ २९७ ॥

जलैरोषधिकत्कैश्च सहितैः कलशोदकैः ।

औषधिकत्कैः सर्वोषधिकत्कैः ।

अभिषेकं प्रकुर्वीत यजमाने प्रयत्नतः ॥ २९८ ॥

मन्त्रैर्वारुणदेवैरापोहिष्ठादिभिस्त्रिभिः ।

इमं मे गङ्गे पितरस्तत्त्वायामीतिमन्त्रकैः ॥ २९९ ॥

अभिषेके निवृत्ते तु यजमानः समाहितः ।

आचार्यं पूजयेत्पश्चात्सुशान्तो विजितेन्द्रियः ॥ ३०० ॥

तस्मै दद्यात्प्रयत्नेन भक्त्या प्रतिकृतित्रयम् ।

दक्षिणाभिश्च संयुक्तं यथाशक्त्यनुसारतः ॥ ३०१ ॥

ब्राह्मणान् भोजयित्वा तु प्रणिपत्य क्षमापयेत् ।

तेभ्यश्च दक्षिणां दद्याद्यजमानः समाहितः ॥ ३०२ ॥

अनेन विधिना शान्तिं कृत्वा सम्यग् विशेषतः ।

अकालमृत्युशोकञ्च व्याधिपीडां न चाप्नुयात् ॥ ३०३ ॥

सौख्यं सौमनसं नित्यं सौभाग्यं लभते नरः ।

इत्थं ग्रहणजातानां सर्वारिष्टविनाशनम् ॥ ३०४ ॥

कथितं भार्गवेनेदं शौनकाय महात्मने ।

290 - 304. (a) An auspicious location should be selected which should be cleansed with cow-dung. On this surface, grain particles should be spread. The said three idols, enclosed in robes should be placed on these grains.

(b) For solar eclipse, the items that are dear to the Sun God including red coloured rice, red sandal, red flowers and red robes should be given away in gift. If it be lunar eclipse, the items dear to the Moon God along with white rice, white sandal, white flowers and white robes should be donated. To please Rahu (in case of either eclipse), black flowers, robes etc. should be gifted away.

(c) The presiding deity of the Nakshatra should be anointed with sandal paste. The Sun God should be worshipped with Mantras like "*Aakrishnena*". For the Moon God, the firewood of "*Butea Frondosa*"; for Rahu - Durva grass and for the presiding deity - the firewood of holy fig tree should be used in the fire sacrifice. Ghee, oblations and sesamum should also be offered. Five products of the cow, five gems, five sprigs and roots of medicinal plants should be mixed with water in the sacred pot with which the performer should take ritual bath with recitals of Mantras like *Varuna Mantra*, *Apohistadi*, *Imam Me Gange*, and *Tatvaayaami*.

(d) After the said bathing, the performer should worship the priest with a peaceful disposition and should donate to him the three idols along with gifts. Brahmins should be fed and their blessings sought.

(e) On performing these various remedies, fear of untimely death, grief, sickness and such other ills will disappear. Happiness, mental stability and incessant prosperity will occur.

इति शौनकोक्तग्रहणजननशान्तिः ।

These remedies have been told to sage Saunaka by sage Bhargava.

इति जन्मनि शान्तयो दुष्टकालाः ।

Thus end the remedies stipulated by sage Saunaka for warding of blemishes due to birth on eclipse days as well as remedies for births in prohibited time phases.

अथ जन्मनाम ज्ञानार्थं होडाचक्रमुक्तं ज्योतिषार्क—

चू चे चो लाक्षिनी ज्ञेया लि लु ले लो भरण्यथ ।
 आ इ उ ए कृत्तिका स्यादो वा वि वु च रोहिणी ॥ ३०५ ॥
 वे वो का कि मृगे वर्णाः कु घ ङ छार्द्रका मता ।
 के को ह हि सप्तमभे हु हे हो डाथ पुष्यभे ॥ ३०६ ॥
 डि डू डे डो भताश्लेषा मघा म मि मु मे मता ।
 मो टा टि टुभक्तेपूषा टे टो पा प्युत्तरा मता ॥ ३०७ ॥
 हस्त पू ष ण ठः प्रोक्तश्चित्रा पे पो र रि स्मृता ।
 रू रे रो ता स्मृता स्वाती ति तु ते तो विशाखिका ॥ ३०८ ॥
 न नि नु ने अनुराधा ज्येष्ठा नो या यि यु स्मृता ।
 ये यो भ भि भवेन्मूलं पूर्वाषाढा भु धा फ ढा ॥ ३०९ ॥
 भे भो ज ज्युत्तराषाढा जु जे जो षाभिजित्स्मृता ।
 ख खि खु खे श्रुतेर्वर्णा भवेद्गि गु गे वसुः ॥ ३१० ॥
 शततारा गो स सि सु पूभा से सो द दिस्मृता ।
 दू थ झ जोत्तरा ज्ञेया दे दो च चि तु रेवती ॥ ३११ ॥

305 - 311. Hoda Chakra: Now to know of a suitable name of birth (for the new-born) with the help of what is known as Hoda Chakra is explained the authority of which is *Jyotisharka*.

The four respective initial letters suggested for the respective four quarters of the various Nakshatras, as indicated by the above slokas, are reflected below.

(The characters are given in Deva Nagari as well as English scripts with necessary diacritic marks for suitable identification.)

Asvini	Choo	Che	Cho	Laa
	चू	चे	चो	ला
Bharani	Li	Lu	Le	Lo
	लि	लु	ले	लो
Krittika	AA	i	u	e
	आ	इ	उ	ए

Rohini	O	Vaa	Vi	Vu
	ओ	वा	वि	वु
Mrigasira	Ve	Vo	Kaa	Ki
	वे	वो	का	कि
Arudra	Ku	gha'	na	chha
	कु	घ	ङ	छ
Punarvasu	Ke	Ko	Haa	Hi
	के	को	हा	हि
Pushyami	Hu	He	Ho	Daa
	हु	हे	हो	डा
Aslesha	Di	Du	De	Do
	डि	डु	डे	डो
Makha	Ma	Mi	Mu	Me
	म	मि	मु	मे
Poorva Phalguni	Mo	Taa	Ti	Tu
	मो	टा	टि	टु
Uttara Phalguni	Te	To	Paa	Pi
	टे	टो	पा	पि
Hasta	Poo	Sha	na	tha
	पू	ष	ण	ठ
Chitta	Pe	Po	Ra	Ri
	पे	पो	र	रि
Svathi	Roo	Re	Ro	Taa
	रू	रे	रो	ता
Visakha	Thi	Thu	The	Tho
	ति	तु	ते	तो
Anuradha	Na	Ni	Nu	Ne
	न	नि	नु	ने
Jyeshta	No	Yaa	Yi	Yu
	नो	या	यि	यु

Mula	Ye	Yo	Bha	Bhi
	ये	यो	भ	भि
Poorva Ashadha	Bhu	Dha	Pha	Dha
	भु	ध	फ	ढ
Uttara Ashadha	Bhe	Bho	Ja	Ji
	भे	भो	ज	जि
Abhijit (also 4 quarters)	Ju	Je	Jo	Shaa
	जु	जे	जो	षा
Sravana	Kha	Khi	Khu	Khe
	ख	खि	खु	खे
Dhanishta	Ga	Gi	Gu	Ge
	ग	गि	गु	गे
Satabhisha	Go	Sa	Si	Su
	गो	स	सि	सु
Poorva Bhadrapada	Se	So	Da	Di
	से	सो	द	दि
Uttara Bhadrapada	Doo	Tha	Jha	Ña
	दू	थ	झ	ञ
Revathi	De	Do	Cha	Chi
	दे	दो	च	चि

अत्राश्विनी प्रथमचरणजातय चूडामणिरिति नाम ज्ञेयम् । अत्र दीर्घह्रस्वस्वरयोर्भेदो नास्तीति उक्तञ्च स्वरोदये—

शेषा दश स्वरास्तेषु स्यादेकैको द्विके द्विके ।

होडाचक्रस्य मूलं शतपदचक्रोद्धार एव ज्ञेयम् । अत्र बकारशकार्याः वकारसकाराभ्यां सहाभेदाद्रोहिणी शतभयोर्द्विचरणौ ज्ञेयौ ।

उक्तञ्च स्वरोदये—

बवौ सशौ खषौ चैव जयौ ङजौ परस्परमिति ।

ननु उत्तराषाढचतुर्थचरणजन्मनि उत्तराषाढचतुर्थचरणाक्षरादिकं नाम

अभिजिन्नाम नक्षत्रवर्णादिकं वा कर्त्तव्यम् । अत्र यद्यपि
उत्तराषाढचतुर्थचरणेऽभिजिच्चरणत्रये जकाराक्षर एव, तथापि
मात्राभेदान्मात्रास्वरूपभेदः स्ताद्विरुद्धम् ।

अत्र केचिदुत्तराषाढचतुर्थचरणस्याभिजिन्मध्यगणनया जकारकथनं
व्यर्थता स्तादतोऽभिजिद्भोगस्य पञ्चविभागान् कृत्वा आद्ये विभागे
जकाराक्षरेण नाम । अन्यविभागचतुष्टयेऽभिजिद्वर्णैर्नामि कर्त्तव्यम् । नैतद्युक्तम् ।
यत उत्तराषाढनक्षत्रस्य समा विभागा न भवन्ति ।

अपरे तु चरणशब्दं पञ्चदशघटिकोपलक्षकं मत्वा यदा
षोडशघटिकात्मकश्चरमस्तदा चतुर्थचरणाद्यघटिकायां जकाराक्षरेण नाम ।
अन्यघटिकासु अभिजिदक्षरैर्नाम कर्त्तव्यमिति वदन्ति । एतदपि न रम्यम् ।
यतः पञ्चदशघटिकात्मकं चरणमिति नियमाभावस्तन्न्यूनत्वेऽपि
जकाराक्षरनाशाच्च ।

अन्ये तु उत्तराषाढनक्षत्रस्य संपूर्णभोगघटीनां मध्ये चतुर्थांशं त्यक्त्वा
उर्वरितस्य घट्यादेश्चतुश्चरणाः कार्याः ।

अथोत्तराषाढचतुर्थघटीनां श्रवणसंपूर्णभोगतिथ्यंशयुतानां चतुश्चरणा
अभिजिन्नक्षत्रसम्बन्धिनः कार्याः । स्वतिथ्यंशहीनस्य श्रवणनक्षत्रस्य
संपूर्णभोगस्य चतुश्चरणाः कार्याः । पूर्वे विभागे उत्तराषाढनक्षत्राक्षरैर्नाम
मध्येऽभिजिद्वर्णैः प्रान्त्ये विभागे श्रवणनक्षत्राक्षरैर्नाम कर्त्तव्यमिति वदन्ति ।

युक्तञ्चैतत् । यतस्त्रयाणां समा विभागा भवन्ति सिद्धान्तेऽपि
उत्तराषाढाभिजिन्नक्षत्रयोर्विभागे अवरोध एवोक्तः । इत्यलमतिप्रसङ्गेन ।

Bala Bhadra comments on the Hoda Chakra as under.

(a) Here, as an example, names such as "Choodamani" etc.
for a person born in the first quarter of Asvini should be chosen.
In considering this diagram, no differentiation is to be made for
short and long vowels. For the work "Svarodaya" states that the
remaining ten sounds of vowels from अ to औ should be grouped
into two each. (That is अ and आ should be treated as one. So also
for the other vowels. Thus ten vowels become actually five.)

(b) It should be understood that Hoda Chakra is based on Satapada Chakra (the diagram showing the various divisions of the zodiac marked by 27 Nakshatras). Therein, the consonants (Ba) ब and (Va) व, and (Sa) स and (Sha) श are treated alike. These apply to the relevant quarters of Rohini and Satabhisha Nakshatras. For it is said in *Svarodaya* that the following pair of consonants are one and the same:

(Ba) ब and (Va) व

(Sa) स and (Sha) श

(Kha) ख and (Sha) ष

(Ja) ज and (Ya) य

and (ñ) ङ (as in "sink") and (Ñ) ञ (as in "orange") are mutually identical in the science of letters.

(c) A pertinent question may arise whether the choice of alphabet should be based on fourth quarter of Uttarashadha or on Abhijit, in case of a birth in the former. The alphabet for the fourth quarter of the former, and for the first three quarters of the latter are one and the same, but for the difference in vocalization. Yet a contradiction may arise. In this regard, some authorities opine thus. Since the fourth quarter of Uttarashadha is treated as Abhijit, consideration of the fourth quarter of Uttarashadha separately will serve no purpose. Hence the duration of Abhijit should be made into five equal parts. The first part of Abhijit should be treated as fourth quarter of Uttarashadha, and the other four parts of Abhijit should be treated as the respective four quarters of Abhijit for purpose of selection of alphabet. But this is not logical, because Uttarashadha's quarters are not exactly one fourth each.

(d) There are others who interpret a quarter (as for Uttarashadha) to be 15 ghatikas. When it is 16 ghatikas, they say, the first four ghatikas (of the last quarter of Uttarashadha) should be chosen for "Ja" and for other 12 ghatikas the same as for Abhijit. This is also not appealing as a quarter of Nakshatra is not always 15 ghatikas.

(e) There is another school of thought. Take the whole duration of Uttarashadha Nakshatra and divide it into four equal slabs. Leaving the last one, the other three slabs should again be divided by 4 to obtain the four quarters of Uttarashadha. The last original slab of Uttarashadha should be clubbed with the one

fifteenth part of the whole duration of Sravana Nakshatra. The latest sum should be made into four equal parts to get the four quarters of Abhijit Nakshatra. Minus the above one fifteenth part, the rest of Sravana should be distributed as four quarters of Sravana Nakshatra.

(f) Removing exactly one fourth part of Uttarashadha, the remaining duration should be made into four equal parts to get four quarters of Uttarashadha Nakshatra and the alphabets mentioned for its respective quarters should be chosen. Then abandon one fourth part of Uttarashadha along with the one fifteenth part of Sravana should be treated as Abhijit Nakshatra. For this, the alphabets of the four quarters of Abhijit should be selected. Sravana Nakshatra minus the one fifteenth part already removed should be made into four parts to get its four quarters and respective alphabets be accordingly selected. This is the right course because the three Nakshatras (viz. Uttarashadha, Abhijit and Sravana) then maintain an equilibrium.

अथ जन्मपत्री लेखनक्रमो लिख्यते जातकाभरणे—

सन्मङ्गलाशीर्वचनान्वितानि पद्याञ्चि चाग्रे समुदाह्रियन्ते ।

तान्येव पत्रीकरणे प्रवीणाः श्रेयस्कराणि प्रथमं लिखन्तु ॥ ३१२ ॥

312. Traditional Way of Horoscope-writing: Based on *Jatakabharana*, now explained are the rules for preparing a horoscope. Such auspicious and benedictory verses as written by exponents (in the beginning of their works) should be written before drawing a horoscope. The verses are mentioned *infra*.

शुण्डामण्डल संप्रसारकरणैर्मौलिस्थलान्दोलनै—

नेत्रोन्मीलनमीलनैरविरल श्रीकर्णतालक्रमैः ।

दानालिध्वनितैर्विलास चरितैरुध्वाननोद्गर्जितै—

र्जातानन्दभरः करीन्द्रवदनो वः श्रेयसे कल्पताम् ॥ ३१३ ॥

313. Invoking Lord Ganesa: May Lord Ganesa, the elephant-faced deity, Who is full of pleasures caused by moving His trunk, shaking His head off and on, closing and opening His

eyes often, waving His ear lobes incessantly, enjoying the movement of black bees on his fore-head, having many accounts of adventures and relaxing with His own roarings, grant (the child) welfare.

पुनः पुनर्मङ्गलमूर्तिस्मरणं प्रत्यूह निराकरणकरमिति पद्मान्तरम् ।

नानादान विधान यज्ञनिकरैरुग्रैस्तपोभिश्चिरात्

प्राप्ते कल्पतरौ प्रकल्पित फलावाप्तिः कथञ्चिद्भवेत् ।

पूर्णं यच्चरणाम्बुजस्मरणतः सम्पूर्णकामः पुमान्

सोऽयं वोऽभिमतं ददातु सततं हेरम्बकल्पद्रुमः ॥ ३१४ ॥

314. Another Kind of Invocation: The lord with auspicious form should be again and again remembered for He can destroy a band of evils. Here is another invocation to the lord:

"Even after performing many charitable acts, sacrificial rituals and deep penance, and even after possessing the *Kalpa Vriksha* (the Divine Tree that grants any boon asked for), it is indeed difficult to have all desires fulfilled. But by bowing down before the lotus feet of the lord, all desires of men are fulfilled. May Lord Ganesa be that *Kalpa Vriksha*."

सन्मानसावास विलासहंसी कर्णावतंसोक्तपद्मकोशः ।

तोषादशेषाभिमतं विशेषादेषापि भाषा भवतां ददातु ॥ ३१५ ॥

315. Invoking Goddess Sarasvathi: May Goddess Sarasvathi, Who sportively resides in the hearts of the virtuous as the swans dwell in the Lake of Manasa (a sacred lake on Mount Kailasa in the Himalayas) and Who adores the calyx of a lotus as Her ear-ornaments, be pleased to specially grant you fulfilment of all desires.

कल्याणानि दिवामणिः सुललितां कान्तिं कलानां निधि—

लक्ष्मीं क्षमातनयो बुधश्च बुधतां जीवश्चिरञ्जीविताम् ।

साम्राज्यं भृगुजोऽर्कजो विजयतां राहुर्बहूत्कर्षतां

केतुर्यच्छति तस्य वाञ्छितफलं पत्नी यदीयोत्तमा ॥ ३१६ ॥

316. Invoking Nava Grahas (Nine Planets): To the owner of this horoscope, may the Sun God give auspiciousness, the Moon excellent beauty, Mars wealth, Mercury intelligence and learning, Jupiter an exceedingly long life, Venus kingdom, Saturn success, Rahu abundant eminence and Ketu fulfilment of desires.

उपार्जितं यत्सदसद्विमिश्रं जन्मान्तरे कर्मनरैरिदानीम् ।

होरागमस्तस्य निपाकमुच्चैर्दशक्रमेण प्रकटीकरोति ॥ ३१७ ॥

317. Importance of Directional Influences: One versed in the science of astrology will be able to throw light, with the help of Dasa periods (i.e. directional influences), on the auspicious and inauspicious effects accumulated by a person through various (past) births.

साक्षाद्भवेद्वाग्यनिरीक्षणाय सुनिर्मलादर्शितलं किलेदम् ।

शास्त्रं निपट्वारिनिधिं प्रतर्तुं तरिस्तथार्थाज्जनयानमित्रम् ॥ ३१८ ॥

318. Astrology's Superiority: Astrology is akin to a spotless mirror reflecting a clear picture of one's destiny. It is like a boat to cross the ocean of dangers and is a good friend to acquire wealth (of prosperity) and in journey (of life).

आधानकाले कमलोद्भवेन वर्णावली भालतलान्तराले ।

या कल्पिता पश्यति दैववितां होरागमज्ञानविलोचनेन ॥ ३१९ ॥

319. Destiny Engraved: The Creator, Lord Brahma, has engraved one's destiny on his forehead at the time of Adhana which can be seen (i.e. deciphered) by a learned astrologer with the eyes of his wisdom.

होरागम व्योमचरानुसारस्तेषां विचारः सुतरामुदारः ।

सिद्धान्त एवाकलनं तदास्याऽभ्यासो यदास्याद्गणितद्वयस्य ॥ ३२० ॥

अपारहोरागमपारगामी पाट्याञ्च बीजेऽतितरां प्रगल्भः ।

सद्गोलविद्याकुशलः स एव भवेत्फलादेशविधौ समर्थः ॥ ३२१ ॥

320 - 321. An Able Astrologer: The (revelation of) science of astrology is according to the movement of heavenly bodies and is a very difficult task (to be fulfilled). Practising astrology is possible only to him who is versed in mathematics of both the branches (viz. astronomy and astrology). He should be able to cross this impeccable ocean, be completely well-versed in arithmetic, algebra, astronomy and others. Only he (i.e. such a qualified astrologer) will be capable of deciphering destiny.

श्रीजन्मपत्री शुभदीपकेन व्यक्तं भवेद् भाविफलं समग्रम् ।

क्षणा प्रदीपे यथालयस्थं घटादिजातं प्रकटत्वमेति ॥ ३२२ ॥

सा जन्मपत्री विमला न यस्य तज्जीवनं संततमन्धकं स्यात् ।

अनल्पमल्पञ्च ततोऽल्पकं वा न कल्पते भाग्यमतीवहेतोः ॥ ३२३ ॥

322 - 323. The Horoscope: The auspicious horoscope, capable of throwing light on the course of future events, is akin to a lamp that throws light on earthenware etc. (i.e. household articles) during night time. The life of such a person, who has no accurate horoscope, will ever be in darkness; the good and bad of his destiny can never be estimated.

Notes: The child's horoscope should be prepared in an auspicious hour for it is an auspicious document. (It is a different matter that these days horoscopes are made again and again on computers on different occasions.)

Based on certain phenomena prevailing at the time when a child's horoscope is first prepared by the astrologer, there are four categories of horoscopes, known as Vyomaa (व्योमा), Dyomaa (द्योमा), Moordhaa (मूर्द्धा) and Padmaa (पद्मा).

This is decided thus. At the time of first-ever preparation of horoscope, note the ruling Thithi (1 to 30 - from 1st day of bright lunar half to Amavasya), ruling week-day (1 to 7 - from Sunday to Saturday) ruling Nakshatra (1 to 27 - from Asvini to Revati). Add up these three figures. To this resultant sum, add the numerical value for the first alphabet of the personal name of the child. (Values for alphabet are given in the notes for calculating Cheshta, Vicheshta and Drishti for Sayanadi Avasthas of planets, vide slokas 172 - 177, chapter 3 *infra*.) The final sum should be

divided by 4. Remainder 1, 2, 3 or zero indicates Vyomaa, Dyomaa, Moordha or Padmaa as the case may be.

"Vyomaa" kind of horoscope causes evils to father. "Dyomaa" is ominous for mother. "Moordha" increases life-span of the child and "Padmaa" increases the energy of the person (and will keep him free from ill-health).

जन्मकाल तिथि वार तारकाश्चापि योग करण क्षणाभिधाः ।

मङ्गलाय किल सन्तु पत्रिका यस्य शास्त्रविहिता विरच्यते ॥ ३२४ ॥

ये वक्ष्यमाणा इह राजयोगा रश्मिप्रभूता अपि नाभसाश्च ।

ये कारकाः पूर्णफलं हि पूर्णं यच्छन्तु पत्री क्रियते तदीया ॥ ३२५ ॥

यस्यामलेयं किल जन्मपत्री कुतूहलेन क्रियते यथोक्ता ।

तस्यालये सत्कमला सलीलं सुनिश्चला तिष्ठतु दीर्घकालम् ॥ ३२६ ॥

324 - 326. Astrologer's Blessings: (a) May good occur to him whose horoscope we prepare incorporating accurate details of Thithi, week day, Nakshatra, Yoga, Karana and Muhurta.

(b) May the Raja Yogas (royal combinations), Kiranas (planetary rays), Nabhasa Yogas and the signifying planets that are being incorporated in the horoscope yield full fruits.

(c) May Lakshmi, the goddess of wealth, ever dwell in his abode whose horoscope we prepare scientifically in an excellent manner.

आथाशीर्वादश्लोकानां लिखनानन्तरं दैवपुरुषविचारः पूर्वोक्तो लेखनीयः।

ततः पितामह-सोम-रोमश-सौर-पुलस्त-वसिष्ठ-बृहस्पति-गर्गादितन्त्रमतानु-

सारेण श्रीश्वेतवराहकल्पप्रवृत्तेर्गताब्दास्तथा सकलभुवनजनननिदानकमल —

भवप्रवर्तित भचक्रप्रत्यग्गमनसमयतः प्रवृत्ताःसुष्टितो गताब्दाश्च लेखनीयाः ।

ततो गतकलिवर्षसंवत्सरशकप्रभवादिष्ट्यब्दायन ऋतुमासपक्षतिथिवारनक्षत्रयोग—

करणयोनिगणवर्णवर्गडिम्भचक्रादिमदशादिनमानरात्रिमानार्कभुक्शांशेष्टकाललग्न—

षड्वर्गादिभिर्गथायोग्यप्रशस्तिसहितपित्रादिनामपूर्वकं जन्मसमयो लेख्यः ।

(a) After writing such benedictory verses, the astrologer should scrutinise the destiny of the person. The number of years

expired from the commencement of the current scheme of "Sveta Varaha Kalpa" (i.e. the first day of the month of Brahma or the cosmic period of Lord Brahma) based on the canons of Pitamaha, Soma, Romasa (also known Lomasa), Saura, Pulasti, Vasishtha, Brihaspati, Garga and others apart from noting down the period expired from the days of the westward movement of the zodiac as created by the lotus-seated Brahma who is also the Creator of the various worlds.

(b) Following these, the number of years passed in Kali Yuga (the present Era which is the 4th in the sequence), Samvat (of Vikrama era etc.), Saka, the ruling year in the scheme of Jovian cycle of sixty years viz. Prabhava etc., Ritu (season), lunar month, lunar half, lunar day, week day, Nakshatra, Yoga (Vishkumbha etc. which are 27 in number), Karana, Yoni, Varna (Brahmin etc.), Varga (Garuda etc. based on the first alphabet of one's name), Dimba Chakra (see the end of this chapter), dasa period opening at birth, length of the day and night, position of the Sun, birth time in ghatikas (etc.), ascendant, six divisions (Shad Varga) etc. along with the names of father and paternal grand-father and the exact time of birth should be specified.

Notes: (a) In a nutshell, this refers to the need of mentioning the days past from the beginning of Kali Yuga till the day of birth. This is called "Ahargana" which will be useful in calculating details like planetary longitudes, strength and the like.

(b) Most of the terms like Yoga, Karana, Varga, Dimba Chakra etc. are explained in detail in the following pages in this very chapter along with effects thereof.

From ancient times, horoscopes cast in India contain these traditional data which are now universally followed by many astrologers producing computerized sidereal or Nirayana horoscopes in a systematic manner.

जन्मसमयो नाम जन्मकालावयवः । तत्र कालं नाम किम् । तदुच्यते ।

उक्तञ्च जातकसारे—

कालः सृजति भूतानि कालः संहरते प्रजाः ।

कालः सुषेधु जागर्ति कालो हि दुरतिक्रमः ॥ ३२७ ॥

विष्णुपुराणेऽपि —

कालः पचति भूतानि सर्वाण्येव सहात्मना ।
कान्ते स पक्वस्तेनैव सहाव्यक्ते लयं व्रजेत् ॥ ३२८ ॥
कान्ते ब्रह्मणोऽन्ते तेन ब्रह्मणा सह अव्यक्ते अनादिपुरुषे ।

वसिष्ठसंहितायाम् —

काल एवेश्वरः साक्षादीश्वरः काल एव सः ।
विद्यते चेश्वरज्ञानी चेत्कालज्ञः स एव हि ॥ ३२९ ॥
तस्मात्कालं न जानन्ति योगिनोऽपि महीतले ।
तथापि देहिनां नूनं हिताय कमलासनः ॥ ३३० ॥
भचक्रभ्रमणात्स्थूलकालं कल्पितवान् प्रभुः ।
प्राणादिदिनमासाब्दयुगान्तं चैव भग्रहैः ॥ ३३१ ॥ इति

327 - 331. The Concept of Time: (a) The name given at birth is the limb of time of birth.

(b) It is stated in *Jataka Sara* that Time is the force behind the Creation of the universal elements. It is also the force that brings about the Destruction of all these. Even when the Universe is Asleep, Time remains in a state of Awakening. Time, (which is thus ever alert) is an Inviolable Force.

(c) Vide *Vishnu Purana*, Time bakes the various living beings along with their souls. When the end of Lord Brahma arrives, Time unifies Him along with his entire Creation with the Eternal Lord who is Invisible.

(d) As per *Vasishta Samhita*, Time (i.e. Time Personified, or Kala Purusha) itself is God, and God is Time. The knower of God can only be the knower of Time. Even the saints on this earth have not known of the Time (in all respects). For the welfare of the humanity, Lord Brahma, who is seated on the lotus, has created gross (Cf. minute) spans like days, months, years, Yugas etc. through the movement of zodiac and the movements of the heavenly bodies in the zodiac.

सूर्यसिद्धान्तेऽपि—

भूतानामन्तकृत् कालः कालोऽन्यः कलनात्मकः ।
स द्विधा स्थूलसूक्ष्मत्वान्मूर्तश्चामूर्तउच्यते ॥ ३३२ ॥
प्राणादिः कथितो मूर्तस्त्र्युटयाद्योऽमूर्तसंज्ञकः ।
दशगुर्वक्षरोच्चारैरेकः प्राणः प्रकीर्तितः ॥ ३३३ ॥
षड्भिः प्राणैर्विनाडो स्यात्तत्षष्ठ्या नाडिकाः स्मृताः ।
नाडीषष्ठ्या तु नाक्षत्रमहोरात्रं प्रकीर्तितम् ॥ ३३४ ॥
तत्त्रिंशता भवेन्मासो भगणो द्वादशैव ते । इति

332 - 334. Time Measures: The following account is from *Surya Siddhanta*. Time is of two kinds. One is the destroyer of the worlds. For the other, it is natural to elapse. The latter is again classified into two, as Gross and Minute. The Gross is Real and the Minute is Unreal. Time that begins with *Prana* (respiration) is real and the One that begins with *Truti* (atoms) is unreal. One *Prana* is equal to the time consumed for pronouncing ten long syllables. Six such respirations equal one *Vinadi* (or 24 seconds). Sixty such *Vinadis* are contained in one *ghatika* (24 minutes). Sixty *ghatikas* provide for one sidereal day consisting of day and night. Thirty such days equal one month. There are twelve months in a year.

ततो जन्मकुण्डली सूर्यादिनवग्रहसहिता लेख्या ।

उक्तञ्च जातकसारे—

कालोऽयं भगवान् विष्णुरनन्तः परमेश्वरः ।
तद्वेत्ता पूज्यते सद्भिः पूज्यकोऽन्यतमो मतः ॥ ३३५ ॥
स च लग्नाश्रितः कालस्तस्मात्लग्नञ्च यद्भवेत् ।
वर्षं वा जन्मकाले वा तस्माद्वाच्यं शुभाशुभम् ॥ ३३६ ॥

335 - 336. The Ascendant: (a) Based on these, the nine planets from the Sun onwards should be noted in the horoscope.

(b) It is mentioned in *Jataka Sara* that Time itself is Lord Vishnu, the Endless Master. Virtuous men honour the Knower of Time (i.e. the astrologer) for none other than him is entitled to

honour. The Time is contained in the ascendant. Based on Time, the natal ascendant or the one occurring at the time of solar return (beginning of a new year for a specific epoch), along with auspicious and inauspicious things should be understood.

अन्यत्रापि—

शक्तिहरेः कुण्डलिनीति नाम ग्रहर्क्षचक्रासविभक्तदेहा ।

लग्नादिभावान्परिकल्प्य चाङ्गान् संसूचयन्ती जगतां फलानि ॥३३७॥

विना लग्नं मनुष्याणां ग्रहाश्च फलदा नहि ।

शुभाशुभं तु देहस्य न तु जीवं विना यथा ॥ ३३८ ॥

कुण्डलीस्वरूपमुक्तं ज्ञातकाभरणे—

मिन्नं द्वादशधा विधाय विलसच्चक्रं च तत्र न्यसेत्,

लग्नाद्द्वादशराशयोऽतिविशदा वामाङ्गमार्गक्रमात् ।

अङ्गचास्तत्र नभश्चराः स्फुटतरा राशौ च यत्र स्थितास्तेभ्यः साधुफलं

त्वसाधु सुधिया वाच्यं हि होरागमात् ॥ ३३९ ॥

337 - 339. The Planets: (a) It is also stated elsewhere that Kundalini (the horoscopic diagram) is a Power. This Power contains in it the planets created by Lord Hari, moving in the twelve-segmented zodiac. The 12 houses commencing from the ascendant should be erected and effects, good and bad, should be declared accordingly.

(b) Without the existence of human beings, planets will be incapable of delivering effects, for without life there is no good or bad to the mortal coil.

(c) According to *Jatakabharana*, the zodiacal diagram should be divided into twelve segments running in anti-clockwise direction (like the western circular diagram or the traditional north-Indian horoscope). In these segments, the longitudes of the planets concerned should be noted down and the learned should decipher the effects based on the science of astrology.

ततः पूर्वोक्तसिद्धान्तमार्गेण गणितः कल्पाद्यहर्गणः तथा सुष्टेराद्यहर्गणस्त —
दुत्पन्नाः मध्यमाः ग्रहाश्च लेख्याः । ततः स्वजन्मदेशीयपूर्वापरदेशान्तर—
योजन पलभा-चरखण्ड-लग्नमानपलानि लेख्यानि । ततो रव्यादिग्रहाणां
मन्दकेन्द्राणि मन्दफलसहितानि भौमादीनां शीघ्रकेन्द्राणि शीघ्रफलानि च
लेख्यानि । ततो सूर्यादयो ग्रहाः स्वजन्मदेशीयोदयान्तरभुजान्तरचरान्तरदे-
शान्तरबीजसंस्कारसंस्कृताः स्पष्टाः सगतयस्तात्कालिकाः लेख्याः ।

Planetary Positions: Based on the Siddhantas stated earlier, Ahargana (number of days elapsed from Kali) should be worked out following which the mean positions of the planets be known. Geographical co-ordinates of the location of the birth, ascensional differences, duration of the various signs rising along with other information be noted down. After this, the individual apogee for the luminaries and the other five planets from Mars to Saturn should be noted and the true positions of the various planets be worked out using right ascension etc. through algebraic method.

उक्तञ्च शिरोमणौ—

यात्राविवाहोत्सवजातकादौ खेटैः स्फुटैरेव फले स्फुटत्वम् ।

जातकसारेऽपि—

विवाहे जातके यात्राप्रश्रवास्तुव्रतादिषु ।

ज्योतिरशास्त्रात् फलं सर्वं प्रस्फुटं द्युचराश्रयम् ॥ ३४० ॥ इति

340. (a) It is said in *Jataka Siromani* that only the true positions of the planets will lead to knowledge of true things in the matter of journey, marriage, horoscopy etc.

(b) *Jataka Sara* also stipulates that only the true positions of planets in respect of knowing effects concerning marriage, horoscopy, journey, query, classical architecture, religious vows and the like.

तत्र ब्रह्मार्थसौरादिपक्षभेदे सति सर्वेषां पक्षाणामाप्त वाक्यतया प्रमाणत्वे
सति कस्मात्पक्षाद्ग्रहसाधनं दर्तुमुचितं ।

इत्युक्तं जातकसारे—

जातकादिषु सर्वत्र ग्रहैर्ज्ञानं प्रजायते ।

तस्माद्गणितदृक् तुल्यात्स्वतन्त्रात्साधयेद्ग्रहान् ॥ ३४१ ॥

341. (a) In respect of planetary calculations, *Brahma Siddhanta*, *Arya Siddhanta* and *Surya Siddhanta* mutually differ and as a result different sets of planetary positions are arrived at.

Jataka Sara sorts this out thus.

(b) In all works related to horoscopy and others, true positions of planets are helpful in deriving accurate results. Only such a treatise should be followed which leads to the knowledge of planetary positions tallying with actual observation.

वसिष्ठोऽपि—

यस्मिन् पक्षे यत्र काले दृश्यते गणितैक्यकम् ।

ते पक्षेण ते कार्याः स्फुटास्तत्समयोद्भवाः ॥ ३४२ ॥

342. As per *Vasishta*: Planetary positions that tally with the canons laid down in treatises and actual observations should only be used.

दामोदरपद्धतौ च—

यान्ति संसाधिताः खेटा येन दृग्गणितैक्यकम् ।

तेन पक्षेण ते कार्याः स्फुटास्तत्समयोद्भवाः ॥ ३४३ ॥ इति

ननु ग्रहानयनमपि शास्त्रादेव कर्तुं युज्यते, न तु मानुषात्तस्य अयथार्थत्वादिति चेत्सत्यम् । ग्रहानयनं मुनिकृतशास्त्रादेव कर्तुमुचितं परन्तु तत्रापि कालवशेनान्तरं पतति ।

343. *Damodara Paddhati* also lays down that the teachings of the treatises and actual observation of planets should mutually agree.

The author observes as under.

Here a pertinent doubt may arise as to whether one should follow the sages' instructions or those of men (of ordinary merits)

in respect of planetary calculations. It is only right to follow the school of the ancient sages. But then these values decline with the passage of time.

उक्तञ्च सूर्यसिद्धान्ते—

शास्त्रमाद्यं तदेवेदं यत्पूर्वं प्राह भास्करः ।

युगानां परिवर्तनं कालभेदोऽत्र केवलः ॥ ३४४ ॥

344. For it is said in *Surya Siddhanta* that the initial Sastra is only that which was narrated to the sages by the Sun God. The occurrence of the various Yugas causes changes in time which in turn affect planetary movements.

वसिष्ठसिद्धान्तेऽपि—

इत्थं माण्डव्य संक्षेपादुक्तं शास्त्रं मयोत्तमम् ।

विस्मृस्ती रविचन्द्राद्यैर्भविष्यन्ति युगे युगे ॥ ३४५ ॥

विस्मृसनं विस्मृस्तिः शिथिलत्वमिति यावत् । तं बीजसंज्ञं ब्रह्मगुप्त मकरन्द मिश्रादिभिर्नलिकावेधेन स्वसत्ताकाले लक्षयित्वा । मुनिशास्त्रजनितेषु सङ्ग्रहेषु संस्कृतं तद्युक्तमेव ।

345. (a) *Vasishta Siddhanta* has the following (address of sage Vasishta to sage Mandavya, one of his disciples). "O Mandavya, I have briefly narrated to you this science of astrology. Since there are going to be changes in the motions of the planets, viz. Sun, Moon etc. from one Yuga to other, the tenets of the science should be renewed according to the various Yugas.

(b) BalaBhadra adds that the rectifications done by Brahma Gupta, Makaranda, Misra and others, with the help of time-measuring instruments, of the planetary movements as taught by the Sastras of sages are only in order (in view of Vasishta's above instruction).

तथा च ब्रह्मसिद्धान्ते—

संसाध्य स्पष्टतरं बीजं नलिकादियन्त्रेभ्यः ।

तत्संस्कृतग्रहेभ्यः कर्तव्यौ निर्णयादेशौ ॥ ३४६ ॥

346. *Brahma Siddhanta* states that the differences in planetary movements should be ascertained with the help of measuring equipment and the planetary positions should be rectified accordingly.

सिद्धान्तसुन्दरेऽपि—

मुनिप्रणीते मनुजैः क्वचित्ते दृश्यतेऽन्तरम् ।

तदा तदेव संसाध्यं न कार्यं सर्वमन्यथा ॥ ३४७ ॥ इति

347. The work entitled *Siddhanta Sundara* stipulates as under. Should there be difference between what has been stated by sages and what is observed by (ordinary men), only the latter should be considered and not otherwise.

ततः संवत्सरादिफलं लेख्यम् । नन्वत्र प्रभवादिसंवत्सरफलानि वक्तव्यानि ।

तत्र प्रभवादि संवत्सरादिप्रवृत्तिः वेदाङ्गज्योतिषे—

‘माघशुक्लप्रतिपन्नस्य पौषकृष्णसमापितः’ इत्यनेन चान्द्रमानेनोक्ता ।

‘शालिवाहनशकोऽर्क संगुणः षष्टिहत्प्रभवपूर्ववत्सराः’ इत्यनेन

कैश्चित्सौरमानेनोक्ताः ।

‘इयं हि षष्टिः परिवत्सराणां बृहस्पतेर्मध्यमराशिभोगात्’

इत्यनेन श्रीपतिना बार्हस्पत्यमानेनोक्ता । तत्र कः पक्षः साधीयानिति चेदुच्यते

अत्र प्रभवादिप्रवृत्तिबार्हस्पत्यमानेनैव रमणीया यतः सूर्यसिद्धान्ते

मानान्तरव्युदासपूर्विका बार्हस्पत्यमानपुरःसरा षष्ट्यब्दगणनीक्ता ।

भास्करोऽपि—‘बृहस्पतेर्मध्यमराशिभोगं संवत्सरं सांहितिका वदन्ति ।’

अनेन मध्यमगुरुराशिपूरणसमय एव षष्ट्यब्दप्रवृत्तिरिति सूचितम् ।

फलनिर्देशस्तु गुरुमानोत्पन्नसंवत्सराणामेवेत्याह वसिष्ठः—

षष्ठ्यब्दजन्मप्रभववादिकानां फलं च सर्वं गुरुमानतः स्यात्
वेदाङ्गज्योतिषवचनन्तु प्रभवप्रवृत्तिविषयकं ज्ञेयम् ।

Jovian Cycle: (a) After these, effects of birth in a given year and others should be written. Firstly, effects of Prabhava etc. be stated.

(b) *Vedanga Jyotisha* describes Prabhava etc. thus. The first (ever) Jovian cycle commenced on the first day of bright lunar half in the month of Magha (11th Vedic month) and ended on Amavasya of the month Pausha (the 12th one). From this it is evident, that Chandramana (lunar year) was used.

(c) Others say that the Salivahana year should be multiplied by 12 and divided by 60 to acquire the various years of the Jovian cycle.

(d) Sripathi suggested the use of Jupiterian movements to ascertain the scheme of Jovian cycle. For he states that one year equals to Jupiter's mean coverage of a sign.

(e) Amidst these various schools, which one is correct? It seems logical to use Jupiterian movements in ascertaining the order of Jovian years. For, although *Surya Siddhanta* stipulates nine different kinds of years, it recommends only the Jovian cycle consisting of sixty years.

(d) Bhaskaracharya has also stated that Jupiter's mean coverage of one sign equals one Jovian year.

(e) Effects for Prabhava etc. should be based on the years caused by Jupiterian movements alone. Because sage Vasishtha said so and *Vedanga Jyotisha* has introduced the concept of the 60-year cycle.

यदाह गर्गः—

माघशुक्लसामरम्भे चन्द्राकौ वासवर्क्षगौ ।

जीवयुक्तौ यदा स्यातां षष्ठ्यब्दादिर्यदा भवेत् ॥ ३४८ ॥

तृतीयपक्षस्तु मूलाभावादुपेक्ष्य इत्यलं प्रसङ्गेन ।

348. In furtherance to the above, Sage Garga states that the Jovian cycle commencing Prabhava started when Jupiter conjoined the luminaries in the Nakshatra Dhanishta on the first

lunar day of bright half of the month Magha (11th month).

The third school of thought (i.e. by sage Garga) should be rejected as it is without a basis (and clashes with basic tenets.)

अथादौ प्रभवादिसंक्रसरफलं यवनजातके—

Now the effects for births in Prabhava and other years based on *Yavana Jataka*.

प्रसूतिः सर्ववस्तूनां पुत्रसंपत्तिरेव च ।

दीर्घायुर्भोगसंपन्नः प्रभवे जायते नरः ॥ ३४९ ॥

349. Prabhava: One born in the year Prabhava will be endowed with all paraphernalia, sons, longevity and abundant pleasures.

उत्पन्नभुक्तभोगी स्यात्कुष्णश्चारुणलोचनः ।

पण्डितो राजपूज्यश्च विभवाऽब्दे नरो भवेत् ॥ ३५० ॥

350. Vibhava: One born in the year Vibhava will enjoy various pleasures. He will be black-bodied with reddish eyes, be a scholar and will receive royal honours.

सुभगः शान्तिमान् भोगी पुत्रदारसमन्वितः ।

विद्वान् सर्वगुणोपेतः शुक्लसंक्रसरे भवेद् ॥ ३५१ ॥

351. Sukla: One born in the year Sukla will be highly fortunate, virtuous, be given to enjoying pleasures, be endowed with sons, wife and all good qualities, and be a learned man.

सदानंदयिता सत्यवादी वैपश्चिमो नरः ।

स्वर्णकान्तिः सुखी मानी प्रमोदे जायते शिशुः ॥ ३५२ ॥

352. Pramoda: One born in the year Pramoda will enjoy pleasures and cause pleasures to others. He will be truthful and learned. His physique will reflect gold's brilliance. He will be happy and honourable.

प्रजानां पालको धर्मी कृपासत्यसमन्वितः ।

देवब्राह्मणभक्तश्च प्रजापतिसमुद्भवः ॥ ३५३ ॥

353. Prajapati: One born in the year Prajapati will look after his progeny. He will be righteous, liberal and truthful. Gods and Brahmins will be honoured by him.

कामी सुखी च मानी च भोगवान् प्रियवत्लभः ।

दीर्घायुर्बहुपुत्रश्च अङ्गिरावत्सरे भवेत् ॥ ३५४ ॥

354. Angira: One born in the year Angira (or Angirasa) will be lustful, happy, and egoistic. He will enjoy pleasures. Longevity and many sons will also result such a birth.

श्रीमान् सुष्ठुमतिः शान्तः सोपरागः शुभप्रियः ।

दीर्घायुर्बहुपुत्रश्च श्रीमुखेऽब्दे भवेन्नरः ॥ ३५५ ॥

355. Sri Mukha: One born in the year Sri Mukha will be wealthy, highly intelligent, and peaceful yet given to anger. He will wish good for others and will be endowed with longevity and many sons.

Notes: Longevity and many sons, according to the text, are common to birth in Angira and in Sri Mukha.

भवसंवत्सरे जातो नरो भवति सौख्यभाक् ।

यशस्वी दाननिरतिः सर्वलक्षणसंयुतः ॥ ३५६ ॥

356. Bhava: One born in the year Bhava will enjoy happiness, fame and be liberal. He will be blessed with agreeable physiognomical features.

कीर्तिः सर्वगुणोपेतो दीर्घायुर्दानतत्परः ।

शान्तः शुभमतिः शौची युवाऽब्दे पुरुषो भवेत् ॥ ३५७ ॥

357. Yuva: One born in the year Yuva will acquire fame, all virtues and longevity. He will be disposed to be quite liberal and peaceful, be very intelligent and pure in character.

दीर्घायुः सुभगो दक्षो वेदाध्ययन तत्परः ।

सुरूपो जायते मर्त्योधातुसंवत्सरे यदि ॥ ३५८ ॥

358. Dhatru: One born in the year Dhatru will be granted longevity, good fortunes and skills. He will be immersed in the study of the Vedas and be charming in appearance.

सर्वज्ञः सर्वकार्येषु गुरुभक्तोऽतिसुन्दरः ।

ईश्वरे जायते मर्त्यः सदा क्रोधधरो भवेत् ॥ ३५९ ॥

359. Isvara: One born in the year Isvara will be well-versed in the doctrines of performing various acts, i.e. an all-rounder. He will honour his teachers, be extremely good-looking and ever irascible.

वापी कूपतडागादि क्रतुधर्मसमन्वितः ।

दाता धनसमृद्धश्च बहुधान्ये प्रजायते ॥ ३६० ॥

360. Bahu Dhanya: One born in the year Bahu Dhanya will perform charitable activities such as construction of wells and tanks, be munificent and wealthy.

सेनानी नृपमन्त्री च वरलब्धपिनाकधुक् ।

शास्त्रज्ञः संग्रही चैव प्रमाथी वत्सरे भवेत् ॥ ३६१ ॥

361. Pramathi: One born in the year Pramathi will head an army and be a king's minister. He will obtain boons from Lord Shiva (say, he will ardently worship Lord Siva), be learned in ancient scriptures and be inclined to hoard.

उग्रप्रतापशीलश्च परराज्यविमर्दकः ।

पापकर्मरतः शूरो विक्रमाब्दे भवेन्नरः ॥ ३६२ ॥

363. Vikrama: One born in the year Vikrama will be fiercely valorous, will destroy others' kingdoms (or acquisitions), be intent upon committing sinful acts and be heroic.

मन्दोऽलसो महामूर्खो भारवाही च केवलम् ।

परकार्यरतो जातो वृषाब्दे बालको भवेत् ॥ ३६३ ॥

363. Vrishā: One born in the year Vrishā will be slow in action, indolent, greatly foolish, will carry loads and serve others.

चित्रभानुसमुद्भूतो नरो विद्यानिधिर्भवेत् ।

नीतिमान् धृतिमान् श्रीमान् स्वामिभक्तः प्रियंवदः ॥ ३६४ ॥

364. Chitra Bhanu: One born in the year Chitra Bhanu will be an expert in many branches of learning, be justly disposed and bold. Affluence, piety and eloquence will be further effects hereof.

पिङ्गदृक् पिङ्गकेशश्च गौरः श्वेतो विभुर्नुपः ।

सुभानुक्त्सरे जातो कान्तिमानतिदुर्जनः ॥ ३६५ ॥

365. Subhanu: One born in the year Subhanu will possess tawny eyes and hair. His physical complexion will be fair. He will be skilful, kingly and splendid but be a very bad person.

धूर्तो पापरतः शूरो दरिद्रो निष्ठुरः खलः ।

चञ्चलश्चपलो धृष्टस्तारणाब्दे नरो भवेत् ॥ ३६६ ॥

366. Tarana: One born in the year Tarana will be wicked, sinful and heroic. He will incur poverty, be harsh in speech, be a bad person, be fickle-minded and be a profligate.

Notes: “*Dhrishta*” is translated as “profligate” seeing the consequence of negative attributes to the subject born in Tarana. “*Dhrishta*” has other meanings like bold, audacious, confident etc. which are not compatible to the present context.

मृदुभाषी राजमान्यो राजसः शुभलक्षणः ।

प्राशुर्धनसमृद्धश्च पार्थिवे क्त्सरे भवेत् ॥ ३६७ ॥

367. Parthiva: One born in the year Parthiva will be soft-spoken, will receive honours from the king, be endowed with favourable physiognomical features, be tall and wealthy.

द्यूतमद्यरतः स्त्रीणां व्यसने धनवर्जितः ।

व्ययसंवत्सरे जातश्चौरः पापमतिर्भवेत् ॥ ३६८ ॥

368. Vyaya: One born in the year Vyaya will be addicted to gambling and intoxicants. He will waste away his resources in lustful pursuits with females, and be inclined to thieving and performing bad deeds.

स्वकर्मनिरतः शास्त्रपापरोगविचक्षणः ।

ह्रस्वः स्थूलतनुः श्यामः सर्वजित्युद्धवो नरः ॥ ३६९ ॥

369. Sarvajit: One born in the year Sarvajit (or Sarvajita) will be engaged in fulfilling his deeds, be learned in ancient scriptures, will keep away from sins and will protect himself from diseases. He will be short-statured, dark in complexion and corpulent.

बहुभृत्यो धनी कामी भोगी मिष्टान्नभुक्प्रभुः ।

सर्वधारिणिना जातः सर्वाधरपरो भवेत् ॥ ३७० ॥

370. Sarvadhari: One born in the year Sarvadhari will have many servants, be affluent, lustful, given to enjoying pleasures and be fond of sweet food. He will protect all (his) people.

कुटुम्बकलहं कर्ता परदाररतः सदा ।

सर्वलोकविरोधी च विरोधीवर्षसंभवः ॥ ३७१ ॥

371. Virodhi: One born in the year Virodhi will promote squabbles in his family. He will be attached to the wives of other men and be inimical to one and all.

कृष्णवर्णतनुः श्यामः कलालोलस्तु निर्गुणः ।

विकृष्टपर्वा रूक्षश्च नरो विकृतिवर्षजः ॥ ३७२ ॥

372. Vikruti: One born in the year Vikruti will have a dark colored and emaciated body, be devoted to arts but be devoid of virtues. He will have protracted joints (of limbs).

धूलिधूसरसर्वाङ्गो दीर्घायुः परसत्यकृत् ।

कामेश्वरश्च निर्लज्जः खरसंक्तरे नरः ॥ ३७३ ॥

373. Khara: One born in the year Khara will have a physique smeared with dirt all over (be unclean). He will have a long life, will perform agreeable deeds on behalf of others, be highly lustful and shameless.

सदानन्देन संतुष्टः प्रपाकूपतडागकृत् ।

अन्नदानी सुशीलश्च नरो नन्दनवर्षजः ॥ ३७४ ॥

374. Nandana: One born in the year Nandana will ever derive happiness. He will contribute for water-cisterns (to quench travellers' thirst), wells and tanks, will feed the poor and be endowed with good qualities.

शूरः समरदुर्धर्षः ख्यातकीर्तिर्यशोऽन्वितः ।

पृथ्वीपतिर्जयी भोगी विजयाब्दे नरो भवेत् ॥ ३७५ ॥

375. Vijaya: One born in the year Vijaya will be bold, invincible in battles (i.e. difficult to be won in general), endowed with wide-spread fame, a lord of the earth, a winner and be given to enjoyment.

विद्वान् मानी लोकमानी सर्वशास्त्रविशारदः ।

पूजां प्राप्नोति सर्वत्र जयवर्षे प्रजायते ॥ ३७६ ॥

376. Jaya: One born in the year Jaya will be scholarly, honourable, will honour others, and be an expert in all branches of ancient scriptures. He will beget respect from every quarter.

उत्पन्नभोगभोक्ता च कामी च प्रियवादिनः ।

सुखाभरणशोभाढ्यः मन्मथे क्सरे भवेत् ॥ ३७७ ॥

377. Manmatha: One born in the year Manmatha will enjoy pleasures, be lustful, eloquent in speech, rich in terms of happiness and ornaments, and brilliant in appearance (or handsome).

शठः क्रूरमतिर्दुष्टो निर्लज्जो वृषलीपतिः ।

क्कास्यबाहुचरणो दुर्मुखाब्दे भवेन्नरः ॥ ३७८ ॥

378. Durmukha: One born in the year Durmukha will be crafty, evil in disposition, wicked and shameless. He will marry a woman of low caste who will serve as a concubine or he will marry a barren female. He will possess odd face arms and legs.

Notes: "Vrishali" apart from meaning a woman of low caste serving as a concubine, also indicates the following - a girl of twelve years old in whom puberty has just commenced, a woman in her monthly course, a barren woman, the mother of a still-born child. Apparently birth in the year Durmukha will register some such peculiarities in one's relationship.

सुवर्णधनधान्यादि पशुवस्त्रसमृद्धिमान् ।

कान्त्यपत्यसुखाढ्यश्च हेमलम्बसमुद्भवः ॥ ३७९ ॥

379. Hemalamba: One born in the year Hemalamba will be rich with gold, money, corns, quadrupeds and robes and will also possess splendour, progeny and happiness.

मन्दो लुब्धोऽलसो दुःखी श्लेष्मलश्चापि वञ्चकः ।

स्वकार्याभिरतः पापी विलम्बे वत्सरे शिशुः ॥ ३८० ॥

380. Vilamba: One born in the year Vilamba will be mean-minded, miserly, indolent, grieved and troubled by phlegmatic imbalances. He will cheat others, be attached to his own work (rather in a selfish manner) and be sinful.

अविवेकी महागर्वी विशीलः कुशलः खलः

विकारिवत्सरे जातः प्राणी भवति वञ्चकः ॥ ३८१ ॥

381. Vikari: One born in the year Vikari will be unwise, extremely proud, ill-mannered, skilful, wicked and will cheat others.

वणिक् शूरः सुहृद्वेषो दीर्घः कुशतनुस्तथा ।

निद्राघूर्णितनेत्रश्च शार्वर्क्यब्दसमुद्भवः ॥ ३८२ ॥

382. Sharvari: One born in the year Sharvari will be a trader and be valorous. He will show contempt (even) to his friends, be tall, emaciated and will possess drooping eyes, as though, for want of sleep.

चञ्चलश्चपलः कामी परसेवारतः सदा ।

हलत्राता हस्वतनुर्जातो वर्षे प्लवाख्यके ॥ ३८३ ॥

383. Plava: One born in the year Plava will be unsteady, fickle-minded, libidinous, will serve others, will protect his wife's younger sister and be short in stature.

Notes: "*Hala Trata*" is interpreted as "protector of wife's younger sister". "*Hala*" means a plough, as well as wife's younger sister. "Protector of plough" makes no sense and hence such an interpretation is rejected. One can well protect his sister-in-law, for good.

सुभगः शुभकामी च विद्याधर्मपरायणः ।

दीर्घायुर्धनपुत्रार्थी शुभकृद्वर्षसंभवः ॥ ३८४ ॥

384. Shubhakrit: One born in the year Shubhakrit will be very fortunate, will wish good for others, be well-educated and righteous. He will live long, and will long for wealth and progeny.

Notes: The years "*Shubhakrit*" and "*Shobhakrit*" are two different ones. The latter is discussed in the next verse.

सर्वत्र विजयी कामी चारुरूपो गुणान्वितः ।

कृपालुः शोभकृद्वर्षे जातो भवति मानवः ॥ ३८५ ॥

385. Shobhakrit: One born in the year Shobhakrit will ever be successful. He will be libidinous, will possess an attractive appearance, be virtuous and kind.

पिङ्गाक्षो राजकोशश्च मन्दगामी स्त्रीलोलुपः ।

परकार्यविहन्ता च क्रोधी संवत्सरे नरः ॥ ३८६ ॥

386. Krodhi: One born in the year Krodhi will have tawny eyes. His wealth will be akin to that of royalty. He will walk in a slow pace, be addicted to women and will destroy others'

undertakings.

विश्वावसुसमुद्भूतः प्रज्ञावांश्च सुखी भवेत् ।

शान्तः सर्वगुणोपेतो दाता मिष्टान्नभुक् शुचिः ॥ ३८७ ॥

387. Visva vasu: One born in the year Visva vasu will be quite intelligent, happy, peaceful in disposition, endowed with all virtues, charitable, fond of sweet food and of unsullied character.

परदारतश्चैव शठः स्वपरबान्धवः ।

पराभवसमुद्भूतः धनधान्यविवर्जितः ॥ ३८८ ॥

388. Parabhava: One born in the year Parabhava will long for others' wives, be crafty and friendly to his kinsfolk as well as others. He will have no wealth and grains, i.e. be poor.

Notes: "Parabhava" is different from "Prabhava", the first year of the cycle.

प्लवङ्गवत्सरे जातः नरो भवति किल्बिषी ।

खलः पापगतो दुष्टः स्वाचारहतकीऽशुचिः ॥ ३८९ ॥

389. Plavanga: One born in the year Plavanga will indulge in offensive and sinful deeds, be fallen, will discard the family traditions and be impure.

मध्यमरूपधरः कामी क्षुत्पिपासार्दितो नरः ।

कीलके अनितो वर्षे स्थूलहृत्कूटमन्मथः ॥ ३९० ॥

390. Kilaka: One born in the year Kilaka will be of medium build and be libidinous. He will be troubled by thirst and hunger, hard-hearted and will cause bewilderment to miscreants.

Notes: "Koota Manmatha" or "Koota Mohana" indicates one who will baffle miscreants. It is also a synonym of Lord Skanda, the army-chief of Hindu Gods and the second son of Lord Siva.

For practical purposes, this term should denote demolition of miscreants.

पण्डितो धनभोगी च भूदेवातिथिपूजकः ।

तापसः कुशकृद्देही नरः सौम्ये प्रजायते ॥ ३९१ ॥

391. Saumya: One born in the year Saumya will be a scholar and will spend wealth. He will honour Brahmins and guests (who come all of a sudden without bothering for good and bad days), and will perform penance. His physique will be weak.

नीचवृत्तिः शुचिः कामरहितः परदेशगः ।

देवावलोककः क्रोधी साधारणसमुद्भवः ॥ ३९२ ॥

392. Sadharana: One born in the year Sadharana will be wicked in disposition. He will, however, be pure in character and bereft of libido. He will live in foreign lands, will "see gods" and be irascible.

Note: Seeing gods may mean possession of unsullied spiritual pursuits.

विरोधी सर्वलोकानां पितृभक्तिविवर्जितः ।

विरोधिकृज्जातनरो जातिसेवाकरो भवेत् ॥ ३९३ ॥

393. Virodhakrit: One born in the year Virodhakrit will have enmity with one and all. He will neither honour his father. He will serve the men of his race (or family).

विद्वान् सर्वकलाभिज्ञो व्यापारकुशलः सुधीः ।

राजमानी दानशीलः परिधावी समुद्रवः ॥ ३९४ ॥

394. Paridhavi: One born in the year Paridhavi will be learned, will possess expertise in various arts, be skilful in trading, honoured by men of royalty and charitable in disposition.

प्रमादिवत्सरे जातो नरो बन्धुविरोधकृत् ।

कुटुम्बघाती लुब्धश्च पापकर्मरतः सुधीः ॥ ३९५ ॥

395. Pramadi: One born in the year Pramadi will be inimical to his kinsmen, will trouble his family members, be miserly and interested in sinful acts. He will be highly intelligent.

बहुभार्योऽतिचतुरो सर्वानन्दकरः क्षमी ।

आनन्दक्त्सरे जातः पुत्रमित्रसमन्वितः ॥ ३९६ ॥

396. Ananda: One born in the year Ananda will have many wives, be very skilful and will cause happiness to all. He will be of forgiving disposition and be endowed with sons and friends.

सर्वभक्षी कुतघ्नश्च धर्माधर्मविवर्जितः ।

हिंसको बहुसंतापो राक्षसेऽब्दे भवेन्नरः ॥ ३९७ ॥

397. Rakshasa: One born in the year Rakshasa will eat anything. He will be ungrateful and be bereft of discretion between the righteous and the unrighteous, will trouble others and incur much distress.

वैश्यवृत्तिर्धनी चैव कुटुम्बबहुलः शुचिः ।

जलसत्यकरो जातोऽनलसंक्त्सरे नरः ॥ ३९८ ॥

398. Anala: One born in the year Anala will seek wealth by trading activities. He will have a large family, be pure in character and will swear by water.

Notes: "Water", one of the five sacred and gross elements or *Pancha Bhutas*, is a divine gift. "Swearing by water" or "swearing by mother Ganges" like swearing by God or by Fire denotes that one is not telling a lie. Fire God is a witness in Hindu marriages to ensure that the male will never discard the female.

कृष्णाः कर्कशरौमाञ्ची महोद्यमकरो भवेत् ।

फलकालपरित्यागी पिङ्गलाऽब्दे भवेन्नरः ॥ ३९९ ॥

399. Pingala: One born in the year Pingala will be dark-bodied with rough hair. He will be industrious but will not be able to enjoy the fruits of his labour.

लोकोपकारकः काले भक्ष्याभक्ष्यं न संत्यजेत् ।

कालयुक्तसमुद्भूतो नरो भवति रोगकृत् ॥ ४०० ॥

400. Kala Yukta: One born in the year Kala Yukta will be widely helpful. He will eat on time but will not reject even the

uneatable. He will suffer from diseases.

ऋद्धिसिद्धियुतो नित्यं भोगी गीतविशारदः ।

मन्त्री कीर्तिपरो दाता सिद्धार्थीवर्षसंभवः ॥ ४०१ ॥

401. Siddharti: One born in the year Siddharti will be endowed with super-natural and healing powers. He will enjoy pleasures and be skilful in music, be akin to a minister, famous and charitable.

भयङ्करवधूः पापी पिशुनः पापकृद्भवेत् ।

रौद्रसंक्सरे जातो नरः स्वल्पायुषो भवेत् ॥ ४०२ ॥

402. Raudra: One born in the year Raudra will have a fierce apouse, be sinful, of tale-bearing disposition and short-lived.

मूर्खः क्रूरयुतः कामी स्वकीयवचनप्रियः ।

अदाता धनवाञ्छैव दुर्मतौ क्सरे नरः ॥ ४०३ ॥

403. Durmati: One born in the year Durmati will be foolish, cruel, libidinous, boastful, miserly but wealthy.

नित्योत्साही क्षितिपतिर्गजाश्वबहुसैनिकः ।

वादित्रधनसौख्याढ्यो दुन्दुभिवर्षसमुद्भवः ॥ ४०४ ॥

404. Dundhubhi: One born in the year Dundhubhi will be ever enthusiastic, be kingly with horses, elephants and large army. He will be involved in musical performances and be rich.

कामलोभी महादोषः शास्त्रपीडातिपीडितः ।

दुष्कर्मा कुनखी जातो रुधरोद्गारिक्सरे ॥ ४०५ ॥

405. Rudhirodgari: One born in the year Rudhirodgari will be lustful, will have great blemishes, be troubled by weapons, will indulge in doing prohibited acts and will have ill-shaped nails.

नेत्ररोगी सदा मन्ददृष्टिर्दम्भकरः सदा ।

दुर्जनः कामबहुलो रक्ताक्षीवर्षजो नरः ॥ ४०६ ॥

406. Raktakshi: One born in the year Raktakshi will suffer from eye diseases and be weak-sighted. He will be a heterodox, a wicked man and be lustful.

तपसो निर्गुणः क्रूरो धातुवादी भयङ्कर ।

क्रोधनाञ्जदे नरो जातो वञ्चकः पापबुद्धिमान् ॥ ४०७ ॥

407. Krodhana: One born in the year Krodhana will perform much penance, be devoid of any (other) virtues, wicked, be a metallurgist, be fierce, deceiving and sinful.

उत्पन्नरोगरूपश्च परसेवारतः सदा ।

क्षयसंवत्सरे जातो नरो धर्मविवर्तिजः ॥ ४०८ ॥

408. Kshaya: One born in the year Kshaya will be sickly right from birth. He will ever be in servitude and be unrighteous.

॥इति संवत्सरफलम् ॥

Thus end the effects of births in various Jovian years (as per *Yavana Jataka*).

अथ प्रकारान्तरेण संवत्सरफलम्

Now stated are the effects of years (in groups of five each, known as a Yuga) based on another authority.

धर्मिष्ठो गायनः श्रीमान् सर्वदा सुखसंयुतः ।

दाने दीनपरश्चैव प्रभवादिषु पञ्चसु ॥ ४०९ ॥

409. Prabhava & Others: Following kinds of persons are born in the year Prabhava and (four) others.

Prabhava - a righteous person;

Vibhava - a singer;

Sukla - a wealthy person;

Pramoda - a happy person;

Prajapati - one who will be liberal to indigent men.

Notes: In the current twelve slokas, Bala Bhadra provides pithy and terse effects for the various years in groups of five. Each group of five years is called a Yuga (Cf Kali Yuga and others). A Jovian cycle has twelve Yugas. The collective effects of each Yuga are described upto sloka 420 etc. of this chapter.

सर्वज्ञः सुप्रतापी च दीर्घायुर्दर्शनप्रियः ।

नेन्द्रेन्द्रसदृशो लोके अङ्गिरादिषु पञ्चसु ॥ ४१० ॥

410. Angira & Others: Angira - one who knows everything;

Sri Mukha - a very valorous man;

Bhaava - a long-lived person;

Yuva - one with charming appearance;

Dhata - one equal to a king.

युद्धे जेता धने दाता भोगी गुणान्वितः ।

दक्षः संपन्नविभवो ईश्वरादिषु पञ्चसु ॥ ४११ ॥

411. Isvara & Others: Isvara - one who will be victorious in battles;

Bahu Dhanya - a donor of money;

Pramathi - one who will enjoy pleasures;

Vikrama - one of sacrificial disposition and with virtues;

Vrisha - one who will be skilful and wealthy.

सदा क्रोधी सदा वक्रः कामशास्त्रवशगतः ।

निर्लज्जः साभिमानो च चित्रभान्वादिपञ्चसु ॥ ४१२ ॥

412. Chitra Bhanu & Others: Chitra Bhanu - one who will be ever irascible;

Subhanu - one who will be crooked;

Tarana - one who will be under the influence of eroticism;

Parthiva - one who will have no shame;

Vyaya - one who will be agreeable.

शिल्पी सङ्गीतशास्त्रज्ञो निपुणः सर्वकर्मसु ।

सुभगश्च चिरञ्जीवी सर्वजित्यादिपञ्चसु ॥ ४१३ ॥

413. Sarvajit & Others: Sarvajit - an artisan, an artist or

a craftsman;

Sarvadhari - one who will have knowledge of the science of music;

Virodhi - one having expertise in various undertakings;

Vikruti - one who will be quite fortunate;

Khara - a long-lived person;

कान्ताप्रियश्च सुभगः उत्साही मानसंयुतः ।

कीर्तिमान्गुणमांश्चैव नन्दनादिषु पञ्चसु ॥ ४१४ ॥

414. Nandana & Others: Nandana - one who will be fond of women;

Vijaya - an enthusiastic person;

Jaya - one who will earn honours;

Manmatha - a famous person;

Durmukha - a virtuous person;

आदौ विदेशवासी च पितृभक्तो जितेन्द्रियः ।

सत्यवाक् शौचनिपुणो हेमलम्बादिपञ्चसु ॥ ४१५ ॥

415. Hemalamba & Others: Hemalamba - one who will dwell in foreign lands;

Vilamba - a person devoted to his father;

Vikari - conqueror of his five senses, i.e. an ascetic;

Sharvari - a truthful person;

Plava - a skilful person;

Notes: An ascetic is one who has conquered his organs of five senses, viz. ear, nose, eye, tongue and skin. He is unaffected by their functions. So his path of spiritual attainment will have no obstacles whatsoever.

निपुणो धर्मनिरतो देवसाधुप्रपूजकः ।

अर्थवान् दीर्घसूत्रो च शुभकृत्वादिपञ्चसु ॥ ४१६ ॥

416. Subhakrit & Others: Shubhakrit - a skilful person;

Sobhakrit - a righteous person;

Krodhi - one who will honour gods and virtuous men;

Visvaavasv - an indolent person;

Parabhava - again an indolent person;

सर्वसहस्र धीरश्च शान्तात्मा विजितेन्द्रियः ।

दीर्घायुः पुत्रवांश्चैव प्लवङ्गादिषु पञ्चसु ॥ ४१७ ॥

417. Plavanga & Others: Plavanga - a bold person with tolerance;

Kilaka - one with patience;

Saumya - an ascetic subjugating his five senses;

Sadharana - a long-lived person;

Virodhakrit - one endowed with sons;

रूपवानभिमानी च कामिनीजनवल्लभः ।

दीर्घरोगी महातेजा परिधाव्यादिपञ्चसु ॥ ४१८ ॥

418. Paridhavi & Others: Paridhavi - a charming person;

Pramadi - a person dear to all;

Ananda - a person liked by women;

Rakshasa - one who will be ill for a long time;

Anala - one with much splendour;

अरोग्यविजयं पुष्टिधनधान्यसमन्वितः ।

देवतोपसभक्तश्च पिङ्गलादिषु पञ्चसु ॥ ४१९ ॥

419. Pingala & Others: Pingala - one bereft of any sickness;

Kalayukta - a successful person;

Siddharti - one with physical energy and wealth;

Raudra - one devoted to gods;

Durmati - a person performing penance;

जनमित्रप्रतापी च धर्मवांश्च जितेन्द्रियः ।

दीर्घायुः कुशलो दक्षो दुन्दुभ्यादिषु पञ्चसु ॥ ४२० ॥

420. Dundhubhi & Others: Dundhubhi - a valorous person who will be friendly;

Rudhirodgari - a charitable person;

Raktakshi - an ascetic person winning his five senses;

Krodhana - one endowed with longevity,

Kshaya - a skilful person.

अथ षष्टिसंवत्सराणां द्वादशयुगानि भवन्ति । यतः—

(युगं भवेद्वत्सरपञ्चकेन)

Now told are the effects of 12 Yugas consisting of a total of sixty years of the Jovian cycle.

Five such years make for one Yuga, observes Bala Bhadra.

मद्यमांसप्रियो नित्यं परदाररतः सदा ।

कविः शिल्परतः प्राज्ञो जायते प्रथमे युगे ॥ ४२१ ॥

421. First Yuga: One born in the first Yuga will be fond of liquor and meat. He will be ever attached to others' women, be a poet, an artisan and an intelligent person.

Notes: The order of twelve Yugas of five years each can be found in slokas 409 to 420 supra.

वाणिज्यव्यवहारी च धर्मिष्ठः सत्यसङ्गमः ।

द्रव्यलोभे तु पापात्मा युगे जातो द्वितीयके ॥ ४२२ ॥

422. Second Yuga: One born in the second Yuga will have business dealings, be (sometimes) righteous, will move among men of truthfulness, be miserly, and (sometimes) sinful.

भोक्ता दाता कुतो प्रज्ञो ब्राह्मणो देवपूजकः ।

तेजस्वी धनयुक्तश्च तृतीये फलमश्नुते ॥ ४२३ ॥

423. Third Yuga: One born in the third yuga will enjoy pleasures, be charitable, meritorious, learned, will honour Brahmins and Gods, be splendidous and wealthy.

वाटिकाक्षेत्रलाभः स्यादौषधिप्रियमानवः ।

धातुवादे धननाशो जायते च चतुर्युगे ॥ ४२४ ॥

424. Fourth Yuga: One born in the fourth Yuga will gain through gardens and lands, be fond of medicines (i.e. will be a medical expert), a metallurgist and will destroy his wealth.

पुत्रोत्पत्तिः सदा प्रोक्ता धनवांश्च जितेन्द्रियः ।

मातृपितृप्रियश्चैव जायते पञ्चमे युगे ॥ ४२५ ॥

425. Fifth Yuga: One born in the fifth Yuga will be inclined to have a number of children, be wealthy, a conqueror of senses and will earn love from his parents.

सर्वदा शत्रुनीचस्थो सर्वदा महिषीप्रियः ।

पादघातो भयार्तश्च युगे षष्ठे च जायते ॥ ४२६ ॥

426. Sixth Yuga: One born in the sixth Yuga will ever move with his enemies (i.e. will have many enemies), be with base men, be attached to women of high rank, will have injured feet and be troubled by fear.

बहुमित्रप्रियश्चैव व्यापारे कुटिला गतिः ।

शीघ्रगामी तथा कामी जायते सप्तमे युगे ॥ ४२७ ॥

427. Seventh Yuga: One born in the seventh Yuga will be liked by many of his friends, be crooked in business dealings, will walk with a fast pace and be lustful.

पापकर्ता त्वसंतुष्टो व्याधिदुःखान्वितस्तथा ।

कर्त्ता च परहिंसायां जायते त्वष्टमे युगे ॥ ४२८ ॥

428. Eighth Yuga: One born in the eighth Yuga will commit sinful acts, be unhappy, will incur illness and grief and will be troublesome.

वापीकूप तडागादि देवदीक्षातिथिप्रियः ।

भूपतिर्वा भवेत्तुल्यो जायते नवमे युगे ॥ ४२९ ॥

429. Ninth Yuga: One born in the ninth Yuga will contribute for wells, tanks etc., will honour gods and Brahmins, will stick to religious vows and be equal to a king.

गजादिराजमन्त्री च स्थानप्राप्तिर्महीसुखम् ।

सुवेषौ रूपदाता च जायते दशमे युगे ॥ ४३० ॥

430. Tenth Yuga: One born in the tenth Yuga will obtain a ministerial position with a rich king, be happy with landed properties, and will wear attractive dress.

Notes: The expression “*Rupa Data*” is not amenable to a meaningful rendering. “*Rupa*” means figure, shape. “*Data*” means a donor.

बुद्धिमान् वसुशीलश्च प्रतिष्ठा देवतालयः ।

सङ्ग्रामे च भवेच्छूरो जायतैकादशे युगे ॥ ४३१ ॥

431. Eleventh Yuga: One born in the eleventh Yuga will be an intelligent person, be wealthy, will acquire fame through construction of temples and be bold in battles.

तेजस्वी चलसत्यात्मा नरमध्ये महाजनः ।

कृषिवाणिज्यकर्ता च जायते द्वादशे युगे ॥ ४३२ ॥

432. Twelfth Yuga: One born in the twelfth Yuga will be radiant, fickle-minded, be great among men and will have agriculture and business for livelihood.

इति युगफलम् ।

Thus end the effects of Yugas (in Jovian cycle).

अथायनफलं वक्तव्यम् । तच्चायनं सौरमेव ।

उक्तञ्च सिद्धान्ते—

‘वर्षायनर्तुयुगपूर्वकमत्र सौराद्’ इति ।

अत्र वर्षशब्देन सौरवर्षप्रवृत्तिज्ञेया ।

अयनलक्षणमुक्तं सोमसिद्धान्ते—

यावदकोन कर्कादिस्पृशेत्तावदुत्तरायणम् ।

याम्यायनं भवेत्तावद् यावन्न मकरादिगः ॥ ४३३ ॥

अत्र केचित् सायनार्क वशादेवायन प्रवृत्तिर्दर्शनादयनफलं सायनार्क सङ्क्रमादेव ज्ञेयमिति वदन्ति । तन्न । यतो निरयनगणनयैव लोके सकल

व्यवहारो दृश्यते ।

तत्र वसिष्ठसंहितायाम्—

षट् पौष्णभाद् द्वादश रौद्रधिष्ण्यात्सुराधिपाद्धानि नव क्रमेण ।

पूर्वार्धमध्यापरभागगेन्दुर्भुङ्क्तेऽखिलव्योमचरास्तथैव ॥ ४३४ ॥ इति

ग्रहाणां पूर्वार्धमध्यापरभागयोगित्वमुक्तं तन्निरयनगणनयैव प्रत्यक्षतो गणिता गत

नक्षत्रे दृश्यते । सायनत्वे हि ग्रहाः कदाचिदेकनक्षत्रान्तरे नक्षत्रद्व

यान्तरेणैवोपलभ्यते । एवं सति यात्रादिशुभकार्यमुहूर्तेषु मरणादिदुष्ट —

नक्षत्राणां गुरुपुण्यादिसिद्धयोगानाञ्च व्यवहारो निरयनेनैवोपपद्यते ।

सायनगणना तु नियतविषया ।

उक्तञ्च ब्रह्मसिद्धान्ते—

अयनांशाः प्रदातव्या लग्ने क्रान्तौ चरागमे ।

चित्रमे सन्निभे याते तथा दुक्कर्मपातयोः ॥ ४३५ ॥ इति

अत एव शिष्टाः सायनमकरसङ्क्रमवशेन प्रवृत्तोत्तरायणे विवाहादि शुभकर्माणि

न कुर्वन्ति । तत्रायनफलम् ।

यनवजातके—

प्रियायुतः सौख्यगुणान्वितश्च दीर्घायुराचारमतिः प्रवीणः ।

देवद्विजाचार्यपदानुरक्तः सौमयायने जातनरो यशस्वी ॥ ४३६ ॥

क्रूरः शठो रोगसुतप्तदेहः पापात्मकश्चौर्यरतः कुशश्च ।

पौश्चत्यकृत्क्रूरमतिः शिशुश्च स्यादक्षिणारूपायनजातनिन्द्यः ॥ ४३७ ॥

इत्ययमलम् ।

433 - 437. Effects of Ayana: (a) Now mentioned are the effects of Ayanas (northerly and southerly courses of the Sun). The duration of an Ayana should be considered only on the basis of *Saura Mana* (solar year and not lunar year which is called *Chandra Mana*).

(b) For in the scientific treatises (viz. *Brahma Siddhanta & C*), it is said as under. Year, Ayana (half a year), Ritu (a season of two months) and others be measured in *Saura Mana* only.

The expression "year" gives a character of *Saura Mana* to

the periods in question, so observes the author.

(c) "Ayana" is described by *Soma Siddhanta* in the following manner. Until the Sun touches the initial point of (sidereal) Cancer, Uttarayana does not end. To wit, his journey from the beginning of sidereal Capricorn to the beginning of Cancer (i.e. end of Gemini) is designated as Uttarayana.

(d) There are people who suggest the use of tropical longitudes in the consideration of Ayana. That is incorrect. For we see the use of only Nirayana (sidereal longitudes) in the world.

(e) In this context, *Vasishta Samhita* stipulates the following. From Revathi, six Nakshatras constitute the eastern half of the zodiac. Twelve Nakshatras from Arudra form the middle part. Nine Nakshatras from Jyeshtha constitute the western part. Just as the Moon traverses these three parts, other planets in the zodiac also move in the same manner.

The lengths of various Nakshatras are compatible only when the three parts mentioned above are considered, as could be practically seen in the skies. If tropical positions were used, sometimes within a space of one Nakshatra, there should actually be two. It is for this reason that auspicious undertakings like journeys, Muhurta, evil Nakshatras in the context of (rituals for) death etc. and others are undertaken with Nirayana basis only.

(f) Use of tropical longitudes is done only in specific cases for it is stated in *Brahma Siddhanta* as under.

Ayanamsa or precessional value should be added only in case of computing declinations, right ascensions, proximity to Chitra, and latitudinal positions of planets with reference to the ecliptic

That is, the learned do not consider Uttarayana (northerly course of the Sun) in tropical measurement, for purposes of auspicious functions like marriage (or for horoscopy).

(g) *Yavana Jataka* states that one born in Uttarayana will be endowed with a beloved female, be happy, virtuous, long-lived, orthodox and skilful. He will bow before the feet of gods, Brahmins and preceptors and enjoy fame. One of Dakshinayana (Sun's southerly course) will be cruel and crafty. His physique will be distressed by diseases. He will be sinful, of thieving disposition, emaciated and blame-worthy.

Thus end effects of Ayana.

अथ ऋतुफलम् ।

Now stated are the effects of births in the various Ritus.

तेषां गणनाक्रम उक्तो रत्नमालायाम्—

(From *Ratna Mala* upto sloka 444).

मृगादिराशिद्वयभानुभोगात् षडर्तवः स्युः शिशिरो वसन्तः ।

ग्रीष्मश्च वर्षा च शरच्च तद्वद्वेमन्त नामा कथितश्च षष्ठः ॥ ४३८ ॥

438. Seasons: Now, the method of calculating the seasons or *Ritus* as per the work *Ratna Mala*. Commencing from Capricorn, the Sun traversing every two signs cause a one Season, thus causing a total of six Seasons (in a year). These are known as Sisira, Vasanta, Grishma, Varsha, Sharad and Hemanta.

Notes: The details of seasons, with durations related to Gregarian calendar, could be found in *speculum* 29.

शिशिरे जायते मर्त्यो बलसौख्यचिरायुषः ।

मिष्टान्नाशी शुभाचारो वातरोगी प्रजायुतः ॥ ४३९ ॥

439. Sisira Ritu: One born in Sisira Ritu will be blessed with physical strength, happiness and longevity. He will be inclined to eat sweet food and will have an amicable behaviour. He will, however, incur windy diseases.

सुखी भोगी गुणी कान्तः सत्यव्यसनकृद्भवेत् ।

वसन्तर्तौ नरो जातः दानकीर्तिकरो भवेत् ॥ ४४० ॥

440. Vasanta Ritu: One born in Vasanta Ritu will be happy, will enjoy pleasures, be virtuous, radiant, truthful and charitable.

वापीकूपतडागादि देवतालकृद्भवेत् ।

शास्त्रविज्ञानदाता च ग्रीष्मर्तौ जायते नरः ॥ ४४१ ॥

441. Grishma Ritu: One born in Grishma Ritu will contribute for construction of wells, tanks and temples (i.e. will

do philanthropic acts). He will be learned in ancient scriptures and will impart wisdom to others.

देशग्रामपुराध्यक्षो कृषिकर्ता भवेत्सदा ।

शास्त्रसंग्रहणे दक्षो वर्षाजातो नरो भवेत् ॥ ४४२ ॥

442. Varsha Ritu: One born in Varsha Ritu will be the lord of a country, village or town (i.e. will hold an eminent position), be an agriculturist, will gather scriptural knowledge and be skilful.

व्यापारकुशलो मन्त्री ज्वररोगविवर्जितः ।

पण्डितो गुणवान् धीरो शरदर्थो नरो भवेत् ॥ ४४३ ॥

443. Sarad Ritu: One born in Sarad Ritu will be skilful in business activities, be a minister, be devoid of fever and sickness, be learned, virtuous and bold.

सौधागारनिवासी च धर्मिष्ठः सत्यवाक् शुचिः ।

भुञ्जते मिष्टमाहारं नरो हेमन्तसंभवः ॥ ४४४ ॥

444. Hemanta Ritu: One born in Hemanta Ritu will live in a palace (or a huge building), be righteous, truthful, pure in character and will eat sweet food.

इति ऋतुफलम् ।

These are the effects of Ritus or Seasons.

अथ मासफलं यवनः ।

Now the effects of months, as per the school of Yavanas.

ब्रह्मचर्यरतो नित्यं वेदाध्ययनतत्परः ।

गुरुदेवद्विजातोनां भक्तश्चैत्रसमुद्भवः ॥ ४४५ ॥

445. Chaitra: One born in the month of Chaitra will take a vow of continence for ever and undertake study of the Vedas. He will show devotion to preceptors, gods and Brahmins.

Notes: There are 12 months in the Hindu calendar. The

effects given here are for the months known as "Sukladi Masas", i.e. months beginning with Sukla Paksha Pratipada (bright half's first lunar day). The Hindu new year begins with the Sun and Moon forming exact conjunction (i.e. end of Amavasya and the beginning of Sukla Paksha) in sidereal Pisces, with the month Chaitra. The other months follow in the same order as given in the ensuing slokas. The last month of the year is Phalguna (with the Sun and the Moon forming exact conjunction in sidereal Aquarius).

In case of applicability of these effects for the natives of intercalated and diminutive months, see Bala Bhadra's clarifications in slokas 457 - 458 *infra*.

There are other schools who follow the months beginning with Full Moon. But most ancient exponents recommend only use of Sukladi months or the months commencing with Sukla Paksha Pratipada for natal astrology.

For mundane astrology, according to Vasishta, the months caused by the Sun's entry in Aries and other signs should be followed as the year and months. So also for calculation of Ayana, Ritu etc. as stated earlier.

Brahmacharya or the state of celibacy was a part of discipline with which a student in ancient days remained in his teacher's home (or hermitage) for study of sacred scriptures. He would marry only after the completion of his studies. Thus the issue under highlight in the present verse shows a pure person who is also unmarried. Generally, this term denotes a student of Vedas and such other ancient scriptures.

सर्वलक्षणसंयुक्तो दीर्घदर्शीकलानिधिः ।

सात्त्विकश्चिरजीवी च वैशाखे जायते नरः ॥ ४४६ ॥

446. Vaisakha: One born in the month of Vaisakha will possess all favourable physiognomical features, be skilled in arts, versed in arts, genuine and long-lived.

निपुणः सर्वकार्येषु मतिमांश्च परीक्षकः ।

क्रयविक्रयकृन्नित्यं भवेज्ज्येष्ठे च मानवः ॥ ४४७ ॥

447. Jyeshtha: One born in the month of Jyeshtha will be

skilful in all kinds of undertakings, be intelligent and be an examiner (specializing in certain articles). He will be engaged in activities of selling and buying.

निर्धनो बहुभुक् कष्टो हलकर्मरतः सदा ।

व्याधितो मूर्खबुद्धिश्च भवेदाषाढजो नरः ॥ ४४८ ॥

448. Ashadha: One born in the month of Ashadha will be indigent, will eat avidly, be industrious, involved in tilling, ever troubled by sickness and be foolish.

श्रावणे जायते मर्त्यो वेदकर्मसु कौशलः ।

पुत्रदारधनैर्युक्तः सर्वलोकप्रपूजितः ॥ ४४९ ॥

449. Sravana: One born in the month of Sravana will be skilful in performing Vedic rituals, be endowed with sons, spouse and wealth and honoured by the entire world.

भोगी दाता कृशो दीर्घो गौराङ्गश्च चतुस्त्रियः ।

पुत्रवान् धनवान् भोगो नरो भाद्रपदे भवेत् ॥ ४५० ॥

450. Bhadrapada: One born in the month of Bhadrapada will be munificent, emaciated, tall, fair-complexioned and will have four (many) wives. He will have sons and wealth and will enjoy pleasures.

आश्विने च नरो जातो विद्वान् भूप्रियो भवेत् ।

बहुभृत्यः स्त्रिया युक्तो बह्वपत्योऽल्पजीविकः ॥ ४५१ ॥

451. Aasvina: One born in the month of Aasvina will be learned and dear to king. He will be endowed with spouse, many servants and many children and be short-lived.

वाचालो वक्रबुद्धिश्च कुञ्चिताग्रकरोऽलसः ।

कार्तिके जायते नित्यं ब्रह्मचर्यरतो भवेत् ॥ ४५२ ॥

452. Kartika: One born in the month of Kartika will be arrulous, crooked in disposition, will have defective fore-arms,

be indolent and will practice celibacy.

तीर्थयात्रारतो नित्यं मन्त्रदीक्षापरायणः ।

मार्गमासे भवेन्मर्त्यः सदा शास्त्रार्थसंचकः ॥ ४५३ ॥

453. Agrahayana: One born in the month of Agrahayana (also known as Marga and Margasirsha) will be interested in visiting pilgrim centres, deeply interested in Mantras (sacred spells) and religious initiations, and will ever gather information from ancient scriptures.

पौषमासे समुत्पन्नो नरो दुःखप्रदो भवेत् ।

सर्वरोगयुतो नित्यं ब्रह्मचर्यरतो भवेत् ॥ ४५४ ॥

454. Pausha: One born in the month of Pausha will cause grief to others. He will be troubled by all kinds of diseases and will practice celibacy.

योगीश्वरस्तपो निष्ठो वेदवेदाङ्गपारगः ।

शान्तो दयान्वितो दक्षो नरो माघे प्रजायते ॥ ४५५ ॥

455. Magha: One born in the month of Magha will be a great saint, will practice deep penance, well-versed in the Vedas and Upanishads, of patient disposition, kind to others and skilful.

सुकुमारः सदा भोगी कामिनीवल्लभः सुखी ।

फाल्गुने जायते बालो गजाश्वनरभूषणः ॥ ४५६ ॥

456. Phalguna: One born in the month of Phalguna will have a soft physique, will ever enjoy pleasures, be liked by women, be happy and endowed with horses and elephants.

अथ मासाश्चान्द्रा एव ज्ञेयाः । उक्तञ्च सिद्धान्ते—

‘मासास्तथा च तिथयस्तुहिनां शुमानादिति’

तल्लक्षणमुक्तं रोमके सिद्धान्ते—

चान्द्रो दर्शावधिर्मासः स च सूर्येन्दुसङ्गमः ।

तयोर्विशेष समयोऽग्निमो मास उदाहृतः ॥ ४५७ ॥

तेषामैन्दवमासानां चैत्राद्याख्याश्च संस्मृताः ।

ननु चान्द्रमासेऽधिमासक्षयमासयोः संभवात्सौरमासे तदसंभवात्स इक्रान्ति —
वशोत्पन्नसौरमासस्यैव फलं ज्ञेयमिति चेन्न ।

यतः सकलमुनीश्वरैर्मासिगणना चान्द्रमानेनैवोक्ता न तु सौरमानेन ।

तन्मासफलं चान्द्रमासानामेव ज्ञेतम् ।

अत एव वृद्धयवनेनमासफलं चैत्रादिमासानामेवोक्तं न तु मेषादिसङ्क्रमाणां ।

क्षयमासेऽधिमासे च तन्मासानां फलं लेख्यम् ।

एतत्स्पष्टमुक्तं होरासारे—

क्षयमासेऽधिमासे च तन्मासानां फलं स्मृतम् ।

तत्रापि क्षयमासे मासद्वयसद्भावात्तिथिपूर्वार्धजातानां पूर्वमासफलं लेख्यम् ।

उत्तरार्ध जातानां उत्तरमासफलं लेख्यम् ।

उक्तञ्च स्मृतौ—

तिथ्यर्द्धे प्रथमे पूर्वोऽपरस्मिन्नपरस्तथा ।

मासाविति बुधैश्चिन्त्यौ क्षयमासस्य मध्यगौ ॥ ४५८ ॥

457 - 458. Author's Clarifications: (a) These references are to lunar months. For canonical texts have stated as under.

Romaka Siddhanta stipulates that a lunar month rules from the period of one New Moon to another. The months Chaitra and others commence with the conjunction of the luminaries.

(b) A doubt may occur at this point. *Adhika Masa* (an intercalated or extra lunar month) and *Kshaya Masa* (a diminutive month to adjust lunar year with the solar calendar) affect the scheme of lunar months, while in case of the solar ones, there is no such situation. Thus, some may feel it better to use solar months. But that is not the case. The various sages have suggested use of only lunar months in attributing effects. Hence only lunar months should be used in declaring effects. *Vridha Yavana* has given these effects only on the basis of lunar months, not on the basis of the months caused by the Sun's entry in Aries

and others.

(c) In case of intercalated and diminutive months, results for the month concerned should be only declared. This has been clarified in *Hora Sara* which states that in case of diminutive month and intercalated month, the effects for the respective month only should be applied.

(d) One Kshaya Masa or diminutive month extends for a period of two continuous lunar months. For a person born in a Kshaya Masa, the following procedure should be adopted. In case of birth in the first half of a Thithi (lunar day), effects for the previous month should be applied. If birth be in the second half of the lunar day, effects applicable for the next month should be declared. For scriptures say that first half of lunar day relates to previous month, and second half to the next month, for purposes of declaring effects.

Notes: (b) An intercalated month occurs when a complete lunar month is contained within the period of a solar month which is between two solar ingresses. Here the lunar month in question will have no solar ingress at all. Then the lunar year will have thirteen months. Conversely when a lunar month has two solar ingresses, it is known as diminutive month or Kshaya Masa. This is a very very rare occurrence.

An intercalated month occurs once in four lunar years while a diminutive one occurs in approximately 150 years.

॥ इति मासफलम् ॥

These are the effects for births in various months.

अथ पक्षफलम् । यवनः—

शुक्लपक्षे नरो जायो दीर्घायुः पुत्रवान् भवेत् ।

बहूनां पालको दाता सुहृन्मानी प्रियाजितः ॥ ४५९ ॥

आलसो मलिनो द्वेषी निन्दको ग्राम्यभाषणः ।

कृष्णपक्षे भवेन्मर्त्यः सर्वधर्मबहिष्कृतः ॥ ४६० ॥

पक्षलक्षणमुक्तं सिद्धान्तसारे—

सूर्येन्दुसङ्गमस्यैव विशेषसमयाद्बहुयैः ।

शुक्लपक्षोऽथ एकान्ते तदग्रे कृष्णपक्षकः ॥ ४६१ ॥

459 - 461. Results of Fortnights: Now stated are effects of births in the two fortnights.

(a) **Bright Lunar Half:** According to Yavanas, one born in bright lunar half (Sukla Paksha) will be long-lived and will have sons. He will protect many people, be charitable, friendly, honourable, and dominated by his spouse.

(b) **Dark Lunar Half:** One born in or dark lunar half (Krishna Paksha) will be indolent, unclean, and jealous. He will blame others, will speak a villager's language and will disregard all religions.

(c) According to the work *Siddhanta Sara*, from the time of conjunction of the luminaries, it is bright lunar half till the Moon's journey in six signs ahead. In the next six signs, dark lunar half prevails (till the Moon rejoins the Sun).

Notes: (c) A lunar month is divided into two halves. From the time when the Sun and Moon are in one and the same sign, with identical longitudes to the second of arc, dark lunar half ends and bright lunar half commences. During the course of 15 lunar days or Thithis, the Moon passes through six signs. When it is exactly 180° away from the moving Sun, Purnima or Full Moon ends. This concludes the lunar fortnight (or Paksha) and gives way to dark lunar half. Again passing through six signs, the Moon attains the same longitude as the Sun is, ending Amavasya or New Moon. This ends dark half and again bright half begins the same way.

Since the Sun also keeps moving, the Moon actually does not cover 180° in 15 lunar days but more than that, say nearly 195°. Hence, six signs should not be interpreted as exactly 180° in this context.

इति पक्षफलम्।

These are the effects of the two lunar fortnights.

अथ तिथिफलम् ।

Now the effects for lunar days or Thithis.

यवनः— (As per Yavanas upto sloka 477)

प्रतिपद्विसे जातः त्रिदिनञ्च त्रिमासकम् ।

जीवितः स महातेजो (जः) कुर्याच्छान्तिं चिरायुषः ॥ ४६२ ॥

462. Padyami: One born on Padyami (first lunar day) will live either for three days or three months. If he survives, he will be very effulgent. For obtaining longevity, remedial measures should be resorted to.

Notes: The effects given here apply to the lunar day in question of either fortnight.

From the speculum, we understand that the last day of bright lunar half is Purnima or Full Moon. That of the dark lunar half is New Moon or Amavasya. For these two Thithis, separate effects are mentioned which are not interchangeable.

At the end of each Thithi (lunar day), the Moon will be exactly 12° away from the Sun. The order of Thithis can be understood from the following verses.

Survival of the child will be at stake in case of birth on Padyami. If the child passes off this critical phase, he will obtain much prosperity as in the case of Gandanta discussed in the earlier portions of this chapter.

The survival could be either due to remedies, or due to other counteracting factors in the horoscope.

द्वितीया दिवसे जातो नरः सत्यवचो भवेत् ।

जातानन्दकरः श्लाघी स्वकर्मनिरतः सदा ॥ ४६३ ॥

463. Dvitiya: One born on Dvitiya (second lunar day) will speak truth. He will be happy right from birth, boastful and attentive to his work.

तृतीयायां नरो जातो खीलोः कृपणः खलः ।

व्रतोपवास निरतो मूर्खो वादी बलान्वितः ॥ ४६४ ॥

464. Trutiya: One born on Trutiya (third lunar day) will be

addicted to women, miserable, villainous, will follow religious vows and fasts, be foolish, learned and energetic.

चतुर्थ्यान्तु नरो जातो लुब्धः पिशुनवाग्भवेत् ।

चण्डः साहसिकः शूरः चलश्चित्तः शठान्वितः ॥ ४६५ ॥

465. Chaturthi: One born on Chaturthi (fourth lunar day) will be miserly, of tale-bearing disposition, fierce, adventurous, heroic, fickle-minded and crafty.

पचम्यान्तु नरो जातो मानी दीर्घायुषो भवेत् ।

महामतिः स्थिरः शूरः सत्यवादी जितेन्द्रियः ॥ ४६६ ॥

466. Panchami: One born on Panchami (fifth lunar day) will be honourable, long-lived, highly intelligent, stable minded, truthful and winner of senses, i.e. an ascetic.

षष्ठ्यां चैव नरो जातो व्रणाङ्किततनुः स्थिरः ।

स्रोलोलुपोऽतिसु भगो विद्याकीर्तिपरो भवेत् ॥ ४६७ ॥

467. Shashti: One born on Shashti (sixth lunar day) will have scars on his body. He will be stable in disposition, addicted to women, highly prosperous, learned and famous.

सप्तम्यां जायते मर्त्यो धनवान् गुणवान् भवेत् ।

गुरुदेवार्चनपरः सदाचारो दृढव्रतः ॥ ४६८ ॥

468. Saptami: One born on Saptami (seventh lunar day) will be wealthy and virtuous. He will worship gods and preceptors, will have good conduct and be firm in aims.

अष्टम्यान्तु नरो जातो स्वदारनिरतो भवेत् ।

बहुभाषोऽतिचपलश्चलचित्तोऽतिनिष्ठुरः ॥ ४६९ ॥

469. Ashtami: One born on Ashtami (eighth lunar day) will be attached to his wife, will speak much, be fickle-minded and be highly harsh.

कामलुब्धो महाशूरो गीतनृत्यरतस्तथा ।

शत्रुघ्नश्च महाक्रोधी नवम्यां जायते नरः ॥ ४७० ॥

470. Navami: One born on Navami (ninth lunar day) will be extremely lustful, highly valorous, interested in songs and dances, will destroy his enemies and display much anger.

दशम्यान्तु नरो जातः स्त्रीयुतो स्त्रीव्रणाङ्कितः ।

शुचिरत्यन्तसुभगश्चलचित्तो महामतिः ॥ ४७१ ॥

471. Dasami: One born on Dasami (tenth lunar day) will be endowed with a spouse, be injured by women, pure, extremely prosperous, unstable in disposition and highly intelligent.

एकादश्यां च जनितो लोकव्यापारकोविदः ।

कलाशास्त्रेषु कुशलः सत्यवादी दुर्ध्वतः ॥ ४७२ ॥

472. Ekadasi: One born on Ekadasi (eleventh day) will be a specialist in many kinds of business activities, be skilful in artistic pursuits, truthful and firm in aims.

द्वादश्यां च नरो जातो सदाचारोऽतिदुःसहः ।

सुभगो रतिलोलश्च वस्त्रभोजनतत्परः ॥ ४७३ ॥

473. Dvadasi: One born on Dvadasi (twelfth day) will possess good conduct, be very impatient, fickle-minded and attached to clothes and food.

त्रयोदश्यां नरो जातो ज्ञानवान् धर्मवान् भवेत् ।

व्रतोपवासनिरतः स्वशत्रुर्मतिमान् गुणी ॥ ४७४ ॥

474. Trayodasi: One born on Trayodasi (thirteenth day) will be endowed with wisdom, be righteous, will undertake religious vows and fasts, be inimical to his own men and virtuous.

चतुर्दश्यां नरो जातः सशुद्धः सर्वकर्मसु ।

बुद्धिमान् व्याधिनिर्मुक्तः सदा बन्धुरतो भवेत् ॥ ४७५ ॥

475. Chaturdasi: One born on Chaturdasi (fourteenth

day) will perform every undertaking flawlessly. He will be intelligent, bereft of sickness and will ever patronize his relatives.

पौर्णमास्यां नरो जातः पूर्णगः सुस्थिरो भवेत् ।

सदा हृष्टमनाः कामी सुभगोऽतिगुणान्वितः ॥ ४७६ ॥

476. Purnima: One born on Purnima (Full Moon) will possess abundance (of things), will have steadiness (of fortunes), ever satisfied, highly fortunate and highly virtuous.

अमायान्तु नरो जात इन्द्रियार्तिगतः सुखी ।

सुभगो बलहो नश्च चित्ते बहुसमाकुलः ॥ ४७७ ॥

477. Amavasya: One born on Amavasya (New Moon) will have injured organs (or will possess uncontrolled senses), be happy, highly fortunate, weak-bodied and be full of mental distresses.

अत्र जन्मकाले तिथिनक्षत्रयोगकरणानां सिद्धान्तोक्तरीत्यागणितागत —
वर्तमानानां फलं लेख्यम् ॥

The effects of Thithi, Nakshatra, Yoga and Karana, as arrived at based on the instructions of canonical treatises, should be noted down in the horoscope of birth.

अथ वारफलम् । यवनः—

स्थिरः प्रचण्डः शूरस्तु रक्तश्यामतनुः शुचिः ।

पित्ताधिकोऽतिचतुरो जनयेत्सूर्यवासरे ॥ ४७८ ॥

Now mentioned are effects of births on week days, as per Yavana.

478. Sunday: One born on a Sunday will be firm, fierce and valorous. His physical complexion will be blood-red with a mix of dark shade. He will be pure, of excessive bilious humour and skilful.

Notes: An astrological week day commences along with the Sun-rise and will be in currency till the next Sun-rise. Midnight has nothing to do with Hindu astrology.

सोमवारे नरो जातः सात्त्विकः क्षयवृद्धिमान् ।

ह्रस्वकायोऽतिगौरस्तु पृथुवक्षाः सुबुद्धिमान् ॥ ४७९ ॥

479. Monday: One born on a Monday will be pure and will have ups and downs in life. He will be short in stature, very fair in complexion, broad-chested and highly intelligent.

Notes: There is a school of thought that these positive attributes will materialize in full if the Moon at birth is digitally strong. With a weak Moon, these will be feebly seen in the person while negative attributes will be more effective.

क्षत्रवृत्तिसमायुक्तो जनयेद्भौमवासरे ।

रक्तायत लोचनश्च वाग्यतो मधुरः क्षमी ॥ ४८० ॥

480. Tuesday: One born on a Tuesday will have a calling due to men of royalty. He will have blood-red eyes, be sweet in speech and of patient disposition:

निपुणोऽतिवृत्तपादः शिरश्चैव तथा कविः ।

रूपवानतिचापल्यो जनितो बुधवासरे ॥ ४८१ ॥

481. Wednesday: One born on a Wednesday will be very skilful. He will possess feet and head that are more circular in shape (than being long). He will be charming and quite unstable in disposition.

सुधीः सद्बहुलोकज्ञः कलाशास्त्रविदः शुचिः ।

प्रगल्भः कुशलो धीरः संभवेद्गुरुवासरे ॥ ४८२ ॥

482. Thursday: One born on a Thursday will be quite intelligent and a good person. He will have wide knowledge of worldly affairs, arts and scriptures, be pure, resolute, skilful and confident.

प्रच्छन्नकार्यः सुमतिः जातः शुक्रस्य वासरे ।

सुधीः सद्बहुलोकज्ञः कलाशास्त्रविदः शुचिः ॥ ४८३ ॥

483. Friday: One born on a Friday will indulge in secretive acts, be benevolent, intelligent and righteous in deeds. He will

have a wide knowledge of the affairs of the world, be an expert in arts and scriptures and be pure.

रुक्षदुर्बलदेहश्च मलिनोऽतिचलः खलः ।

रौद्रः क्रोधपरो नित्यं जनितः शनिवासरे ॥ ४८४ ॥

484. Saturday: One born on a Saturday will have a rough and weak body, be dirty, very fickle-minded, villainous, fierce and cantakerous.

नन्वत्र वारफलं सूर्योदयाद्वारप्रवृत्तेर्वा लेखनीयमिति चेदुच्यते ।

वारफलं सूर्योदयादेव लेखनीयं न तु वारप्रवृत्तेः ।

यदाह वसिष्ठः—

वारप्रवृत्तिविज्ञानं क्षणवारार्थमेव हि ।

अखिलेष्वेव कार्येषु दिनादिरुदयाद्भवेत् ॥ ४८५ ॥

पुलस्तिसिद्धान्तेऽपि—

अथ सावनमानेन वासराः सप्त कीर्तिताः ।

ते चार्कोदययोरेव विवरे तु समाः स्मृताः ।

485. Clarifications: A doubt may occur her, as to whether the effects stated are for the day before sun-rise or after sun-rise. These are for the days after sun-rise only. For it is said in *Vasishta Samhita* as under. "For purposes of Kala Hora and for week days, the commencement of a day should be known from the time of Sun rise only.

Pulasti (Paulastya) Siddhanta also stipulates that the seven week days are to be understood on the basis of solar day only which is between two sun-rises, based on Savana Mana. Hence a day is the period between one sun-rise and another.

इति वारफलम्।

Thus end effects for births on various week days.

अथ नक्षत्रफलम् ।

तत्र स्थूलनक्षत्रेभ्यः सूक्ष्मनक्षत्राणां प्राबल्याज्जन्मनि सूक्ष्मनक्षत्रफलं लेख्यं न तु स्थूलनक्षत्राणामिति चेन्न । यतो वसिष्ठेन सूक्ष्मनक्षत्राणां मूलभूताया बहुत्समञ्जस्यन्यायाः । प्रयोजनं विवाहजन्मादिषु निषेधपूर्वकं कस्तुसमर्थादिज्ञानार्थमेवोक्तम् ।

तद्यथा—

एतानि जाघन्यसमादि ऋक्षाण्यत्रर्क्षसंज्ञे विनियोजितानि ।

ज्ञात्वैवमेवं मणिजीवधातुमूलोर्णकर्पूररसादिकानाम् ॥ ४८६ ॥

अर्घं वदेज्ज्योतिषिकः प्रजानां समर्घवस्तूत्तमसङ्ग्रहार्थम् ।

नोद्वाहजन्मादिषु यत्र चोक्तं तत्राभिवृद्धयै विनियोजनीयम् ॥ ४८७ ॥

486 - 487. Effects of Nakshatras: Now mentioned are the effects of births in various Nakshatras.

Since *Sookshma* Nakshatras are stronger than those classified as *Sthoola* Nakshatras, in giving effects, one should write effects based on individual Nakshatras; a doubt may arise on these lines. But that is not so, meaning *Sookshma* Nakshatras are not meant for individual predictions.

For sage Vasishta classified *Sookshma* Nakshatras as *Jaghaya*, *Sama* etc and advised employment of these for foreseeing ups and downs in commodity-matters such as gems, animals, metals, roots (vegetables), wool, camphor, liquids etc. for the welfare of the people, and advised use of the *Sthoola* Nakshatras for marriage, birth etc.

नारदः—

Effects of births in various Nakshatras as per sage Narada, upto sloka 514.

सुरूपः सुभगो दक्षो मतिमान् भूषणप्रियः ।

अङ्गनावल्लभः शूरो यो जातश्चाश्विमे नरः ॥ ४८८ ॥

488. Asvini: One born in Asvini Nakshatra will be charming,

fortunate, skilful, intelligent, fond of ornaments and women and be valorous.

कामोपचार कुशलः सत्यवादी दृढव्रतः ।

अरोगः सुभगो जातः भरण्यां लघुभुक्सुखी ॥ ४८९ ॥

489. **Bharani**: One born in Bharani Nakshatra will be skilful in sexual acts, be truthful, resolute in his undertakings, bereft of sickness, fortunate and will eat limited food.

तेजस्वी मतिमान् दाता बहुभुक् प्रमदाप्रियः ।

गम्भीरः कुशलो मानीवह्निनक्षत्रजः शिशुः ॥ ४९० ॥

490. **Krittika**: One born in Krittika will be splendidous, intelligent, liberal, an avid eater, fond of women, sagacious, skilful and honourable.

सुरूपः स्थिरधीर्मान् भोगवान् सुरतप्रियः ।

प्रियवाक् चतुरो दक्षस्तेजस्वी ब्रह्मधिष्ण्यजः ॥ ४९१ ॥

491. **Rohini**: One born in Rohini will be charming in appearance, firm in disposition, honourable, will enjoy pleasures, be fond of liquor, affable in speech, skilful and brilliant.

उत्साही चपलो भीरुः धनी सामप्रियः शुचिः ।

आगमज्ञः प्रभुर्विद्वान् चन्द्रनक्षत्रजः पटुः ॥ ४९२ ॥

492. **Mrigasira**: One born in Mrigasira will be enthusiastic, unstable and timid in disposition, wealthy, a peace-lover, pure in conduct, will have knowledge of *Tantra* (inculcating the methods of worship of Lord Siva and Mother Sakthi), be lordly, learned and skilful.

Notes: The science of *Tantra* teaches magical and mystical formularies, mostly in the form of dialogues between Lord Siva and Mother Durga treating five subjects as under.

1. The creation.
2. The destruction of the world.
3. The worship of the Gods.
4. The attainment of all objects, especially the six super-

human faculties.

5. The modes of union with the Supreme Spirit by meditation.

अभिचारपरः शूरः क्रयविक्रयनैपुणः ।

गवां हिंस्रश्चण्डरतिः कुतघ्नः शिवधिष्यजः ॥ ४९३ ॥

493. **Arudra**: One born in Arudra will be interested in rituals related to *Tantra*, adventurous, skilful in trading, fierce and ungrateful.

दुर्मेधावान् दर्शनीयः परस्त्रीकार्यनैपुणः ।

सहिष्णुरल्पसंतुष्टः शीघ्रगोऽदितिधिष्यजः ॥ ४९४ ॥

494. **Punarvasu**: One born in Punarvasu will be mean minded, charming in appearance, patient in disposition, be happy with the least and will walk fast.

सुभगः प्रथितः शूरः कृपालुधार्मिको धनी ।

कलाभिज्ञः सत्यरतः कामी पुष्यर्क्षजो लघुः ॥ ४९५ ॥

495. **Pushyami**: One born in Pushyami will be fortunate, famous, adventurous, kind, charitable, wealthy, knowledgeable in arts, lustful and short in height.

धूर्तः क्रूरः क्रूरचेष्टः परदाररतः शठः ।

अवक्रो व्यसनी दान्तः सर्पनक्षत्रजो नरः ॥ ४९६ ॥

496. **Aslesha**: One born in Aslesha will be mischievous, cruel, fond of others' wives, crafty, straight in form (i.e. will not be crooked-bodied), addicted to vices and self-restrained.

स्थूलः स्थूलहनुः कुक्षी कोपी वक्ता सहप्रभुः ।

सुरगुर्वर्चनरतस्तेजस्वी पितृधिष्यजः ॥ ४९७ ॥

497. **Magha**: One born in Magha will be stout-bodied with prominent cheeks and protruding abdomen. He will be irascible, an orator, very patient in disposition, will honour gods and preceptors and be radiant.

द्युतिमानटनो दाता नृत्यशास्त्रविशारदः ।

कार्याकार्यविचारज्ञो भाग्यनक्षत्रज्ञः षट् ॥ ४९८ ॥

498. Poorva Phalguni: One born in Poorva Phalguni will be brilliant, a wanderer, charitable, versed in the art of dance, discerning and skilful.

जितशत्रुः सुखी भोगी प्रमदामदनः कविः ।

कलाभिज्ञः सत्यरतः सुविद्वानर्यमर्क्षज्ञः ॥ ४९९ ॥

499. Uttara Phalguni: One born in Uttara Phalguni will have subdued foes, be happy, will enjoy pleasures, be passionate for association with women, a poet, versed in arts, fond of truth and be a scholar.

मेधावी तस्करोत्साही परकार्यरतो भटः ।

परदेशगतः शूरः स्त्रीलोलः सूर्यधिष्ण्यज्ञः ॥ ५०० ॥

500. Hasta: One born in Hasta will be a learned man, a thief, enthusiastic, will serve others, live in foreign lands, be valorous and addicted to females.

चित्रमाल्याम्बरधरः कामशास्त्रविशारदः ।

द्युतिमान् धनवान् भोगी षण्डितस्त्वाष्ट्रधिष्ण्यज्ञः ॥ ५०१ ॥

501. Chitra: One born in Chitra will (i.e. be fond of) wear garlands and robes, be learned in the science of sexual love, splendid, wealthy, will enjoy pleasures and be scholarly.

धार्मिकः प्रियवाक्शूरः क्रयविक्रयनैपुणः ।

कामी बहुश्रुतो दान्तो विद्यावान् मारुतर्क्षज्ञः ॥ ५०२ ॥

502. Svathi: One born in Svathi will be righteous, eloquent, valorous, an expert in trading activities, lustful, a celebrity of great order (or one who has much knowledge), self-restrained and educated.

अभ्यसूयापरः श्लक्ष्णो भाषापटुरिन्दमः ।

जितेन्द्रियोऽर्थवाल्लुब्धो विशाखायां समुद्भवः ॥ ५०३ ॥

503. Visakha: One born in Visakha will be extremely jealous, slim, skilful in languages, will destroy his enemies, be an ascetic winning his senses, wealthy and miserly.

नृपकार्यरतः शूरो विदेशस्थोऽङ्घ्रिनाप्रियः ।

सूरूपो छन्नपापश्च पिङ्गलो मैत्रधिष्ण्यजः ॥ ५०४ ॥

504. Anuradha: One born in Anuradha will be in king's service, be heroic, will live in foreign lands, be loved by women, charming, will perform secretive acts and be tawny in complexion.

बहुव्ययकरः क्लेशसहः कामी दुरासदः ।

क्रूरचेष्टो मृषाभाषी धनवानिन्द्रधिष्ण्यजः ॥ ५०५ ॥

505. Jyesta: One born in Jyesta will spend a lot, will endure grief, be libidinous, will curse others, be cruel a liar and wealthy.

हिंसी मानी धनी भोगी परकार्यप्रकाशकः ।

मिथ्योपचारः स्त्रीलोभी श्लक्ष्णो नैर्ऋतिधिष्ण्यजः ॥ ५०६ ॥

506. Mula: One born in Mula will trouble others, be honourable, wealthy, will ensure progress of others' work, be a liar, lustful and slim.

सकलत्रः कामचारः कुशलो दुःखसौहृदः ।

क्लेशभागवीर्यवान् मानी जलनक्षत्रसंभवः ॥ ५०७ ॥

507. Purvashadha: One born in Purvashadha will derive sexual pleasures (only) from his spouse. He will be skilful, firm in friendship, will incur grief, be heroic and honourable.

कृतज्ञो धार्मिकः शूरो बहुपुत्रो विनीतवान् ।

सुकलत्रः सूरुपश्च वैश्वनक्षत्रसंभवः ॥ ५०८ ॥

508. Uttarashadha: One born in Uttarashadha will be

grateful, righteous, heroic, will beget many sons, be modest, will have an excellent spouse and be charming.

उदारदारः श्रुतिवान् श्रीमान् क्का धनान्वितः ।

काव्यकुत्सुरताभिज्ञो धार्मिकः श्रवणर्क्षजः ॥ ५०९ ॥

509. Sravana: One born in Sravana will beget an illustrious spouse. He will be learned in scriptures, an orator, wealthy, an author of poetry, be an expert in sexual love and be munificent.

धार्मिको व्यसनी लुब्धो नृत्यगीताङ्गनाप्रियः ।

सामैकसाध्यस्तेजस्वी वीर्यवान् वसुधिष्ण्यजः ॥ ५१० ॥

510. Dhanishta: One born in Dhanishta will be munificent, addicted to vices, miserly, fond of dance, songs and women, will accomplish his work only through peace, be splendorous and heroic.

दुर्गाढ्यो व्यसनी क्रूरः क्षयवृद्धियुतः शठः ।

परदाररतः शूरः शततारक्षसंभवः ॥ ५११ ॥

511. Satabhisha: One born in Satabhisha will be rich with forts (i.e. will own large homes), be addicted to vices, cruel in disposition, will face ups and downs and be heroic.

उद्विग्नः स्त्रीजितः शाठ्यः परनिन्दापरायणः ।

दांभिको दुःसहः शूरश्चाजपाद्विष्ण्यसंभवः ॥ ५१२ ॥

512. Purvabhadra: One born in Purvabhadra will be sorrowful (particularly for an absent lover). He will lose to women, be crafty, be quite immersed in blaming others, hypocritical, impatient and heroic.

प्रजावान् धार्मिको क्का जितशत्रुः सुखी विभुः ।

दृढव्रतः सदा कामी अहिर्बुध्न्यभसंभवः ॥ ५१३ ॥

513. Uttarabhadra: One born in Uttarabhadra will have progeny. He will be munificent, an orator, will defeat his enemies, be happy, plentiful, be firm in his aims, and ever

libidinous.

रूपावान् धनवान् भोगी पण्डितश्च जलार्थकः ।

कामी दुर्गर्वितः सूरः पौष्पजः परदेशगः ॥ ५१४ ॥

514. Revathi: One born in Revathi will be charming, rich, will enjoy pleasures, be scholarly, very proud, heroic and will live in foreign lands.

अत्र विशेषमाह कश्यपः—

जन्मभे जन्मसमये पापग्रहसमन्विते ।

गुणाश्च निर्गुणाः सर्वे शुभयुक्तेऽगुणा गुणाः ॥ ५१५ ॥

515. Modifications: Here, sage Kasyapa lays down special conditions. If at birth, the Nakshatra occupied by the Moon is conjunct a malefic, the good effects otherwise due will be destroyed. A benefic in association with the said Nakshatra will turn the malefic effects into favourable ones.

Notes: In this context, the benefic or the malefic joining the Moon should be in the same Nakshatra as the Moon is. If the planet conjunct the Moon is in a different Nakshatra, though it may still be a conjunction, the condition is not fulfilled.

Let us have two examples.

Say the Moon is in 14° of Aries, in Bharani Nakshatra and Jupiter in 20° of Aries, again Bharani Nakshatra. The two planets are in the same Nakshatra. Jupiter in this case will affect the effects for good.

Conversely the Moon is in the same degree as stated above while Jupiter is in 12° Aries which places him in Asvini, a different Nakshatra. Hence he will not alter the effects stated for the Moon's placement in Bharani.

जन्मर्क्षे शुभपापग्रहयोगरहिते गुणा गुणाः स्युः दोषाश्च दोषाः स्युरित्यर्थः ।

BalaBhadra comments that the birth Nakshatra unattached to a benefic or a malefic will enable the results so far discussed materialize as it is.

अथ जन्मनि कुल अकुल कुलाकुल नक्षत्राणां फलं तत्रैव—

कुलयोगे प्रसूता ये कुलेत्कुल भवन्ति ते ।

अकुलेनास्य भोक्तारो मध्यमाश्च कुलाकुले ॥ ५१६ ॥

वसिष्ठसंहितायामपि—

कुलभेषु च ये जातास्ते मनुजाः भवन्ति मुख्याः ।

उपकुलभे परविभवान् भोक्तारस्त्वन्येषु सामान्याः ॥ ५१७ ॥

कुलादिकं प्रसिद्धमेव ।

516 - 517. Gross Classifications: Now the effects of Nakshatras under categories, *Kula*, *Akula*, and *Kulaakula*.

(a) In this context it is said that one born in a *Kula* Nakshatra will be the most excellent among his family members. If born in an *Akula* Nakshatra, he will be given to enjoy pleasures. In case of birth in *Kulaakula* Nakshatra, the person will beget moderate effects.

(b) *Vasishta Samhita* stipulates the following. One born in a *Kula* Nakshatra will be a chief person. That of an *Upakula* Nakshatra (i.e. *Akula* Nakshatra) will enjoy the wealth of others. He will be an ordinary person if born in other Nakshatras (i.e. *Kulaakula* Nakshatras).

Notes: *Kula* Nakshatras are excellent ones. *Akula* Nakshatras are not of good family or class, i.e. less excellent. *Kulaakula* Nakshatras are "excellent and less excellent" ones. These three grades are made in the work called *Surya Pragnapti*.

Vasishta also makes the same kind of gradation. But he terms *Akula* Nakshatras as *Upa Kula* Nakshatras while the third one - *Kulaakula* - is termed by him as "others".

The 28 Nakshatras including *Abhijit* are classified as under.

1. *Kulaakula* Nakshatras: *Satabhisha*, *Arudra*, *Abhijit* and *Mula* - (4 in all).

2. *Kula* Nakshatras: *Bharani*, *Rohini*, *Pushyami*, *Magha*, *Uttara Phalguni*, *Chitra*, *Visakha*, *Jyeshtha*, *Poorva Ashadha*, *Sravana* and *Uttara Bhadrpad* - (11 in all).

3. *Akula* (*Upa Kula*) Nakshatras: *Asvini*, *Krittika*, *Mrigasira*, *Punarvasu*, *Aslesha*, *Poorva Phalguni*, *Hasta*, *Svathi*, *Anuradha*,

अथ जन्मनि नक्षत्रवशेन प्रकृतिज्ञानमुक्तं शौनकेन—

अवस्थिरा च प्रकृतिः क्षमो चालस्य संयुतः ।

चरे चलस्वभावः स्याद्दृढदतः सर्वभक्षकः ॥ ५१८ ॥

उग्रे तथोग्रप्रकृतिर्वधबन्धस्त्वचिः सदा ।

मित्र तु मिश्रप्रकृतिः समता शत्रुमित्रयोः ॥ ५१९ ॥

लघुमे लघुभोगार्थं सर्वदा प्रकृतिर्भवेत् ।

मृदुमे च दयायुक्तो गन्धमाल्यप्रियो भवेत् ॥ ५२० ॥

तीक्ष्णमे कलहो नित्यं दुर्वक्ता तु मलीमसः ।

इति नक्षत्रफलम्।

518 - 520. Dispositions Based on Nakshatras: Sage Saunaka describes the nature of a person depending on his birth Nakshatra. One born in a *Dhruva* or immovable Nakshatra will be stable and forgiving in disposition. If in *Chara* or movable Nakshatra, he will be fickle-minded and will eat anything. If in an *Ugra* or a fierce Nakshatra, he will be fierce in disposition and be interested in torturing and confining others. If in a *Misra* or mixed Nakshatra, his disposition will be mixed and he will give equal treatment to friends and foes alike. If in a *Laghu* or small Nakshatra, his enjoyments will be much limited. If in a *Mridu* or soft Nakshatra, he will ever promote quarrels, will speak ill and be dirty.

Notes: The 28 Nakshatras including Abhijit are classified into different groups, viz. Dhruva, Chara, Ugra etc. in relation to ruling week-day. These are seven in all. But our text gives effects for births in the first six groups only while the results for the seventh group are not cited.

These classifications are explained below:

(a) *Dhruva (Sthira) Nakshatras:* Uttara Phalguni, Uttara Ashadha, Uttara Bhadrapada and Rohini occurring on a Sunday - 4 in all.

(b) *Chara (Chala) Nakshatras:* Svathi, Punarvasu, Sravana,

Dhanishta and Satabhisha occurring on a Monday - 5 in all.

(c) *Ugra Nakshatras*: Poorva Phalguni, Poorva Ashadha, Poorva Bhadrapada, Bharani and Magha, occurring on a Tuesday - 5 in all.

(d) *Misra Nakshatras*: Visakha and Krittika occurring on a Wednesday - 2 in all.

(e) *Laghu (Kshipra) Nakshatras*: Hastha, Asvini, Pushyami and Abhijit occurring on a Thursday - 4 in all.

(f) *Mridu Nakshatras*: Mrigasira, Revathi, Chitta and Anuradha occurring on a Friday - 4 in all.

(g) *Daruna (Tikshna) Nakshatras*: Mula, Jyeshtha, Arudra and Aslesha occurring on a Saturday - 4 in all.

These divisions are found in *Muhurta Chintamani*.

Needless to mention, the week-days mentioned are astrological days covered by two consecutive sun-rises.

अथ नक्षत्रचरणफलं यवनजातके—

अश्विन्याः प्रथमे पादे जातो भवति तस्करः ।

द्वितीये बाल्यकर्मा च तृतीये सुभगो भवेत् ॥ ५२१ ॥

पादे चतुर्थके भोगी दीर्घायुर्जायते नरः ।

Now stated are the effects for births in the various quarters of Nakshatras as per *Yavana Jataka* (upto sloka 548).

521. Four Quarters of Asvini: One born in Asvini's first quarter will be a thief.

In the second quarter, he will be childish in acts.

In the third quarter, he will be fortunate.

In the fourth quarter, he will enjoy pleasures and long-lived.

Notes: These relate to birth Nakshatra quarters, or the natal Moon's Navamsa positions. I have given elaborate notes in this context in my English translation of *Saravali* (ref. Vol 2) and the reader may consult the said volume accordingly.

त्यांगी याम्याद्यपादे स्याद् द्वितीये धनवान् सुखो ॥ ५२२ ॥

तृतीये क्रूरकर्मा च चतुर्थेऽङ्घ्रौ दरिद्रभाक् ।

522. Four Quarters of Bharani: One born in Bharani's

first quarter will be sacrificial in disposition.

In the second quarter, he will be rich and happy.

In the third quarter, he will perform cruel deeds.

In the fourth quarter, he will incur poverty.

वहचर्क्षं प्रसवं बालं तेजिष्ठं प्रथमांशके ॥ ५२३ ॥

द्वितीये शास्त्रविज्ञानं तृतीये शोकभाग् भवेत् ।

दीर्घायुर्बहुपुत्रश्च चतुर्थचरणे भवेत् ॥ ५२४ ॥

523 - 524. Four Quarters of Krittika: One born in Krittika's first quarter will be radiant.

In the second quarter, he will possess knowledge of scriptures.

In the third quarter, he will experience grief.

In the fourth quarter, he will enjoy longevity and many sons.

सौभाग्यत्वं तथा पीडा भीरुत्वं सत्यवादिता ।

रोहिणीसंभवस्यैव फलं पादचतुष्टये ॥ ५२५ ॥

525. Four Quarters of Rohini: One born in Rohini's first quarter will be highly prosperous.

In the second quarter, he will incur evils.

In the third quarter, he will be timid in disposition.

In the fourth quarter, he will be truthful.

नृपतिस्तत्करो भोगी धनधान्यसमन्वितः ।

क्रमेण मृगशीर्षस्य फलं पादचतुष्टये ॥ ५२६ ॥

526. Four Quarters of Mrigasira: One born in Mrigasira's first quarter will be kingly in status.

In the second quarter, he will be a thief.

In the third quarter, he will enjoy pleasures.

In the fourth quarter, he will be endowed with wealth and grains.

रौद्रर्क्षप्रभवो बालो भवेत् पादचतुष्टये ।

व्ययी दरिद्री स्वल्पायुस्तत्स्करश्च यथाक्रमम् ॥ ५२७ ॥

527. Four Quarters of Arudra: One born in the first quarter of Arudra will be a spendthrift.

In the second quarter, he will be in the grip of poverty.

In the third quarter, he will be short-lived.

In the fourth quarter, he will be thief.

पुनर्वसुभवो बालः सुखी विद्वान् रुजान्वितः ।

मृषाभाषी भवेन्नित्यं क्रमात्पादचतुष्टये ॥ ५२८ ॥

528. Four Quarters of Punarvasu: One born in the first quarter of Punarvasu will be happy.

In the second quarter, he will be learned.

In the third quarter, he will be sickly.

In the fourth quarter, he will be a liar.

दीर्घायुस्तत्स्करो भोगी बुद्धिमान् जायते नरः ।

क्रमात्पादचतुर्थानां पुष्यभस्य प्रकीर्तितम् ॥ ५२९ ॥

529. Four Quarters of Pushyami: One born in the first quarter of Pushyami will be long-lived.

In the second quarter, he will be a thief.

In the third quarter, he will enjoy pleasures.

In the fourth quarter, he will be intelligent.

अप्रजा परकार्यश्च रोगी च सुभगो भवेत् ।

सर्पक्षेऽङ्घ्रिचतुर्जातो गण्डान्ते चाल्पजीवनः ॥ ५३० ॥

530. Four Quarters of Aslesha: One born in the first quarter of Aslesha will be childless.

In the second quarter, he will be in servitude.

In the third quarter, he will be sickly.

In the fourth quarter, he will be very prosperous.

One will be short-lived if born in Aslesha Gandanta.

मघापादचतुर्जातश्चापुत्रो पुत्रवान् भवेत् ।

तीव्ररोगी पण्डितश्च जायते नात्र संशयः ॥ ५३१ ॥

531. Four Quarters of Magha: One born in the first quarter of Magha will have no male progeny (to perform last offices as per Vedic injunctions).

In the second quarter, he will have male progeny.

In the third quarter, he will suffer from a dangerous disease.

In the fourth quarter, he will be a scholar.

समर्थो धार्मिको राजा रोगी क्रूरोऽल्पजीवनः ।

पूर्वाफाल्गुणीजातस्य फलं पादचतुष्टये ॥ ५३२ ॥

532. Four Quarters of Poorva Phalguni: One born in the first quarter of Poorva Phalguni will be a skilful person.

In the second quarter, he will be righteous.

In the third quarter, he will be cruel.

In the fourth quarter, he will be short-lived.

उत्तराफाल्गुनीपादचतुर्णां तद्भवस्य च ।

पण्डितः पृथिवीपालो विजयी धार्मिको भवेत् ॥ ५३३ ॥

533. Four Quarters of Uttara Phalguni: One born in the first quarter of Uttara Phalguni will be a scholar.

In the second quarter, he will be the ruler of the earth.

In the third quarter, he will be a successful person.

In the fourth quarter, he will be righteous.

हस्ते जातो यदा बालो शूरो वादी च रोगवान् ।

धनधान्ययुतः श्रीमान् फलं स्यात्प्रथमाङ्घ्रितः ॥ ५३४ ॥

534. Four Quarters of Hasta: One born in the first quarter of Hasta will be heroic.

In the second quarter, he will be learned.

In the third quarter, he will be sickly.

In the fourth quarter, he will be wealthy.

चित्रायाः प्रथमात्पादात्फलं जातस्य कथ्यते ।

चोरश्चित्रकरः सः स्यात्परवादी च पण्डितः ॥ ५३५ ॥

535. Four Quarters of Chitra: One born in the first quarter of Chitra will be a thief.

In the second quarter, he will be an artist, (drawing pictures etc).

In the third quarter, he will be truthful.

In the fourth quarter, he will be learned.

स्वात्याद्यपादतः पुत्रसंभवस्य फलं क्रमात् ।

तस्करोऽत्यायुषो धर्मी नृपतिः स्यान्न संशयः ॥ ५३६ ॥

536. Four Quarters of Svathi: One born in the first quarter of Svathi will be a thief.

In the second quarter, he will be short-lived.

In the third quarter, he will be charitable.

In the fourth quarter, he will be doubtlessly a king.

विशाखाज्जातपुत्रस्य फलं पादचतुष्टये ।

नीतिज्ञः शास्त्रवेत्ता च वादी दीर्घायुषो भवेत् ॥ ५३७ ॥

537. Four Quarters of Visakha: One born in the first quarter of Visakha will be versed in justice, or policy-making.

In the second quarter, he will be versed in scriptures.

In the third quarter, he will be learned.

In the fourth quarter, he will be endowed with longevity.

तीव्रो धर्मकरो दीर्घजीवी पुंश्चल्यसंयुतः ।

अनुराधाद्यपादादि जातस्य च फलं क्रमात् ॥ ५३८ ॥

538. Four Quarters of Anuradha: One born in the first quarter of Anuradha will be fierce.

In the second quarter, he will be charitable.

In the third quarter, he will live long.

In the fourth quarter, he will have a questionable history.

क्रूरः भोगी सुविद्वांसः पुत्रवान् जायते नरः ।

ज्येष्ठापादचतुष्कस्य जायते च फलं क्रमात् ॥ ५३९ ॥

539. Four Quarters of Jyeshtha: One born in the first quarter of Jyeshtha will be cruel.

In the second quarter, he will enjoy pleasures.

In the third quarter, he will be quite intelligent.

In the fourth quarter, he will have male issues.

भोगी त्यागी सुमित्रश्च नृपतिर्जायते नरः ।

मूलाद्यपादजातस्य नरस्य च फलं क्रमात् ॥ ५४० ॥

540. Four Quarters of Mula: One born in the first quarter of Mula will enjoy pleasures.

In the second quarter, he will be of sacrificial disposition.

In the third quarter, he will be endowed with good friends.

In the fourth quarter, he will be lordly.

पूर्वाषाढाद्यपादादि जातस्य च क्रमादिति ।

श्रेष्ठो राजा प्रियंवादी धनी भवति निश्चितम् ॥ ५४१ ॥

541. Four Quarters of Purvashadha: One born in the first quarter of Purvashadha will be an excellent person.

In the second quarter, he will be kingly.

In the third quarter, he will be eloquent in speech.

In the fourth quarter, he will be wealthy.

उत्तराषाढजातस्य फलं पादचतुष्टये ।

नृपो मित्रविरोधी च मानी धर्मस्तो भवेत् ॥ ५४२ ॥

542. Four Quarters of Uttarashadha: One born in the first quarter of Uttarashadha will be lordly.

In the second quarter, he will be inimical (even) to friends.

In the third quarter, he will be honourable.

In the fourth quarter, he will be religious.

शुभमानी शुभगुणो विद्वांश्च धार्मिको भवेत् ।

श्रवणस्य चतुष्पादजातस्य च फलं क्रमात् ॥ ५४३ ॥

543. Four Quarters of Sravana: One born in the first quarter of Sravana will be highly honourable.

In the second quarter, he will be endowed with virtues.

In the third quarter, he will be a scholar.

In the fourth quarter, he will be charitable.

दीर्घायुः पण्डितो भीरुर्महानारीचरो भवेत् ।

धनिष्ठाप्रथमात्पादादुत्पन्नस्य यथा क्रमम् ॥ ५४४ ॥

544. Four Quarters of Dhanishta: One born in the first quarter of Dhanishta will enjoy longevity.

In the second quarter, he will be a scholar.

In the third quarter, he will be timid in disposition.

In the fourth quarter, he will be under the influence of a great woman.

शतभिषाप्रथमाऽङ्घ्रौ च वाग्मी श्रीमान् द्वितीयके ।

सुखी तृतीयके पादे चतुर्थे पुत्रवान् भवेत् ॥ ५४५ ॥

545. Four Quarters of Satabhisha: One born in the first quarter of Satabhisha will be eloquent in speech.

In the second quarter, he will be wealthy.

In the third quarter, he will be endowed with happiness.

In the fourth quarter, he will have male offspring.

शूरश्रौरो महाबुद्धिः पौरो भोगी भवेन्नरः ।

पूर्वाभाद्रपदापादचतुष्केः क्रमशः फलम् ॥ ५४६ ॥

546. Four Quarters of Purvabhadra: One born in the first quarter of Purvabhadra will be valorous.

In the second quarter, he will be thievish.

In the third quarter, he will possess great intelligence.

In the fourth quarter, he will enjoy pleasures.

अहिर्बुध्न्यक्रमात्पादचतुष्के संभवात्फलम् ।

राजा च तस्करश्चैव पुत्रवान्सुखी भवेत् ॥ ५४७ ॥

547. Four Quarters of Uttarabhadra: One born in the first quarter of Uttarabhadra will be kingly.

In the second quarter, he will be thievish.
 In the third quarter, he will be endowed with male issues.
 In the fourth quarter, he will be happy.

ज्ञानी च तत्करो युद्धे जयी च क्लेशभागभवेत् ।

क्रमात्पादचतुष्कस्य रेक्त्यां जायते फलम् ॥ ५४८ ॥

548. Four Quarters of Revati: One born in the first quarter of Revati will be endowed with spiritual wisdom.

In the second quarter, he will be a thief.

In the third quarter, he will be a winner in battles.

In the fourth quarter, he will incur grief.

इति नक्षत्रचरणफलम् ।

Thus end effects for births in the four quarters of various Nakshatras.

अथ पितृमात्रोर्जन्मादितारासु जातस्य फलमाह गर्गः—

Effects of births in a parent's Birth Star as per sage Garga (upto sloka 552).

यस्यैव जन्मनक्षत्रे जायेत् भ्राता सुतोऽपि वा ।

सजातीयः सजात्या वा सोऽस्य प्राणान् विनाशयेत् ॥ ५४९ ॥

संपत्करेऽपि जातस्य श्रेयस्कृत्तिष्ठते सदा ।

नित्यं कलिसमं पश्येद्यो जायेत विपत्करे ॥ ५५० ॥

क्षेमेऽभिजातः पुरुषः सौम्यश्चैकान्तिको भवेत् ।

प्रत्यरिजो रिपुसमः नैधने तत्करो भवेत् ॥ ५५१ ॥

सधके सर्वकार्याणां साधकः स्यादतिप्रियः ।

मैत्रे परममैत्रे च परमित्रमतिप्रियः ॥ ५५२ ॥

तारागणना प्रसिद्धैव ।

549-552. (a) A child born in the birth star etc. (Janma Tara, Sampat Tara etc.) of father or mother or a brother will prove fatal for that parent.

(b) If the birth is in Sampat Tara (2nd, 11th, 20th) of a parent, the child will be ever auspicious.

(c) If the birth is in Vipat Tara (3rd, 12th and 21st) of a parent, there will be incessant strife in the family.

(d) If the birth is in Kshema Tara (4th, 13th and 22nd) of a parent, the child will be soft in disposition and lonely.

(e) If the birth is Pratyak Tara (5th, 14th and 23rd) of a parent, he will be inimical (to parents & C).

(f) If the birth is in Sadhaka Tara (6th, 15th and 24th) of a parent, the native will achieve everyone of his undertakings.

(g) If the birth is in Naidhana (Vadha) Tara (7th, 16th and 25th) of a parent, the person will be a thief.

(h) If the birth is in Maitra Tara (8th, 17th and 26th) of a parent, he will be very dear to his parents.

(i) If the birth is in Parama Maitra Tara (9th, 18th and 27th) of a parent, he will be very friendly and very dear to his parents.

Bala Bhadra adds that computation of Janma, Sampat and other Nakshatras are well-known (i.e. he does not specially enlist them here).

Notes: Also see sloka 263, 264 etc. of this chapter.

The text uses "*Sajaatiyah Sajaatyaa*" indicative of a son or a daughter (masculine and feminine genders) born of one's loins between a man and a woman of the same caste. Hence, it is but right to exclude the birth star & C of a brother, and retain the reference only to parents in line with the caption. The text thus has a corrupt copy to that extent. The said term excludes children illicitly born, or children bought, adopted etc. Strictly speaking children born to a couple with inter-caste marriage do not also come under the purview of these aphorisms.

The Nakshatras are divided as Janma etc. into nine groups and the relevant clarifications are already provided in the translation. Such groupification will be useful in analysing effects of dasa periods, transits and the like.

There is a school of thought that these effects apply only to birth in dark lunar half, while the Moon sign (as a whole) is significant for birth in bright half.

It will be noted from the original's instructions that birth in Vipat, Pratyak and Naidhana Nakshatras (3rd, 5th and 7th and their co-asterisms) are only bad and the other six groups are

auspicious.

अथ योगफलम् । यवनः —

Now effects of births in Dina Yogas as per Yavancharya (upto sloka 579).

Notes: There are 27 Yogas in all, which occur on different days as Nakshatra, Thithi etc. occur. To avoid confusion with Raja Yogas etc. occurring in individual horoscopes, these are called Dina Yogas or Nitya Yogas. "Dina" means a day and "Nitya" means daily.

These Nitya Yogas are to be understood thus by a simple process. Add the longitudes of the Sun and the Moon, at a given time, as counted from the initial point of Aries. Every 13° 20' indicates one Yoga. If the sum exceeds 360° expunge multiples of 360° and retain the remainder.

Example: January 17, 1995 at 0530 hrs IST.

The Sun = 242° 36' 13" +

The Moon = 094° 18' 59"

Total = 336° 55' 12" = 6° 55' 12"

Since this result is less than 13° 20' of arc, it is the first Yoga and hence Vishkumbha Yoga is in rule.

कान्तो बन्धुरतः श्रीमान् ग्रहदाररतः सदा ।

दक्षश्च सर्वकार्येषु विष्कुम्भे जायते नरः ॥ ५५३ ॥

553. Vishkumbha Yoga: One born in Vishkumbha Yoga will be lovely in appearance. He will be fond of his kinsfolk as well as his home and spouse, be a wealthy and skilful person in all undertakings.

Notes: "Graha Dara" should read as "Griha Dara" meaning home and wife. "Graha" means a planet, "Griha" home and "Dara" wife.

मार्गे रतः प्रियवचा धनधान्यगुणान्वितः ।

प्रगल्भमानसंतुष्टः सखीकः प्रीतिजो नरः ॥ ५५४ ॥

554. Priti Yoga: One born in Priti Yoga will be fond of

movements, be eloquent in speech, be endowed with wealth, grains and virtues, be resolute, happy with honours and endowed with spouse.

नीतिज्ञः स्थिरचित्तश्च बद्धशः कृत्यतत्परः ।

आयुष्मान् जनितो बालो सर्वभोगसमन्वितः ॥ ५५५ ॥

555. Ayushman Yoga: One born in Ayushman Yoga will be versed in justice (or policy making), firm in disposition, will eat much, be devoted to his work and endowed with all kinds of pleasures.

बहुवाक्यः शुभधनी निर्गुणो शुभवाक् सुधीः ।

गन्धप्रियोऽपि सुभगो सौभाग्ये जनितो नरः ॥ ५५६ ॥

556. Saubhagya Yoga: One born in Saubhagya Yoga will speak aplenty, be endowed with riches acquired through fair means, be devoid of virtues, endowed with auspicious words or expressions, highly intelligent, fond of scents and very fortunate.

मतिमांश्च गुणाढ्यश्च शोकयुक्तः सुतो भवेत् ।

शोभने च नरो जातो धौतचित्तः सुनिर्मलः ॥ ५५७ ॥

557. Sobhana Yoga: One born in Sobhana Yoga will be intelligent, rich of virtues, troubled by grief, endowed with sons, and be with a cleansed and pure heart.

परवादरतः शूरः सत्ययुक्तश्च धार्मिकः ।

परदाररतः कामी चातिगण्डे च जायते ॥ ५५८ ॥

558. Atiganda Yoga: One born in Atiganda Yoga will blame others, be heroic, truthful, charitable, interested in others' wives and lustful.

दक्षश्च सर्वकार्येषु धनधान्यगुणान्वितः ।

व्यापारकुशलो नित्यं सुकर्माणि नरो भवेत् ॥ ५५९ ॥

559. Sukarmaa Yoga: One born in Sukarmaa Yoga will be efficient in all undertakings, endowed with wealth, grains and virtues, an expert in business matters and lustful.

गन्धप्रियो धनाढ्यश्च परवादी मदालसः ।

परदाररतो नित्यं धृतियोगे च जायते ॥ ५६० ॥

560. Dhruti Yoga: One born in Dhruti Yoga will be fond of scents, affluent, will blame others, languid and interested in others' women.

सत्ययुक्तश्च सत्कर्मगुणवान् भाग्यवानपि ।

शूलयोगे नरो जातः शूलवान् जायते ध्रुवम् ॥ ५६१ ॥

561. Sula Yoga: One born in Sula Yoga will be truthful, will perform good deeds, be virtuous, fortunate and will incur sharp or shooting pains.

वाचालोऽपि महासत्यो गंभीरो गर्वितो भवेत् ।

सुखब्दः शुभवान् गण्डे नरो जातः समाहितः ॥ ५६२ ॥

562. Ganda Yoga: One born in Ganda Yoga will be garrulous, extremely truthful, sagacious, proud, agreeable in speech and will beget auspicious effects.

महामतिर्महाशूरः सत्यवादी जितेन्द्रियः ।

वृद्धियोगे नरो जातो दृढवाक्योऽमलः सदा ॥ ५६३ ॥

563. Vriddhi Yoga: One born in Vriddhi Yoga will be highly intelligent, greatly heroic, truthful, winner of his senses, firm in speech and pure.

धूर्तकार्यं सदा कर्त्ता शत्रुपीडाविर्जितः ।

ध्रुवयोगे नरो जातो दृढवाक्यो महामतिः ॥ ५६४ ॥

564. Dhruva Yoga: One born in Dhruva Yoga will indulge in wicked deeds, be devoid of trouble from enemies, be firm in speech and highly intelligent.

मूर्खश्च मलिनश्चौरः कर्मण्यभिरतः सदा ।

निष्ठुरोऽथ महागर्वी व्याघाते जायते नरः ॥ ५६५ ॥

565. Vyaghata Yoga: One born in Vyaghata Yoga will be

foolish, dirty, thievish, devoted to his undertakings, cruel and very proud.

कुटिलः सौख्यसम्पन्नोऽनुतवाक्यो महाबलः ।

कृषिकर्ता भवेन्नित्यं हर्षणे जायते नरः ॥ ५६६ ॥

566. Harshana Yoga: One born in Harshana Yoga will be crooked in disposition, endowed with much happiness, untruthful, very mighty and be a tiller.

उदाता च धनाढ्यश्च कुपणो ग्राम्यभाषणः ।

क्रूरश्च तीक्ष्णपापश्च वज्रयोगे प्रजन्मतः ॥ ५६७ ॥

567. Vajra Yoga: One born in Vajra Yoga will not be charitable, be wealthy, miserly, will speak a villager's language, be cruel and will indulge in fiercely sinful acts.

भोक्ता च धनवाञ्छैव जायते स्वल्पवाक् सुखी ।

सुशीलश्च सुरक्तश्च सिद्धियोने प्रजन्मतः ॥ ५६८ ॥

568. Siddhi Yoga: One born in Siddhi Yoga will enjoy pleasures, be wealthy, will speak sparingly, be happy, endowed with good qualities and strongly impassioned.

अस्थिरः सर्वकार्येषु मन्त्री याचनतत्परः ।

कलहो वादमूर्खश्च जनितो व्यतिपातके ॥ ५६९ ॥

569. Vyatipata: One born in Vyatipata Yoga will be unstable in respect of all his undertakings, be a minister, be solicitous in disposition, quarrelsome and a fool in arguments.

बहुपूज्यो धनाढ्यश्च स्वकर्मनिरतो भवेत् ।

जनानन्दकरः श्लाघी वरीयसि नरः स्मृतः ॥ ५७० ॥

570. Variyan Yoga: One born in Variyan Yoga will be entitled to much honour, be wealthy, interested in his undertakings, will cause happiness to others and be boastful.

दानवृत्तिर्दुराचारः सलुब्धः साहसश्चलः ।

मदमानदयायुक्तः परिघे तु प्रजायते ॥ ५७१ ॥

571. Parigha Yoga: One born in Parigha Yoga will be in teaching profession, of bad conduct, miserly, adventurous, fickle-minded, and endowed with lust, honour and kindness.

तीर्थयात्रारतो नित्यं पुत्रवान् धनवान् भवेत् ।

ब्रह्मचर्यरतो नित्यं शिवयोगे प्रजन्मतः ॥ ५७२ ॥

572. Siva Yoga: One born in Siva Yoga will be quite fond of visiting pilgrim centres, be endowed with sons and wealth and will observe chastity.

विविधच्छन्नमन्त्री च सर्वव्यापारकोविदः ।

सुचित्तो नीतिवाञ्छैव सिद्धयोगे प्रजायते ॥ ५७३ ॥

573. Siddha Yoga: One born in Siddha Yoga will be a secret adviser, skilful in many business activities, good at heart and justly disposed.

विविधव्यवसायी च स्वामिभक्तो महामतिः ।

गदप्रियो महोदारः सुसाध्यः साध्यजन्मनः ॥ ५७४ ॥

574. Sadhya Yoga: One born in Sadhya Yoga will have various kinds of callings, be faithful to his master, highly intelligent, and very liberal.

Notes: "Gada Priya" does not make any sense though it should be rendered as "fond of diseases". Hence the term is excluded from the rendering.

सत्यवाक् सुभगो धर्मी क्रोधहीनः सुनिर्मलः ।

प्रणतः प्रियकारी च शुभयोगे प्रजन्मनः ॥ ५७५ ॥

575. Shubha Yoga: One born in Shubha Yoga will be truthful, very fortunate, righteous, bereft of anger, very pure, modest and will cause happiness to others.

सत्यवान्सुमतिः कान्तः ख्यातिमान् श्रुतिपारगः ।

कलाशास्त्रेषु कुशलः शुक्लयोगे प्रजन्मनः ॥ ५७६ ॥

576. Shukla Yoga: One born in Shukla Yoga will be truthful, very intelligent, beautiful, famous, learned in scriptures and skilful in arts.

प्रियवाक्यो महासत्त्वः ब्रह्मण्यो ब्राह्मणप्रियः ।

प्रगल्भो निर्मलो धीरो ब्रह्मयोगे प्रजन्मनः ॥ ५७७ ॥

577. Brahma Yoga: One born in Brahma Yoga will be agreeable in speech, very strong, devoted to sacred knowledge (or friendly to Brahmanas), resolute, pure and valorous.

ऐन्द्रयोगे नरो जातो विजयी धार्मिको भवेत् ।

प्रभूतः सर्वकार्येषु धनी ख्यातः प्रियंवदः ॥ ५७८ ॥

578. Indra Yoga: One born in Indra (or Aindra) Yoga will be successful, righteous, will excel in all his undertakings, be wealthy and famous.

लुब्धः पिशुनचित्तश्च बहुभाषणतत्परः ।

प्रथमे चलचित्तश्च योगे वैधृतिजन्मनः ॥ ५७९ ॥

579. Vaidhruti Yoga: One born in Vaidhruti Yoga will be miserly, a tale-bearer, and very garrulous. He will be fickle-minded in the initial part of his life.

इति योगफलम् ।

Those were the effects for births in the various Nitya or dialy Yogas.

अथ करणफलम् ।

Now effects of Karanas.

यवनः—

अतः परं प्रवक्ष्यामि करणानां फलं यतः ।

शृणु कश्यप यत्नेन यथोवाच प्रजापतिः ॥ ५८० ॥

580. These are based on Yavana's school (upto sloka 591).

"O Kasyapa, after this I now state the effects of Karanas as stated by Prajapati. Listen to these attentively."

Notes: Bala Bhadra attributes the authority of these to Yavanacharya, who in turn quotes a session between sage Kasyapa and his preceptor. The authority of Kasyapa's preceptor in this regard was Prajapati, the Lord of Creatures, or Lord Brahma. Reference to Kasyapa by Yavanacharya proves that Yavanas related to astrology were not of Greek origin.

In fact Prajapati is a synonym of many other deities viz. Vishnu, Siva, Kala Purusha, Soma, Savitri, Agni and others.

Just as Thithi is caused by every 12° of longitudinal difference between the Sun and the Moon at a given moment, a Karana is caused by a 6° difference between the Sun and the Moon. Hence a Thithi has two Karanas in it. With the end of every Thithi, its second Karana also ends.

There are only eleven Karanas which repeat in a certain order in the whole lunar month of 30 Thithis of two lunar fortnights. Seven Karanas occur 8 times (making a total of 56) in both the Pakshas, and four different ones occur in a certain manner - all these in a standard manner. Thus a lunar month has 60 Karanas in all.

The names of the eleven Karanas are:

- | | | |
|------------|----------------|---------------|
| 1. Bava | 2. Balava | 3. Kaulava |
| 4. Taitila | 5. Gara | 6. Vanija |
| 7. Vishti | 8. Sakuni | 9. Chatuspada |
| 10. Naga | 11. Kimstughna | |

The first Karana of the first day of bright half is always the 11th one, i.e. Kimstughna. The second one is Bava. Balava through Vishti follow these upto the 2nd Karana of Trayodasi of the dark half (or 28th day of the month). The 29th day of the month (i.e. the 14th day of dark) half has in order Vishti (7th

Karana) and Sakuni (8th Karana). The 30th day of the month, viz. Amavasya (or the 15th day of dark half) has two Karanas, thus Chatushpada (9th) and Naga (10th) Karanas in order.

मदतीव्र उदाराढ्यः सुखवान् धर्मवर्जितः ।

बवारुख्ये करणे जातो भवेत्सेनापतीश्वरः ॥ ५८१ ॥

581. Bava Karana: One born in Bava Karana will be extremely lustful or intoxicated, liberal, rich and happy. He will discard religious or righteous conduct, be lordly and head of an army.

सुधीरः सुभगस्त्यागी बाललीलारतिः सुखी ।

बालवे जननं चेत्स्याद् बालकर्मरतः सदा ॥ ५८२ ॥

582. Balava Karana: One born in Balava Karana will be very bold, very fortunate, sacrificial in disposition, playful like a lad and happy.

प्रच्छन्नो लोलचित्तश्च कौतुकानन्दवर्धनः ।

पापकर्मरतोऽसौख्यः कौलवे ज्ञानवान् भवेत् ॥ ५८३ ॥

583. Kaulava Karana: One born in Kaulava Karana will be secretive in disposition (not outspoken), fickle-minded, will amuse others, indulge in sinful deeds and be bereft of happiness.

साधकः सत्यसंपन्नः स्थिरश्चण्डः प्रतापवान् ।

तामसो मलिनः शूरो जातः स्यात्तैतिले नरः ॥ ५८४ ॥

584. Taitila Karana: One born in Taitila Karana will be an achiever. His wealth will be his truthfulness. He will be both firm and fierce in disposition apart from being adventurous, indolent, dirty and heroic.

मन्त्रविन्नीतिमान् दक्षो दुर्बलो बहुभाषणः ।

चपलो विग्रहरतो गराख्ये जायते नरः ॥ ५८५ ॥

585. Gara Karana: One born in Gara Karana will be an

expert in the science of Mantras (sacred spells), just, skilful, physically weak, garrulous, unstable in disposition and belligerent.

नानापण्यविशेषज्ञो वणिक्कर्मभिजीवकः ।

वणिजाख्ये नरो जातो वणिवृत्तिः सदा भवेत् ॥ ५८६ ॥

586. Vanija Karana: One born in Vanija Karana will be knowledgeable in many business activities and will live by trading.

क्रूरः साहसिकश्चण्डः पापकर्मरतश्चलः ।

प्रभूतः सर्वकार्येषु विष्टाख्ये च प्रजन्मनः ॥ ५८७ ॥

587. Vishti Karana: One born in Vishti Karana will be cruel, adventurous, fierce, will indulge in sinful work and will excel in all undertakings.

सदोद्योगकरः शान्तः सदा भ्रान्तो महामतिः ।

शकुनाख्ये नरो जातः शकुनज्ञो विशेषतः ॥ ५८८ ॥

588. Sakuni Karana: One born in Sakuni (also known as Sakuna) Karana will ever be active at work, patient in disposition, ever roaming, very intelligent and a specialist in the study of omens.

कृषिवाणिज्यकारी च सद्योगी च गतकलमः ।

निरालसः सत्त्वयुतो जातश्चैव चतुष्पदे ॥ ५८९ ॥

589. Chatushpada Karana: One born in Chatushpada Karana will be involved in tilling and trading, a superior Yogi, be not industrious, be active and mighty.

नानाधातुविशेषज्ञो स्वकर्मगुणवान् भवेत् ।

नागाख्ये करणे जातो नागानां पालको भवेत् ॥ ५९० ॥

590. Naga Karana: One born in Naga Karana will have special knowledge in respect of many minerals and metals, be attached to his work and will protect (or breed) cobras.

किंस्तुघ्ने बलवान् स्तब्धः स्वकार्यपरकार्यकृत् ।

स्वल्पायुर्भोगसंत्युक्तः छन्नवासः प्रजायते ॥ ५९१ ॥

591. Kimstughna Karana: One born in Kimstughna Karana will be strong, stunned, will accomplish his as well as others' undertakings, be short-lived, bereft of pleasures and will live in loneliness.

अथ वर्णफलं जातकोत्तमे—

Now stated are the effects of births in the four castes (or Vedic classes) as per *Jatakottama*.

स्वधर्मकर्मनिरतः शास्त्राध्ययनतत्परः ।

विनीतः सर्वकार्येषु ब्रह्मवर्णभवो नरः ॥ ५९२ ॥

592. Brahmana: One born as a Brahmana will be devoted to the laws of his religion and the study of scriptures and be modest in all undertakings.

विज्ञः साहसतत्त्वज्ञः शुचिः शौर्यकथाप्रियः ।

दाता विवेकशीलश्च क्षात्रवर्णभवो नरः ॥ ५९३ ॥

593. Kshatriya: One born in Kshatriya class will be learned, valorous, pure, fond of adventurous accounts, munificent and wise.

व्यापारकार्ये निरतः परकर्मोद्यतः सदा ।

निष्ठुरश्चतुरश्चैव वैश्यवर्णसमुद्भवः ॥ ५९४ ॥

594. Vaisya: One born in Vaisya class will be attached to trading activities, inclined to do others' jobs, hard-hearted and skilful.

निष्ठुरः षट्पाक् कार्ये विद्याविनयवर्जितः ।

शुश्रूषणरतोऽशीलः शूद्रवर्णसमुद्भवः ॥ ५९५ ॥

595. Soodra: One born in Soodra class will be hard-hearted, a skilful speaker in respect of his work, bereft of learning

and modesty, interested in obeying others and devoid of virtues.

इति वर्णफलम्—

Those were the effects for births in various classes.

अथ वर्णफलं जातकोत्तमे—

Now told are the effects of various Vargas as per *Jatakottama*.

Notes: All the vowels are classified into one single group or Varga. The various consonants are together classified in seven Vargas. Thus there are in all eight Vargas.

The first letter of the name indicates the Varga in which a person falls (like Garuda etc.). These are as under:

1. Vowels (अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ) = Varga of Garuda or Vehicle of Vishnu.
2. "Ka" - क Varga - gutturals including the aspirate (क ख ग घ ङ ह) = Maarjaara Varga or cat's group.
3. "Cha" - च Varga - palatals (च छ ज झ ञ) = Simha Varga or lion's group.
4. "Ta" - ट Varga - cerebrals (ट ठ ड ढ ण) = Svaana Varga or dog's group.
5. "Tha" - त Varga - dentals (त थ द ध न) = Sarpa Varga or anake's group.
6. "Pa" - प Varga - labials (प फ ब भ म) = Mooshaka Varga or rat's group.
7. "Ya" - य Varga - semivowels (य र ल व) = Mriga Varga or deer's group.
8. "Sa" - श Varga - sibilants (श ष स) = Mesha Varga or goat's group.

The Varga group should be known through the first letter of the first name of person and not from the surname or family title. Here the alphabet concerned is of Sanskrit origin only.

धनवान् चपलो धीरो दूरगामी गुणान्वितः ।

विवेकी स्वामिभक्तश्च तार्क्ष्यवर्गभवो नरः ॥ ५९६ ॥

596. Garuda Varga: One of Garuda Varga will be wealthy,

fickle-minded, valorous, will journey to long distances, be virtuous, wise and lordly.

कृत्यैव परकार्यघ्नः क्रोधी दैन्यसमन्वितः ।

विश्वासघाती नीचश्च वर्गे मार्जारके नरः ॥ ५९७ ॥

597. Marjara Varga: One of Marjara (cat) Varga will destroy others' work without any reason. He will be irascible, poor or pitiable, will betray others' confidence and be mean.

पराक्रमेण सहितो गुणितो धर्षितः क्वचित् ।

असहिष्णुर्दुर्गचरः सिंहवर्गभवो नरः ॥ ५९८ ॥

598. Simha Varga: One of Simha (lion) Varga will be heroic, virtuous, sometimes in the grip of fear, will lack patience and will move in forts.

बावदूकोऽतिचपलो जागृकोऽभयो हितः ।

विश्वासी सर्वलोकेषु श्ववर्गोत्थो भवेन्नरः ॥ ५९९ ॥

599. Svaana Varga: One of Svaana (dog) Varga will exhibit skill in speech, be highly fickle-minded, ever alert, fearless, auspicious and will win everyone's confidence.

विकृतः सप्रयत्नश्च निगूढहृदयश्चलः ।

सभ्यः प्रसादचतुरो मेषवर्गभवो नरः ॥ ६०० ॥

600. Mesha Varga: One of Mesha (goat) Varga will be sickly, will make efforts, be secretive, unstable in mind, well-mannered and skilful in showing mercy to others.

अधीरश्चपलो भीरुश्छन्नपापो निराश्रयः ।

दुर्जनो दीर्घशेषी च सर्पवर्गभवो नरः ॥ ६०१ ॥

601. Sarpa Varga: One born of Sarpa (snake) Varga will be timid, unstable in disposition, secretly sinful, bereft of patrons, base and be highly indebted.

परद्रोही छिद्रदर्शी मृदुर्बुभयान्वितः ।

एकान्तवासी चौर्यज्ञ आखुवर्गभवो नरः ॥ ६०२ ॥

602. Mushaka Varga: One of Mushaka (rat) Varga will betray others, will search for others' faults, be soft-spoken, extremely timid, will prefer living alone and be thievish.

गीतप्रियः साधुरतिश्चञ्चलोऽतिकठोरकः ।

मुशीलोऽतिमृदुस्नेही मृगवर्गभवो नरः ॥ ६०३ ॥

603. Mriga Varga: One of Mriga (deer) Varga will be fond of songs, will seek the company of gentle people, unstable and unkind in disposition, virtuous, soft-spoken and friendly.

इति वर्गफलम् ।

Those were the effects of Vargas.

अथ योनिफलम् ।

Now mentioned are the effects of Yonis as per Yavanas (upto sloka 617).

Notes: These are based on birth Nakshatras. There are fourteen Yonis related to horoscopy as given below (based on *Jyotisha Tatvam*, Part 1).

28 Nakshatras including Abhijit are considered for this purpose.

- | | |
|-----------------|------------------------------------|
| 1. Asva Yoni | Asvini and Satabhisha. |
| 2. Aja Yoni | Krittika and Pushyami. |
| 3. Mahisha Yoni | Hashta and Svathi. |
| 4. Svaana Yoni | Mula and Arudra. |
| 5. Vaanara Yoni | Poorvashadha and Sravana. |
| 6. Mriga Yoni | Jyeshta and Anuradha. |
| 7. Gaja Yoni | Revathi and Bharani. |
| 8. Vyaghra Yoni | Chitta and Visakha. |
| 9. Pasu Yoni | Uttara Phalguni and Uttara Bhadra. |
| 10. Simha Yoni | Dhanishta and Poorva Bhadra. |
| 11. Nakula | Abhijit and Uttarashadha. |
| 12. Mooshaka | Magha and Poorva Phalguni. |
| 13. Sarpa | Rohini and Mrigasira. |

14. Maarjaara Aslesha and Punarvasu.

There is another school of thought in this regard where the sequence of Yonis and constituent Nakshatras differ. Yet these are enlisted below.

- | | |
|------------------|------------------------------------|
| 1. Asva Yoni | Asvini, Satabhisha |
| 2. Gaja Yoni | Bharani, Revathi |
| 3. Aja Yoni | Krittika, Pushyami |
| 4. Sarpa Yoni | Uttara Bhadrapada, Uttara Phalguni |
| 5. Svaana Yoni | Hasta, Svathi |
| 6. Marjaara Yoni | Chitta, Visakha |
| 7. Mushaka Yoni | Makha, Poorva Phalguni |
| 8. Pasu Yoni | Rohini, Mrigasira |
| 9. Mahisha Yoni | Arudra, Moola |
| 10. Vyaghra Yoni | Punarvasu, Aslesha |
| 11. Mriga Yoni | Anuradha, Jyeshtha |
| 12. Vanara Yoni | Poorvashadha, Sravana |
| 13. Nakula Yoni | Uttarashadha, Abhijit |
| 14. Simha Yoni | Dhanishta, Poorva Bhadrapada |

"Yoni" means "belonging to the caste of". The word has other general meanings like a female's generative organ, the fire-pit used in Yagnas or sacred rites, a receptacle etc.

यवनः—

चपलश्चलचित्तश्च शीघ्रगामी रणप्रियः ।

अश्वयोनौ तु सज्जातो बलवान् स्वामिक्लृप्तः ॥ ६०४ ॥

604. Asva Yoni: One of Asva (horse) Yoni will be fickle-minded, will move fast, be fond of war, mighty and faithful to his lord.

मन्दगामी बलाढ्यश्च वद्वाशी राजक्लृप्तः ।

सत्यवान् ग्लानिवांश्चैव गजयोनौ भवेन्नरः ॥ ६०५ ॥

605. Gaja Yoni: One of Gaja (elephant) Yoni will walk in a slow pace. He will be strong, will eat aplenty, be dear to king, truthful and fatigued.

दुर्घटं दुर्लभं स्थानं भेदक्यविशङ्कितः ।

अजयोनिषु जातोऽसौ बहुबुद्धिप्रदो भवेत् ॥ ६०६ ॥

606. Aja Yoni: One of Aja (goat) Yoni will break into impeccable and rare places and be quite suspicious and intelligent.

दर्शने भीतिदो नित्यं घटाटोपेन वर्तते ।

परवेश्मापहारी च सर्पयोनौ भवेन्नरः ॥ ६०७ ॥

607. Sarpa Yoni: The very sight of one born in Sarpa (snake) Yoni will instil fear. Further such a person will be ostentatious and will usurp others' homes (or properties).

सर्वभक्षी (क्षो) कृथावादी धूर्तः स्वामिहिते रतः ।

अरण्ये दुःसहो वीरः श्वानयोनौ भवेन्नरः ॥ ६०८ ॥

608. Svana Yoni: One of Svana (dog) Yoni will eat everything, be a liar, wicked, will wish good for his employer, will not be able to withstand forests and be heroic.

पिङ्गाक्षी सर्वभक्षी च चपलो द्वेषकारकः ।

मार्जारयोनिः सञ्जातो कृथाकोपी भयान्वितः ॥ ६०९ ॥

609. Marjara Yoni: One of Marjara (cat) Yoni will have tawny eyes, will eat anything, be fickle-minded, contemptuous and be unnecessarily irascible.

धूर्तः स्वकार्यनिरतः परकार्यविनाशकः ।

शत्रूणां मूलविच्छेत्ता नरो मूषकयोनिजः ॥ ६१० ॥

610. Mushaka Yoni: One of Mushaka (rat) Yoni will be wicked, interested in his undertakings, will destroy others' work and will completely destroy enemies.

गोधनैर्बहुभियुक्तः क्षीराहारोऽतिसुन्दरः ।

परोपकारकर्ता च पशुयोनौ भवेन्नरः ॥ ६११ ॥

611. Pasu Yoni: One of Pasu (cow) Yoni will be endowed with various kinds of quadrupeds, fond of consuming milk, very

charming and helpful to others.

मन्दगामी स्थूलतनुर्बद्धाशी बलवान् धनी ।

बहुक्षीराज्यभोजी च महिषीयोनिर्भवः ॥ ६१२ ॥

612. Mahisha Yoni: One of Mahisha (buffalo) Yoni will walk in a slow pace, be stout bodied, will eat avidly, be mighty, wealthy and will consume much food and milk.

कृतान्तः सर्वभक्षी च विद्यावान् कुशलो नरः ।

व्याघ्रयोनौ भवेन्नित्यं दर्शनाद्वयदो महान् ॥ ६१३ ॥

613. Vyaghra Yoni: One of Vyaghra (tiger) Yoni will be a destroyer, will eat anything, be a scholar, skilful and fearful by mere appearance.

गीतवाद्यप्रियो नित्यं सुन्दरश्चारुदर्शनः ।

मृगयोनिरतो धूर्तो मृगयोनौ नरो भवेत् ॥ ६१४ ॥

614. Mriga Yoni: One of Mriga (deer) Yoni will enjoy songs and musical instruments, be quite good-looking, fond of deers (or animals) and wicked.

पिङ्गाक्षश्चपलोऽरण्यगामीफलभुजो भवेत् ।

न विश्वासं व्रजेत्कश्चित्कपियोनिसमुद्भवः ॥ ६१५ ॥

615. Vanara Yoni: One of Vanara (monkey) Yoni will be tawny eyed, unstable in mind, will move in forests, will consume fruits and will win the trust of none.

चारुदर्शनकार्यार्थः परकार्यार्थसादरः ।

विलवासी चिरायुः स्यान्नरो नकुलयोनिषु ॥ ६१६ ॥

616. Nakula Yoni: One of Nakula (mongoose) Yoni will be charming in appearance, devoted to his undertakings, will honour others' mission, will live in holes (i.e. dingy places) and be long-lived.

महाबली च पिङ्गाक्षः कुशमध्यो ध्यानकः ।

सिंहयोनिप्रजातस्तु सर्वभक्षणकुद्भवेत् ॥ ६१७ ॥

617. Simha Yoni: One of Simha (lion) Yoni will be very strong, will have tawny eyes and thin waist, be fearful in appearance and will eat anything.

इति योनिफलम् ॥

Those were the effects of Yonis.

अथ गणफलम्—

Now the effects of "Ganas" (formed by a given group of birth Nakshatras) as per Yavanas (upto sloka 620).

Notes: "Ganas" are classified as that of the gods, the demons and the men. These are in order known as Deva (divine being), Rakshasa (demon) and Manushya (human being) Ganas.

Deva Gana Nakshatras: Asvini, Mrigasira, Punarvasu, Hásta, Svathi, Anuradha, Sravana, Revathi, Abhijit and Pushyami.

Manushya Gana Nakshatras: Bharani, Rohini, Arudra, Poorva Phalguni, Uttara Phalguni, Poorvashadha, Uttarashadha, Poorva Bhadra, Uttara Bhadra

Rakshasa Gana Nakshatras: Kritika, Aslesha, Makha, Chitta, Visakha, Jyesta, Moola, Dhanishta, Satabhisha.

Some do not take Abhijit into count.

यवनः—

गुरुदेवद्विजानां भक्तः शास्त्रविमर्शकः ।

देवता सदृशी मूर्तिर्जातो देवगणे नरः ॥ ६१८ ॥

618. Deva Gana: One born under Deva Gana (or divine group) will honour preceptors, gods and Brahmins. He will be an analytical critic of scriptures and will possess a divine appearance.

तामसः पापकृत्क्रोधी गर्विष्ठः कलहप्रियः ।

निष्ठुरः छन्नपापश्च गणे स्याद्राक्षसे नरः ॥ ६१९ ॥

619. Rakshasa Gana: One born under Rakshasa Gana (demon's group) will be ignorant, will perform sinful acts, be irascible, arrogant, fond of quarrels, cruel and will indulge in secretive acts.

अन्नदाता धनाढ्यश्च प्रजावान् देवपूजकः ।

मानुष्यर्क्षे नरो जातो वरस्त्रीमुखभोगकः ॥ ६२० ॥

620. Manushya Gana: One born under Manushya Gana will provide food to others (particularly to the needy), be wealthy, will worship gods and enjoy pleasures from (i.e. marry) an excellent female.

इतिगणमत्सुम् ।

Those were the effects for "Ganas".

अथ दिवा रात्रिजन्मफलम् ।

Now effects for births in day and night times.

Notes: Day time is from one sun rise to the following sun set. Night time is from one sun set to the following sun rise.

तेजस्वी पितुसदृशश्चारुदृष्टिर्वृषप्रियः ।

बन्धुपूज्यो धनाढ्यश्च दिवा जातो न संशयः ॥ ६२१ ॥

621. Day Birth: One born during day time will be splendidous, will resemble his father in appearance, be endowed with charming eyes, fond of oxen, will honour his kinsfolk and be rich.

मन्ददृग्बहुकामार्तः क्षयरोगी च तामसः ।

क्रूरात्मा छन्नपापश्च निशि जातो भवेन्नरः ॥ ६२२ ॥

622. Night Birth: One born during night time will be weak-sighted, be troubled by much lust and tuberculosis of the

lungs. He will be ignorant, cruel and secretly sinful.

इति दिवारात्रिफलम् ।

Those were the effects for day and night births.

नन्वेवमुदाहृतानां संवत्सरादिफलानां समयनियमाभावान्निराधारत्वेन
फलसंदेशः कथं संघटति, व्यर्थमेव किमर्थमुक्तमि (तो) त्याशङ्कायां
पञ्चाङ्गादिपाठफल्पाकसमयमाह दुण्ढिराजः जातकाभरणे—

उक्तानि संवत्सरपूर्वकाणां फलानि तत्प्राप्तिरिति प्रकल्प्या ।

सांवत्सरं सावनवर्षस्य पाकेऽयनर्तुप्रभवं स्वरांशोः ॥ ६२३ ॥

मासोद्भवं मासपतेस्तथेन्दोर्गणोडुपक्षप्रभवं च यत्स्यात् ।

तिथिप्रसूतं करणोद्भवञ्च चन्द्रान्तरेऽर्कस्य दशाविभागे ॥ ६२४ ॥

वारोद्भव वारविभोर्विचिन्त्यं योगोत्थमिन्द्रर्कबलान्वितस्य ।

लग्नोद्भवं लग्नपतेर्दशायां दृग्भावयुग्राशिजमेवमूह्यम् ॥ ६२५ ॥

623 - 625. (a) There may arise a doubt in the present context. Declaring the effects of year etc. (as discussed in the current chapter) will be futile since there are no guidelines about the time of their maturity. But it is not so. Dundhi Raja in his *Jatakabharanam* has stated in respect of results of week day, Nakshatra, Thithi, Karana, Yoga and others as under.

(b) Results due to birth in a given (Jovian) year will mature in the dasa ruled by the planet who rules the Savana year at birth;

that of Ayana and Ritu of birth in the dasa of the Sun;

that of the month of birth in the dasa of the lord of the month of birth;

that of Gana, Nakshatra and Paksha of birth in the dasa of the Moon;

that of Thithi and Karana of birth in the sub period of the Moon under the dasa of the Sun;

that of the week day of birth in the dasa ruled by the lord of the week day of birth;

that of Nitya Yoga or Dina Yoga of birth in the dasa of the stronger of the luminaries;

that of the natal ascendant in the dasa of the natal ascendant lord;

that of the Moon sign at birth in the dasa of the Moon's dispositor; and

that of the Bhava in the natal horoscope will come to pass in the dasa of the lord of the Bhava in question.

Notes: Knowledge of lord of the year, month etc. is necessary to understand these instructions. These are too detailed to be reproduced here. I have discussed these in great detail in my notes in chapter 27 of Volume 1 of my English translation of *Brihat Parasara Hora Sastra*. Reference may accordingly be made by the reader.

एवमेव दिवारात्रिफलं सूर्यचन्द्रदशायां क्रमेण वाच्यम् ।

इति संवत्सरादिफलानि ॥

In the same way, the results for birth in day time and night time be declared to occur in the dasas of the Sun and of the Moon in order.

Thus end instructions concerning effects of Years and others.

नन्वग्रे लग्नषड्वर्गफलं वक्तव्यं, तत्र स्पष्टलग्नानयनम्—

‘अयनांशाः प्रदातव्या लग्ने क्रान्तौ चरागमे’ इति ब्रह्मसिद्धान्ते ।

तात्कालिकस्पष्टार्केऽयनांशयोजनमुक्तम् । सायनाकारादानीतं लग्नमपि सायनजातम् । पुनस्तत्रायनांशानामूनत्वमृषिप्रणीतग्रन्थेनोक्तमतः सायनलग्नस्यैव षड्वर्गफलं लेख्यं, न तु निरयनलग्नस्योति चेन्न । यतः श्रीमत्सूर्येण सूर्यजातके स्पष्टलग्नानयनेऽयनांशानामूनत्वं निरयनलग्नफलञ्च जन्मनि स्वकण्ठरवेणोक्तम् ।

तात्कालिकार्थं सायनलवैर्युक्तं तु कारयेत् ।

तद्भोग्यभागैरुदयान्गुणयेत् खाग्निभिर्भजेत् ॥ ६२६ ॥

लब्धो भे भोग्यकालः स्यात्संशोध्यः स्वेष्टकालतः ।

तदग्रिमराशयश्च शेषं खाग्निहतं भजेत् ॥ ६२७ ॥

अशुद्धराशिमानेन भागाद्धं संयुतं पुनः ।

अयनांशोनिनं सूत रात्रीष्टसमये ततः ॥ ६२८ ॥

सषड्भार्कादपि च तत्कारयेदुक्तवर्त्मना ।

अस्मादेव वदेत्सूत फलं जन्मनि निश्चितम् ॥ ६२९ ॥ इति

626 - 629. (a) The effects of Shadvarga (six divisions) are being stated *infra*. For this, the degree of ascendant is to be computed.

Brahma Siddhanta stipulates, "The Ayanamsa (or precessional) value should be added in case of the ascendant, the Sun and Chara (ascensional differences)."

According to this, the Sun's degree should be increased by the Ayanamsa value. The ascendant calculated with the help of tropical Sun will also be tropical. Again, the treatises of sages contain no instruction to reduce the Ayanamsa value from the tropical ascendant. Hence Shadvarga effects should be declared based on tropical ascendant only, and not on sidereal ascendant. (That such doubts may occur in some minds, is the fear of the author. Hence, his following clarifications.)

But that is not the case. For the Sun God in *Surya Jataka* instructs to deduct the precessional value in the degree of tropical ascendant and to base effects for Shadvarga (and others) on sidereal ascendant.

The Sun God states: Add Ayanamsa of the epoch concerned to the Nirayana Sun to get tropical Sun (and call it "A"). Note the ascending duration of the resultant tropical Sun sign (as at "A") and call it "B". Multiply "A" by "B" and the resultant product is to be known as "C". Divide "C" by 30 and arrive at "D". Reduce "D" from the time of birth to get "E". Remove from "E" the various wholesome durations of the signs subsequent to the tropical Sun sign. The balance left out in this process be multiplied by 30 and be divided by the ascending duration of the sign next to the last of the signs deducted from "E". The resultant figure be increased by the left out portion of the last of these signs from which Ayanamsa value should be expunged. Thus is arrived at the Nirayana ascendant. (This applies to day birth.)

In case of night birth add six signs to the Sun's position and conduct the rest of the process as above.

अथ लग्नषड्वर्गफलं होराप्रदीपे —

लग्नाद्देहविचारो होरातश्चार्थसंपदो ज्ञेयाः ।

द्रेष्काणात्कर्मफलं भ्रातृविचारस्तु सप्तांशात् ॥ ६३० ॥

सन्ततिफलं नवांशाद्द्वादशभागात्कलत्रचिन्ता च ।

मृत्योर्ज्ञानं कथितं त्रिंशांशकाज्जातकज्ञैस्तु ॥ ६३१ ॥

630 - 631. Shadvarga: *Hora Pradipa* has the following to state in respect of effects of the six divisions of the ascendant. Physique from the ascendant, wealth from Hora, effects of work (i.e. livelihood) from Drekkana, brothers (and sisters) from Saptamsa, progeny from Navamsa, spouse from Dvadasamsa, and death from Trimsamsa are to be considered, according to the learned in astrology.

अथ लग्नफलम् ।

Now about the effects for births in various ascendants (upto sloka 667).

लग्ने क्रिये क्रोधपरोऽतिलुब्धो विदेशगोऽल्पात्मजसौख्यशीलः ।

मेषाक्षिरीर्षु स्खलिताभिधायां षट् पदः परः श्रेष्ठविशिष्टकर्ता ॥ ६३२ ॥

विरुद्धशीलैः सहजैश्च मित्रैः ख्यातोऽल्पमेधाश्चपलः कुबन्धुः ।

भीरुः स्थिरः स्फूर्तिधनो विषादी कनिष्ठकर्माद्भुतगो जितारिः ॥ ६३३ ॥

वियुज्यते प्राक् सरुज्जेन मात्रा पित्रा धनभ्रंशसमन्वितश्च ।

प्रोप्नोति भार्या सुकुमारशीलां व्यङ्गां समीरादिभिरर्दिताङ्गो ॥ ६३४ ॥

इतिमेष लग्नम् ।

632 - 634. Aries Ascendant: One born in Aries ascendant will be given to anger, very miserly and will live in foreign lands. He will be content with a limited number of children. His eyes will resemble that of a goat. He will stammer in speech, be skilful, an excellent personage and will perform excellent deeds. His co-born and friends will be inimical to him. He will have little intelligence and be fickle-minded. His kinsmen will be mean. He will be timid, firm, wealthy, and disconsolate. He will do small

jobs but will be a wonderful accomplisher and will have subdued foes. During his childhood, his mother will be sickly. He will diminish paternal wealth and will be defective of some limb. His spouse will be a delicate youth, be deficient in limb and be troubled by windy diseases.

These are the effects for Aries ascendant.

Notes: The results mentioned for the various divisions hereof should be applied after a careful study of the aspects, associations, Karakatvas, planets etc. involved in the context.

लग्ने वृषे स्यात्सुभगो यशस्वी स्यादिष्टकर्मांबरभूषणेषु ।

लुब्धोऽन्नपाने दयिताप्रियश्च कन्याप्रियो वा पितृतोऽधिकारी ॥ ६३५ ॥

आपीनक्क्षः स्वजनेन मदो धर्मेऽतिवृत्तः कफत्वालुश्च ।

वाणिककुषिद्यूतजलाशयार्थी स्थिरः पटुः स्वाश्रितमुद् यशस्वी ॥ ६३६॥

भार्या प्रचण्डां विषमां कुर्यान् प्राप्नोति रौद्रानपि बन्धूवर्गान् ।

॥ इति वृषः ॥

635 - 636. Taurus Ascendant: One born in Taurus ascendant will be fortunate, famous and will achieve his desires in respect of robes and ornaments. He will be a miser in regard to food and drinks, and be fond of his beloved or virgins. He will follow the same line of work as his father. His chest will be prominent. He will be troubled by his own men and be a uniquely religious person. Phlegmatic and windy disorders will trouble him. His wealth will emanate from business activities, tilling, gambling and water resorts. He will be firm, skilful and will patronize his dependants and be famous. His wife will be very fierce, odd and be an evil person, and his kinsfolk will be fierce.

These are the effects for Taurus ascendant.

Notes: "Dayita" means a beloved as well as wife. "Beloved" is more suitable to the context, followed by the expression "virgins" as an alternative.

लग्ने तृतीये प्रियवाक्य (क्प्र) दाता शास्त्रार्थसङ्गीतकलासु दक्षः ।

भोगे रतः कामवशो वरस्त्री द्विमातृकः पूज्यवरश्च दक्षः ॥ ६३७ ॥

हीनाधिकाङ्क्षो विहतारिषक्षो दुर्मर्षणः क्षुद्रकुटुम्बवित्तः ।

अनिष्टपुत्रश्च समोऽल्पबन्धुधर्मालसो नार्थसहोऽलसश्च ॥ ६३८ ॥

बह्वङ्गना रोगसहोऽरिहन्ता स्वसंस्थितो यत्नजरोगहानिः ।

रत्नोर्णहिमादयजभूमिभागी प्रसिद्धवक्ता च नरो विनीतः ॥ ६३९ ॥

इति मिथुनः ॥

637 - 639. Gemini Ascendant: One born in the third ascendant - Gemini - will speak affably and be greatly munificent. He will be skilful in the meanings of scriptures, music and arts, fond of enjoying pleasures, subdued by lust and will possess an excellent spouse and two mothers. He will be the best among those deserving honour, be skilful and will have excess or deficiency of limbs. His enemies will be nowhere, i.e. defeated. He will be unmanageable, mean and endowed with family, wealth, will have evil sons, be impartial, will have a limited number of relatives, and be indolent in religious matters. He will not delay matters concerning accumulation of wealth, will have many wives, be diseased, will destroy his foes, confine to his own place, make efforts to dispel diseases, acquire precious stones, wool, gold and landed properties, be a famous orator and be modest.

These are the effects for Gemini ascendant.

कुलीरलग्ने विषमस्वभावो न चैकवासो द्विजदेवभक्तः ।

दाता सुधीर्दीनदयासमेतः कफानिलात्मा चपलश्च शीघ्रः ॥ ६४० ॥

भीरुः परार्थव्ययकर्मभागी पूज्यः कुलार्यो गदभुक् च कामी ।

दुष्टात्मपुत्रो बहुवाक् सुबन्धुः कन्याप्रजो वा बहुलार्जवात्मा ॥ ६४१ ॥

सगोमहिष्यो धनधान्यवस्त्रविभूषणः साहसिकोऽतिधीरः ।

विदेशगो दुष्टबन्धुकः स्यात्पापान्न सत्यान्न हिताद् बिभेति ॥ ६४२ ॥

इति कुलीरः ॥

640 - 642. Cancer Ascendant: One born in Cancer ascendant will have crooked disposition, will live in many places, honour gods and Brahmins, be magnanimous, intelligent, kind to destitute men and be phlegmatic and windy in constitution. He

will be of unstable mind, will be hasty, timid, will spend his wealth for others' sake, be honourable, excellent among his men and be lustful. He will possess wicked sons, be garrulous, will have good relatives, will have (more) daughters (than sons), and be tender-hearted. His possessions will also include cows, buffalos, wealth, grains, robes and ornaments. He will be adventurous and very bold. He will live in foreign lands and (some of) his kinsfolk will be of evil conscience. He will differentiate between sin, truth and the good.

These are the effects for Cancer ascendant.

Notes: As for relatives, two contradictory versions are found in the text. Hence it should be understood that some of his relatives will be good while some will be evil.

लग्ने हरौ सिंहमुखो महौजा दृढांसवक्षो नृपलब्धमानः ।

धीरो गंभीरः स्थितिसत्त्वयुक्तः प्रियामिषः स्वल्पवचो प्रमोदी ॥ ६४३ ॥

भ्रातुः सबन्धूनपि हन्ति दुष्टान्वातात्मको दुःखसहोऽतिकोपी ।

वनाद्रिचारी वधकुक्षुधातुर्लुब्धोऽरिहा स्वार्थकुटुम्बकार्यः ॥ ६४४ ॥

कृष्यादिचित्तोऽन्वितबन्धुमित्रो व्ययी विधर्मा तु कदन्नभोगी ।

वृद्धां नटीं प्रव्रजितामनार्या व्यापारशीलां लभते तु भार्याम् ॥ ६४५ ॥

इति सिंह लग्नम् ॥

643 - 645. Leo Ascendant: The face of one born in Leo ascendant will resemble that of a lion. He will be endowed with great radiance and strong shoulders and chest. He will earn royal honours, be bold, profound, endowed with strong positions, fond of meat, will speak sparingly and cause happiness to others. He will combat (*lit.* kill) his co-born and kinsfolk, if they are found to be evil. He will be more of windy constitution, will endure grief, be very irascible, will wander in forests and mountains, will torture others, be a miser, will destroy his foes, will patronize his family members for his own sake, be interested in agriculture etc., endowed with friends and relatives, be a spendthrift, attached to other religions and will consume filthy food. His spouse will be aged, a dancer, an ascetic, inferior or business-minded.

These are the effects for Leo ascendant.

Notes: For a native of Leo ascendant, attributing "filthy food" is not correct. This is against the nature of lion denoted by the Sun, the lord of the ascendant.

"Miserliness" is also incorrect. In fact "spendthrift" appears later in the text which is correct and is in line with the disposition of 2nd and 11th lord Mercury.

कन्या विलग्ने मृदुवाग्दयावान् कामी सुरूपः सुभगो विनीतः ।

सङ्गीतकाव्यव्यवहारशिल्पदानोपचारप्रणयादरजः ॥ ६४६ ॥

कन्याबलप्रीतिविलाससत्त्वयशोऽभिलाषी परवित्तभोक्ता ।

वामोऽनो द्विप्रकृतिः सवातो मन्दप्रजो धर्मरतश्च मानी ॥ ६४७ ॥

स्वजातिपूज्यः प्रबलः कुटूम्बः क्रियापरः स्यान्न हितोऽसतीषु ।

पापैरनार्यैः सहजैर्विरुद्धो नीचारिविद्वेषविवृद्धरोषः ॥ ६४८ ॥

इति कन्यालग्नफलम् ।

646 - 648. Virgo Ascendant: One born in Virgo ascendant will be soft-spoken, kind, lustful, charming and modest. He will be knowledgeable in music, poetry, Behaviour, arts, Donorship, Civility and Love (all these - as subjects of study). He will have a penchant for acquiring daughters, affection, enjoyment and might and will enjoy others' wealth. He will be lovely or noble by disposition, be a wanderer, dual-natured, more windy in constitution, will have limited number of (or foolish) progeny, be righteous and honourable. He will receive honours from the members of his race, be mighty, a family man and industrious. He will not be favourable to unchaste women. He will go against his co-born. His anger will accumulate due to uncivilized and inimical lot.

These are the effects for Virgo ascendant.

तुला विलग्ने शुभकृष्णरक्तश्चलोऽलसो दीर्घकृशः कृतघ्नः ।

क्षीणार्जितार्थो विषमाङ्गशीलो वक्ता सुधीर्धर्मरतोऽतिदुःखी ॥ ६४९ ॥

देशानुचारो कफवातकञ्जो पुराणवर्ती कलिकृत् प्रियावान् ।

शुचिर्गुर्यानकृतज्ञपूज्यः पितान्यजातः सहजप्रियश्च ॥ ६५० ॥

भार्या कुवृत्तामहितांश्च बन्धून् पुत्रान् लभेतोपहतं कुटुम्बम् ।

पापोऽल्पवीर्यो मृदुशत्रुवर्गः काव्येषु लब्धव्यवसायबुद्धिः ॥ ६५१ ॥

इति तुला लग्नम् ॥

649 - 651. Libra Ascendant: One born in Leo ascendant will possess handsome features. His complexion will be dark with a mix of blood-red shade. He will be of unstable mind, be indolent in disposition and be tall. An ungrateful person, he will diminish his earnings. He will have crooked limbs. An orator, he will be highly intelligent, righteous and be much in grief. He will travel through the country, will have (medical) knowledge of phlegm and wind, will follow the codes laid down in scriptures, will promote strife and possess a beloved. He will be pure, will own large conveyances, will perform fire sacrifices and be honourable. His father is of questionable origin. The subject will be fond of his co-born. His spouse will have a base background. His kinsfolk will wish ill of him. His sons will destroy his family. He will be sinful and be physically weak. His foes will be soft in disposition. Poetry will be his calling.

These are the effects for Libra ascendant.

Notes: "Kritagna Pujyah" in sloka 650 should read as "Krita Yagnah Pujyah" which means performing fire sacrifices and being honourable.

These are the effects for Libra ascendant.

लग्नोष्टमे विस्तृतपीनदेहो निम्नोदरः पिङ्गभीरनेत्रः ।

पित्तान्वितो मध्यविलग्नघोणो विश्वासहा मानुरनिष्टकर्ता ॥ ६५२ ॥

स्थिरः प्रचण्डो विषमस्वभावो ईर्ष्युः सुहृद्द्रोहकरो महाभूः ।

परान्नभोक्ता वधभेदकारी शूरोऽन्यनारीनिरतोऽरियुक्तः ॥ ६५३ ॥

नृपानुगः पापधनः कुटुम्बी क्षुद्रोऽग्नकृत् कर्मरतः प्रजावान् ।

शिवाश्रयः स्यात्प्रणतार्थदाता प्रभूतनारीनिरतोऽटनश्च ॥ ६५४ ॥

इति वृश्चिकः ॥

652 - 654. Scorpio Ascendant: If the 8th sign - Scorpio - ascends, one will have broad and stout chest, a drooping belly and tawny eyes expressing profundity. He will be of more bilious

constitution. He will have a pendulous nose and be a betrayer. He will be evil for his mother, be firm, fierce, of crooked disposition, jealous and will betray his friends. He will possess large landed properties and will yet live on others' food. He will promote violence and quarrels, be heroic, will have illicit connections with other women and will earn foes. He will have royal associations, will gather wealth through sinful means and be a family man. He will be mean, fierce, devoted to his work, will have progeny, and will seek Lord Siva's mercy. He will patronize those who are modest, be interested in eminent women and be a wanderer.

These are the effects for Scorpio ascendant.

धनुर्विलग्ने पृथुतुङ्गमूर्धा हीमान् महाक्षः कुनखी जितारिः ।

पीनोरुवक्षोऽसभुजोदरश्च स्थूलद्विजो हि श्रुतिनासिकश्च ॥ ६५५ ॥

परोपकारी बहुशास्त्रवेत्ता क्रोधो सुधीः सत्यवृत्तिः कुलेष्टः ।

स्वयं स्वहेतुर्जितधर्मचित्तो बन्धुप्रियः शिल्परतश्च शूरः ॥ ६५६ ॥

सामैकसाध्यो बहुदारपुत्रः कफनिलात्मा मुखनेत्ररोगी ।

चलद्बहुक्षुद्रकुटुम्बकार्यः श्रुत्याहतो वा क्षितिपाद्दहतार्थः ॥ ६५७ ॥

इति धनुः ॥

655-657. Sagittarius Ascendant: One born in Sagittarius ascendant will have a stout and prominent physique. He will be bashful, and will possess large eyes and defective nails. His enemies will be subdued. His chest, shoulders, arms, belly, teeth, ears and nose will all be large. He will help others and will excel in the knowledge of many scriptures. He will be fierce, intelligent, truthful in his calling and be the best person among his family members. His righteous acts will be for his own sake. He will be fond of his kinsmen. He will have knowledge of arts and be skilful. He will resort only to peaceful means to achieve his aims. He will have many wives and sons, be more phlegmatic and windy in constitution, will incur diseases of the mouth (or face) and eyes, will have a lot of movements and be very mean to achieve his family ends. His wealth will be destroyed by the king or by

These are for Sagittarius ascendant.

नक्रे विलग्ने कृकृशो मृगास्यो भीरुः प्रदीर्घो घनसौम्यसत्त्वः ।
 उद्वृत्तरोमादिकरो सिताक्षो विस्तीर्णवक्षश्चपलः क्षुधार्तः ॥६५८॥
 आचारहीनोऽद्रिवनानुचारी सङ्गीतशास्त्रार्थरतोऽतिदाता ।
 हताङ्गरागोऽनिलरुक् कुमार्योऽलसो व्ययी —
 स्वक्षिकटिस्त्वनीर्ष्यः ॥ ६५९ ॥
 धर्मी प्रवासी नृपशिल्पपण्यशौर्यार्जितस्वो जनकोऽङ्गनानाम् ।
 सद्भावभाक् क्षुद्रचलः कुटुम्बी स्त्रीणां वशो दुःस्वजनः —
 शठारिः ॥ ६६० ॥

इति मकरः ॥

658 - 660. Capricorn Ascendant: One born in Capricorn ascendant will be ugly, emaciated, will have a face resembling that of a deer, be timid, very tall and be endowed with much wealth and much soft disposition. He will have well-risen (or prominent) and curly hair, white tinged eyes and a broad chest. He will be fickle-minded and be troubled by hunger. Devoid of orthodox conduct, he will move in mountains and forests. He will have knowledge of music and scriptures, be very munificent, devoid of affection, be more windy in constitution, will possess a mean spouse, be indolent, a spendthrift, will possess beautiful eyes and waist, be bereft of jealousy, be righteous and will live in foreign lands. He will gather wealth through king, arts, trading and valour, will have many daughters, will have good behaviour, be mean, fickle-minded, a family man, subdued by his spouse and will have wicked relatives and crafty enemies.

These are for Capricorn ascendant.

लग्ने घटे विस्फुटिताग्रघोणो नीचः कुलीनः कलिकुत्स्वतन्त्रः ।
 क्रोधी पिपासुः कफमारुतात्मा क्षीणो —
 हितार्थः पिशुनः कुकीर्तिः ॥ ६६१ ॥
 प्रभूतकर्मिष्ठजनो जनानां बद्वालसो नष्टसुहृत्कुटुम्बः ।
 स्त्रीघ्नूतपारुष्यरतः प्रवासी व्ययी शठो भ्रातृभिरर्दितश्च ॥ ६६२ ॥

विगर्हितां कर्मणि दुष्टशीलां स्त्रीं कर्मठां विग्रहकारिणीञ्च ।

प्राप्नोति मित्रानहितान् शठांश्च विद्वेषिणः श्लेष्मगदाभिभूतः ॥ ६६३ ॥

तथा च वराहः

न कुम्भलग्नं शुभमाह सत्यो न भागभेदाद्यवना वदन्ति ।

कस्यांशभेदो न यतोऽस्ति राशेरतिप्रसङ्गादिति विष्णुगुप्तः ॥ ६६४ ॥

इति कुम्भः ॥

661 - 664. Aquarius Ascendant: (a) One born in Aquarius ascendant will have widely split nose-tip. He will be mean, though born in an excellent family. He will promote strife, be independent, given to anger, ever thirsty, more phlegmatic and windy in constitution, emaciated, a well-wisher of others, a talebearer and notorious. He will be inclined to perform big tasks among men, be very indolent and will lose friends and family members. He will be immersed in pleasures from women, gambling and attaining the four human ends. He will live in foreign lands, be a spendthrift, crafty, troubled by co-born, and wicked and blameworthy in his deeds. He will acquire a skilful spouse who will promote quarrels. His friends will be crafty and not be well-intentioned. He will be jealous and troubled by phlegmatic disorders.

These are the effects for Aquarius ascendant.

(b) Varaha Mihira states as under. Satyacharya does not consider Aquarius ascendant as an auspicious one. Yavanas condemn even its Dvadasamsa divisions. Vishnu Gupta counters, "which then is the sign that has no Dvadasamsa of Aquarius?"

लग्ने झषे कुट्टनकर्मरक्तस्त्वग्दोषभागी विवृताननश्च ।

पानामिषेभ्यसुर्धुतिसत्त्वमेधाः शौचश्रुताचाररतो विनीतः ॥ ६६५ ॥

गीताङ्गनाकार्यसुशिल्पविज्ञः कन्याप्रजः प्रत्ययकीर्तियुक्तः ।

दुर्मर्षणः स्फीतचलत्कुटुम्बो धन्यः स्थिरो भ्रातृजनोऽतितेजाः ॥ ६६६ ॥

कफानिलात्मा व्यजनो हि धान्यः फलक्रियाभिः सहितोसुदारः ।

क्षुद्रोऽशत्रुर्मुदुक्त्वाहासो व्यालाग्न्यसृग्निषकर्षिताङ्गः ॥ ६६७ ॥

इति मीनलग्नफलम् ।

665 - 667. Pisces Ascendant: One born in Pisces ascendant will be interested in jobs like pulverizing (i.e. associated with activities producing flour and the like), will incur skin diseases, will have a round face, be fond of liquor and meat, be bold, physically strong, intelligent, pure, will follow scriptural laws and be modest. He will be learned in music, female's routines (i.e. domestic chores) and craftsmanship. He will have (more) female issues, be endowed with conviction and fame and be unmanageable. He will have a large and unstable family. He will be fortunate, firm, will have splendorous co-born, be predominantly of phlegmatic and windy constitution and be grain-whisker (Cf. association with flour stated earlier). He will have dealings with fruits, be magnificent, will have mean and fierce foes, be soft-spoken and smiling and will incur diseases caused by snakes, fire and blood. He will have a physique weakened by poison.

These are the effects for Pisces ascendant.

Notes: Pulverizer and grain-whisker denote professions related to agricultural fields and flour mills.

अथ होरफलम् ।

Now effects of Hora or half of a sign.

Notes: Following effects are based on the ascendant occurring in Hora or half of the sign.

होरापतौ पूर्णबले च होरा गुणं स्वकीयं लभते प्रसूतः ।

स्वस्वामियोगेक्षणतः फलं स्याद्वावोद्वं श्रेष्ठमतोऽन्यथान्ये ॥ ६६८ ॥

668. If the lord of Hora is strong, the effects due to birth in a given Hora will occur. If the Hora is associated with or aspected by its lord, the effects due to the Bhava (i.e. Hora Lagna and the planets contained in it) will produce excellent effects. A contrary situation will produce contrary effects, i.e. in case of relationship with other planets (than the lord of the Hora), different effects will occur.

Notes: During the present discussions, the word "Hora" has been, keeping the context in mind, interpreted as half of the

sign although "Hora" also means the natal ascendant.

होरायां सवितुः कुवृत्तिनिरतो धूर्तो विरूपः खलुः

पापात्मा मलिनः सुखार्थरहितः क्रूरो गुणैर्वर्जितः ।

प्रेष्यः शीघ्रगतिर्गभीरहृदयः कामी परस्त्रीजितो

देवब्राह्मणनिन्दकोऽतिमुखरः सः स्ताददृश्यो नरः ॥ ६६९ ॥

669. Sun's Hora: Birth in the Hora of the Sun will lead to the under-mentioned effects. The subject concerned will be interested in resorting to questionable ways of living. He will be crafty, bereft of good appearance, be wicked, sinful, dirty, bereft of happiness and wealth, cruel and bereft of virtues. He will be in servitude, will walk fast, be profound in heart, lustful, will be subdued by another woman (than spouse), will blame gods and Brahmans, be very talkative and unsightly.

शान्तः सर्वगुणान्तिः स्थिरमतिर्नित्यं सुहृत्पूजको

नानारत्नवराङ्गनात्मजधनैर्युक्तः सुवेषः शुचिः ।

त्यागी मानरतः स्वकर्मनिरतः पात्रं धरित्रीपतेः

होरायां रजनीकरस्य च भवेत् भृत्यप्रियो मानवः ॥ ६७० ॥

670. Moon's Hora: One born in the Hora of the Moon will be of peaceful disposition, endowed with various virtues, be ever firm in mind, will honour his friends, and be blessed with various kinds of jewels, excellent wife, progeny and wealth. He will dress well, be pure, sacrificial in nature, honourable, devoted to his work, eligible to royal patronage and be fond of his attendants.

रवेः स्वदेशस्थितिदा होरा चन्द्रस्य चैव हि ।

विदेशे तत्र लाभः स्याच्छुभदृष्टौ न चान्यथा ॥ ६७१ ॥

होराधिपः केन्द्रगतः शुभग्रहैर्दृष्टो युतः संपदमाप्नुयान्नरः ।

मुक्तादिकं स्वर्णयुतं च पापलोहादिकं वा खरमाहिषञ्च ॥ ६७२ ॥

671 - 672. (a) The Hora of the Sun rising at birth, in aspect to a benefic planet, will cause dwelling in the native country. The Hora of the Moon in a similar case will necessitate living in a

foreign land.

(b) The lord of the Hora (i.e. the Sun or the Moon as the case may be) in an angle and in relation to a benefic, by aspect or company, will cause wealth, pearls and others including gold. A malefic thus will give such wealth consisting of iron, donkeys and buffalos.

इति होराफलम् ।

These are the effects for Horas.

अथ द्रेष्काणफलम् ।

Now effects of decanates.

Following effects should be applied when the decanate of natal ascendant is of the Sun, Moon etc.

Decanate is one third part of a sign.

द्रेष्काणे दिवसेश्वरस्य मलिनः शूरोऽङ्गनाक्लमः

क्रूरः साहसिकः कुकर्मकुशलो मूर्खः कुपक्षग्रहः ।

बद्धाशी गुस्तत्पगोऽल्पतनयो द्यूतक्रियासंरतः

पापात्मा कुपणः खलोऽतिमुखरः स स्याददृश्यो नरः ॥ ६७३ ॥

673. Ascendant in Sun's Decanate: One born in the Sun's decanate (i.e. Leo) will be dirty, valorous, fond of women, cruel, adventurous, skilful in performing evil deeds, foolish and will take evil men's side. He will eat much, will have illicit connections with his teacher's (or elder's) spouse, will have a limited number of sons (or progeny) and be addicted to gambling. He will be sinful, miserly, wicked, a rogue, talkative and of unsightly appearance.

द्रेष्काणे रजनीकरस्य सुतनुः संपूर्णचन्द्राननः

शिल्पज्ञो बहुभाषणो विधुरपूर्णश्चेत्कदापि क्षयी ।

शास्त्रे मन्दरतिः सुशीलहृदयो बन्ध्वर्चितश्चञ्चलो

धर्माधर्मरतो विदेशकुशलो स स्याददृश्यो नरः ॥ ६७४ ॥

674. Ascendant in Moon's Decanate: One born in the

Moon's decanate (i.e. Cancer) will have an excellent physique with a face resembling the full moon. He will be versed in arts and will speak much. Should the Moon at birth be not full, birth in this decanate will at some time inflict tuberculosis of the lungs. The subject will have restricted association with scriptures, be good at heart, be honoured by his kinsfolk, fickle-minded, will differentiate between the right and wrong, be an expert in foreign (matters), and be of unsightly appearance.

Notes: When the natal ascendant falls in the Moon's decanate, good or bad effects according to the Moon's digits will come into force.

"Videsa Kusalo" which otherwise makes no proper sense is loosely interpreted as an expert in foreign matters which can be practically for any purpose like business, dwelling etc.

द्रेष्काणे धरणीसुतस्य मलिनः क्रूरो विहीनो धनैः

पापात्मा पिशुनः सुतार्थरहितः स्यान्निष्ठुरो निर्दयः ।

दुःशीलो बहुभाषणां क्षततनुश्चात्मभरिः क्रोधयुक्

रोगार्तो परसेवको गुणगणैः सत्याजितो मानवः ॥ ६७५ ॥

675. Ascendant in Mars' Decanate: One born in a decanate of Mars (i.e. Aries or Scorpio) will be dirty, cruel, bereft of wealth, be sinful, miserly, be devoid of any significant accomplishments, hard-hearted, unkind, of evil disposition and garrulous. He will have injured body, addicted to filling his belly, irascible, troubled by diseases, will serve others and will sacrifice all virtues.

द्रेष्काणे शशिजस्य बुद्धिकुशलः क्षमापालपूज्यः सदा

दीर्घायुर्बलवानपत्यबहुलः शान्तो यशस्वी शुचिः ।

धर्मज्ञानरतः प्रमादरहितो नित्यं सतां वत्सलः

शास्त्रज्ञः कुलभूषणो बहुधनस्त्यागी च तुष्टो नरः ॥ ६७६ ॥

676. Ascendant in Mercury's Decanate: One born in the decanate of Mercury (i.e. Gemini or Virgo) will be highly intelligent, ever honoured by the king, long-lived, mighty, will have many children, be peaceful, famous and pure. He will be

interested in religion or wisdom, be not careless, be always liked by virtuous people, be versed in rituals, a jewel of the family, endowed with abundant wealth, of sacrificial disposition and a happy soul.

द्रेष्काणे धिषणस्य यः शिशुरभूद्दीर्घायुरव्याधितो

बुद्धीशः प्रियदर्शनो गुणनिधिर्मुक्ताशयो धार्मिकः ।

मोक्षज्ञानपरः कृपालयतनुः शान्तः सुशीलः शुचिः

सुखीस्नेहरतोऽन्यदारनिरतः स्यात्सुन्दरः श्रीमयः ॥ ६७७ ॥

677. Ascendant in Jupiter's Decanate: One born in Jupiter's decanate (i.e. Sagittarius or Pisces) will be long-lived and bereft of sickness. He will be a lord of intelligence (i.e. exceptionally intelligent), be quite charming in appearance, an ocean of virtues, will aim at attaining final emancipation, be righteous and endowed with means of begetting freedom from rebirths. He will be a temple of mercy (i.e. highly merciful), be peaceful, virtuous, pure, fond of befriending good women, will keep away from others' wives, be charming in appearance and full of wealth.

द्रेष्काणे भृगुनन्दनस्य सुतनुः पात्रं धरित्रीपतेः

सर्वज्ञोऽपि जनानुरागकुशलो दाता सतां पालकः ।

मुक्तरत्नवराङ्गनात्मजधनैः स्फीतः कृपालुः शुचिः

शान्तः सत्यरतोऽपि मुक्तहृदयो धर्मानुरक्तो नरः ॥ ६७८ ॥

678. Ascendant in Venus' Decanate: One born in a decanate of Venus (i.e. Taurus or Libra) will have an excellent physique, be entitled to royal notice, a knower of everything, be skilful in winning others' hearts, munificent, ever a patron, and be wealthy with pearls, diamonds, excellent women and progeny. He will be merciful, pure, patient, righteous and truthful but detached.

द्रेष्काणे रविनन्दनस्य मलिनः क्रूरो मृदुस्तस्करो

दुःशीलः कृपणः सुतार्थरहितः प्रेष्यैर्गुणैर्वर्जितः ।

पापात्मा गुरुतल्पगोऽतिपिशुनः स्यात्क्रोधनो निर्दयः

शोकात्तौमुखरः स्वरूपरहितः कामातुरो मानवः ॥ ६७९ ॥

679. Ascendant in Saturn's decanate: One born in a decanate of Saturn (Capricorn or Aquarius) will be dirty, cruel, soft, thievish, evil-minded, miserly, devoid of significant accomplishments, will serve others, bereft of virtues, be sinful, will associate with the spouse of a teacher (or of an elder), a great tale-bearer, irascible, unkind, sad, garrulous, devoid of charming appearance and troubled by lust.

लग्ने द्रेष्काणाधिपतिस्तु सौम्यः शुभग्रहैर्युक्तनिरीक्षितश्च ।

सत्कर्मकर्ता बहुकीर्तियुक्तः पापग्रहैः स्यादशुभं च तत्र ॥ ६८० ॥

द्रेष्काणे मित्रतुङ्गस्थैः शुभखेटैः शुभं वदेत् ।

समस्तकर्मतो दुःखं विपरीते न संशयः ॥ ६८१ ॥

680 - 681. (a) If the ascendant at birth belongs to a benefic's decanate, or is occupied or aspected by a benefic, the person will perform good deeds and will possess wide fame. If the lord of decanate is a malefic, inauspicious results will accrue.

(b) The lord of a decanate, if exalted or in a friend's sign, will be auspicious. A contrary situation will cause grief.

इति द्रेष्काणफलम् ।

These are the effects for decanates.

अथ सप्तांशाद्भ्रातृविचारः ।

Now on consideration of co-born from Saptamsa.

Notes: Following are the effects for the natal ascendant in Saptamsa or seventh division.

सप्तांशे भ्रातृभवने रविभौमार्यदृग्युताः ।

पश्चाज्जातो पितुः पुत्रः भृगुचन्द्रजकन्यका ॥ ६८२ ॥

682. If the Saptamsa of the 3rd house falls in a sign ruled by one of Sun, Mars and Jupiter or be-in aspect to one of them, the subject will have younger brothers. Mercury or Venus in this case will cause birth of younger sisters.

Notes: The Moon is not referred to here. But the relation of the Moon will lead to acquisition of younger sisters.

अथ लग्ने ग्रहाणां नवांशफलम् ।

Now the effects of rulers of Navamsa ascendant.

Notes: Following are the effects of ascendants occurring in Navamsa or the one ninth division.

दीर्घाकुञ्चितमूर्धजो समतनुः गौरौ

गंभीराशयस्तेजस्वी सुरतोपचारकुशलः पापानुरक्तः सदा ।

स्तब्धः साहसिकोऽतिचञ्चलधनो रक्तो सधर्मः सुखी

क्रूरः स्तादरिर्मर्दनोऽल्पतनयो भानोर्नवांशे नरः ॥ ६८३ ॥

683. The Sun Ruling Navamsa Ascendant : Should Leo Navamsa ascend at birth, the person will have long and curly hair, a symmetric body with fair complexion, be profound, splendidous, be skilful in sexual acts, interested in sinful deeds, stunned and valorous. He will have an extremely unstable wealth, be of blood-red (i.e. fair) complexion, righteous, happy, cruel, will destroy foes and will have limited sons.

भवति कनककान्तिर्नातिदीर्घो न खर्वः

प्रनिरलतनुरोमावासवेषः सुदृष्टिः ।

बहुधनपरिपूर्णो धर्मशीलो गुणज्ञः

विषयसुखसुवेषः शीतरश्मेर्नवांशे ॥ ६८४ ॥

684. The Moon Ruling Navamsa Ascendant: The physique of one born in Cancer Navamsa will reflect the brilliance of gold. He will neither be tall nor short, will have a broad body, thick hair and charming eyes, be complete in of respect wealth, be righteous, virtuous, fond of bodily pleasures and will dress attractively.

केशाग्रे कपिलः सुवृत्तनयनः पुष्टेन किञ्चन्रतो

गौराङ्गः कुनखी व्रणाङ्कितशिरो कामी खलो मत्सरी ।

धूर्तः स्त्रीधनसङ्ग्रहेऽतिकुशलः प्रायोऽल्पधर्मः सुखी

क्रूरः शत्रुविमर्दनोऽतिकृपणः स्याद्भूमिजांशे नरः ॥ ६८५ ॥

685. Mars Ruling Navamsa Ascendant: One born in a Navamsa of Mars (Aries or Scorpio) will have brown hair, round eyes and somewhat a depressed back, be fair in complexion, will have ugly or diseased nails and a scarred body and be lustful. He will be wicked, envious, skilful in usurping the acquisitions of females and be less righteous. He will be happy, cruel, a destroyer of foes and be very miserly.

श्यामश्चञ्चललोचनः समतनुः विस्तीर्णवक्षस्थलो

दीर्घाकुञ्चितमूर्धजोऽपि दशनश्रोणीभिराशोभितः ।

शीर्णायुः क्रयावक्रयेषु कुशलो धीरो धनाढ्यः सुखी

दिव्यस्त्र्यम्बरमात्यभूषणरतः स्याच्चन्द्रजांशे नरः ॥ ६८६ ॥

686. Mercury Ruling Navamsa Ascendant: One born in a Navamsa of Mercury (Gemini or Virgo) will be dark-bodied, will have roving eyes, an even body, a broad chest, long and curly hair and charming teeth and waist. He will be short-lived, be skilful in buying and selling, be courageous, wealthy, happy and endowed with an excellent female, with robes, garlands and ornaments.

श्यामाङ्गः कमलोदरः सुवदनो नीलोत्पलाभेक्षणः

प्रांशुः शोभनमूर्धजोऽतिविमलः पाणौ सुरेखाङ्कितः ।

बुद्धीशो ह्यतिथिप्रियो बहुगुणः शूरोऽङ्गनावत्लभो

वित्ताढ्यो मधुरस्वरः सुरगुरोरंशे भवेन्मानवः ॥ ६८७ ॥

687. Jupiter Ruling Navamsa Ascendant: One born in a Navamsa of Jupiter (Sagittarius or Pisces) will be dark in complexion, will have a belly of lotus shape and an attractive face with eyes reflecting the brilliance of a blue lily. He will be tall.

will have attractive hair and very soft palms with superior lines. He will possess intelligence of a high order, be fond of guests, highly virtuous, valorous, fond of women, wealthy and will have a mellifluous voice.

रक्तोपान्तो नमितनयनो मञ्जुकेशः सुमूर्तः

कम्बुग्रीवो भवति विकलः श्यामवर्णः सुनाभिः ।

शूरः श्रीमान्सुशीलः कविरतिसधनो दानशीलो गुणज्ञो

वस्त्रालङ्कारतुष्टः सकुसुमनिरतो मानवो भानुजांशे ॥ ६८८ ॥

688. Venus Ruling Navamsa Ascendant: One born in a Navamsa of Venus (Taurus or Libra) will have downward-looking eyes, soft hair, attractive form, neck resembling a conch (i.e. a well-shaped neck), be impatient, dark in complexion, will have an attractive navel, be heroic, wealthy, virtuous, be fond of poetry, munificent, happy with robes and decorations and interested in flowers.

प्रविरलतनुशोभा बभ्रुकेशः कृशाङ्गो

भवति ललितनेत्रः श्यामवर्णः स्वतन्त्रः ।

बहुगुणपरिपूर्णः पापशीलो विधर्मा

परिमितधनभागी मानवो भानुजांशे ॥ ६८९ ॥

689. Saturn Ruling Navamsa Ascendant: One born in a Navamsa of Saturn (Capricorn or Aquarius) will be bereft of physical splendour, will have gray hair, an emaciated and dark body, soft eyes, and be independent. He will be complete with numerous virtues, be sinful, irreligious and will have limited wealth.

नवांशलग्नात्सुतपश्च सौम्यः शुभाशुभैर्युक्तविलोकितो वा ।

शुभैः सुताः स्युः प्रचुरा नरस्य कूरग्रहैषु न सुखं न स्यात् ॥ ६९० ॥

इति लग्ने ग्रहाणां नवांशफलम् ।

690. Navamsa & Progeny: If the lord of 5th from

Navamsa ascendant is related to (both) benefics and malefics by conjunction or aspect, the subject will acquire auspicious and numerous progeny. If only by malefics, this will not come to pass.

Thus end the effects of various planet's Navamsas in the ascendant.

अथ केवलनवांशफलम् ।

Now simply the effects of Navamsas in ascendant.

Notes: In the previous pages, effects of various planets ruling the Navamsa ascendants have been given, Now effects of for the various Navamsas - 1st to the 9th - in the ascendant are discussed.

Although by implication these apply to any ascendant, results should be applied wisely after a careful analysis of the lord of the division in question.

पिशुनश्चपलो धृष्टः पापकर्मरतः सदा ।

परेषां व्यसनासक्तश्चोरश्च प्रथमांशके ॥ ६९१ ॥

691. First Navamsa: One born in the 1st Navamsa of a sign will be a talebearer, of unstable disposition, a profligate, interested in sinful acts, be attentive of others' vices and be a thief.

धार्मिकः सत्यवादी च नानाशास्त्रविशारदः ।

दृढव्रतो महोत्साहो द्वितीयांशे भवेन्नरः ॥ ६९२ ॥

692. Second Navamsa: One born in the 2nd Navamsa of a sign will be righteous, truthful, learned in many scriptures, firm in his aims and very enthusiastic.

उत्पन्नविभवो भोक्ता सङ्ग्रामे विगतस्पृहः ।

गन्धर्वप्रमदासक्तस्तृतीयांशे समुद्भवः ॥ ६९३ ॥

693. Third Navamsa: One born in the 3rd Navamsa of a sign will enjoy wealth, will not be desirous of being involved in battles (or quarrels) and be attached to a female relating to the field of music.

Notes: "Gandharva" denotes heavenly singers. Instead of literally interpreting the term, we take a broad meaning that the person will be involved with one from the field of music, songs etc.

चतुरशकजातस्य स्मरणाद् वीक्षणादपि ।

सर्वस्वसङ्ग्रहे नित्यं यत्किञ्चिदिवि भूतले ॥६९४॥

694. Fourth Navamsa: One born in the 4th Navamsa of a sign will be ever engaged in gathering whatever is there to remember and see on the earth and in the heavens. (To wit, the person will attempt to acquire widely.)

सर्वलक्षणसंपन्नो धनी भवति सर्वतः ।

दीर्घायुर्बहुपुत्रश्च यो जातः पञ्चमांशके ॥ ६९५ ॥

695. Fifth Navamsa: One born in the 5th Navamsa of a sign will be rich in terms of all favourable physiognomical features. He will be blessed with long life and many sons.

स्त्रीनिर्जितोऽनपत्यश्च बहुमायो नपुंसकः ।

दृढवैरो महोत्साहो जातः षष्ठे नवांशके ॥ ६९६ ॥

696. Sixth Navamsa: One born in the 6th Navamsa of a sign will be defeated (or subdued) by a woman, be childless, a hermaphrodite, will have lasting enmity and be very enthusiastic.

विक्रान्तो मतिमान् शूरः सङ्ग्रामे वापराजितः ।

दृढबुद्धिर्महोत्साहो यो जातः सप्तमांशके ॥ ६९७ ॥

697. Seventh Navamsa: One born in the 7th Navamsa will be mighty, intelligent, heroic, defeated in a war and be of firm thinking and much enthusiasm.

स्वधर्मकुशलो दक्षः संयतात्मा जितेन्द्रियः ।

भृत्यानां पोषणे दक्षो यो जातश्चाष्टमांशके ॥ ६९८ ॥

698. Eighth Navamsa: One born in the 8th Navamsa will

be skilful in respect of his religion, be generally skilful, self-restrained and will patronize his servants.

अष्टमांशकजातस्य ये गुणाः संप्रकीर्तिताः ।

नवमेऽंशे प्रजातस्य त एव कथिता बुधैः ॥ ६९९ ॥

699. Ninth Navamsa: Learned declare that effects for birth in the 9th Navamsa of a sign are the same as the ones mentioned for the 8th Navamsa.

इति लग्न नवांश फलम्—

These are the effects for various Navamsas in the ascendant.

[अथ द्वादशांशफलम्]

Now effects for births in various Dvadasamsas.

Notes: Following instructions are based on the natal ascendant falling in given Dvadasamsa or the twelfth division.

मलिनश्चपलः क्रूरः स्वल्पायुरधनोऽलसः ।

कामी नरोऽल्पधर्मः स्याद्द्वादशांशे विवस्वतः ॥ ७०० ॥

700. Sun's Dvadasamsa: One born in the Sun's Dvadasamsa (i.e. Leo) will be dirty, fickle-minded, cruel, short-lived, indolent, lustful and less religious.

बन्धूनामाश्रयः प्राज्ञो धनाढ्यः प्रियदर्शनः ।

शिल्पज्ञो बहुधर्मः स्याद्द्वादशांशे विद्योर्नरः ॥ ७०१ ॥

701. Moon's Dvadasamsa: One born in the Dvadasamsa of the Moon (i.e. Cancer) will patronize his kinsfolk, be learned, wealthy, charming in appearance, learned in arts and very religious.

पिशुनो मलिनो मूर्खः पापात्मा सुरतप्रियः ।

अल्पधर्मो महीजस्य द्वादशांशे भवेन्नरः ॥ ७०२ ॥

702. Mars' Dvadasamsa: One born in a Dvadasamsa of

Mars (i.e. Aries or Scorpio) will be a tale-bearer, dirty, foolish, sinful, fond of sexual love and less religious.

सूर्याशकः सोमसुतस्य लग्ने नरं प्रसूते सुभगं सुशीलम् ।

विद्यासु रक्तं गुरुदेवभक्तं परैरधृष्यं रसलात्सज्ज ॥ ७०३ ॥

703. Mercury's Dvadasamsa: One born in a Dvadasamsa of Mercury (i.e. Gemini or Virgo) will be very fortunate, virtuous, interested in learning and be respectful of gods and preceptors. He will not tolerate others and be fond of juices.

Notes: The term "*Suryamsa*" does not denote "the Navamsa of the Sun" in the present context, but just "Dvadasamsa". "*Surya*" means a twelfth as there are twelve Adityas or Suryas. "*Amsa*" means, also a division.

शुचिः शास्त्रार्थविद्वक्का सुखी दीर्घायुरीश्वरः ।

सुहृदामाश्रयीभूतो द्वादशांशे बृहस्पतेः ॥ ७०४ ॥

704. Jupiter's Dvadasamsa: One born in a Dvadasamsa of Jupiter (i.e. Sagittarius or Pisces) will be pure, learned in the meanings of scriptures, an orator, long-lived, lordly and be receptacle of friends.

शूरो बहुधनो भोगी नृत्यगीतप्रियः सदा ।

शुचिर्दाता क्षमी वक्ता द्वादशांशे भृगोरभूत् ॥ ७०५ ॥

705. Venus's Dvadasamsa: One born in a Dvadasamsa of Venus (i.e. Taurus or Libra) will be heroic, very rich, will enjoy pleasures, ever fond of dances and songs, pure, magnificent, patient and an orator.

पिशुनश्चपलो धूर्तः कामी परार्थलुब्धकः ।

मलिनो हीनधर्मा स्याद् द्वादशांशे शनेर्नरः ॥ ७०६ ॥

706. Saturn's Dvadasamsa: One born in a Dvadasamsa of Saturn (i.e. Capricorn or Aquarius) will be miserly, fickle-minded, wicked, lustful, will long for others' wealth, be dirty and not religious.

द्वादशांशे बलयुते कलत्राणि बहूनि च ।

सौम्यैः जाया शुभा पापैः कुरूपा निबलिज्ज्यथा ॥ ७०७ ॥

707. Others: If the Dvadasamsa (ascendant) has many planets in it, one will beget many spouses; benefics therein will make them handsome while malefics give them ugliness. Both benefics and malefics forming part of this Yoga will give contrary effects, i.e. some will be handsome and some unsightly.

Notes: In the first line "*Bala Yuthe*" should read as "*Bahu Yuthe*" meaning many planets (or a number of planets, say, three or four) to get the correct import. Apparently, "Bala" (बल for बहु) is a transmission error.

इति द्वादशांश फलम् ।

These are the effects for Dvadasamsas.

अथ त्रिंशांशफलम् ।

Now effects for Trimsamsa.

Notes: Following effects apply to Trimsamsa ascendant. Trimsamsa as such cannot *exactly* be classified as a certain division as the lengths are unequal.

मूर्खः कुमूर्तः कुशलो विरूपः क्रूरः स्वलोर्जरहितः परदारगामी ।

पापञ्च बद्धहृदयोऽरिधनोऽल्पबुद्धिः त्रिंशांशके

क्षितिमुतस्य भवेत्प्रसूतः ॥ ७०८ ॥

708. Mars' Trimsamsa: One born in the Trimsamsa division of Mars will be a fool, be with an ill-formed body, skilful, ugly, cruel, wicked, bereft of wealth, fond of others' women, sinful, be a slave at heart, will acquire enemy's wealth and be mean-minded.

विद्यासुखार्थरहिताः पिशुनाः कुरूपाः

स्त्रीभिर्जिताः सकलहाः परिपूर्णलुब्धाः ।

प्रेष्याः कुकर्मनिरता मलनिः कुतघ्नाः

त्रिंशंशकेऽर्कतनयस्य भवा भवन्ति ॥ ७०९ ॥

709. Saturn's Trimśamsa: One born in the Trimśamsa division of Saturn will be devoid of learning, happiness and wealth. He will be a tale-bearer, ugly, subdued by females, involved in squabbles, wholly miserly, a servant, interested in evil deeds, dirty and ungrateful.

आचारवर्णनयविक्रमकर्मयुक्ता—

स्तेजस्विनः कुतविदः स्वपरा धनाढ्याः ।

दीर्घायुषो बहुसुताः शिथिलार्थवन्तः

त्रिंशंशके सुरगुरोः पुरुषा भवेयुः ॥ ७१० ॥

710. Jupiter's Trimśamsa: One born in the Trimśamsa division of Jupiter will be endowed with an orthodox conduct, caste restrictions, modesty, courage, dutifulness and splendour. He will be learned, wealthy, long-lived, will have many children and will lose his wealth.

धर्मार्थं कामं सुतकीर्तिं जयप्रयुक्ताः

प्राज्ञा विवेककुशला गुणिनो मदाढ्याः ।

दिव्याङ्गनाभरणपुष्पसुगन्धसक्ताः

त्रिंशंशके शशिसुतस्य भवन्ति पुंसः ॥ ७११ ॥

711. Mercury's Trimśamsa: One born in the Trimśamsa division of Mercury will be endowed with religion, wealth, desires, progeny, fame and success. He will be learned, very wise, virtuous and highly egoistic and interested in divine women (or women with excellent features), ornaments, flowers and scents.

बहुतरगुणपूर्णः सुन्दरश्चारुदृष्टि—

युवतिजनविलासी सर्वशास्त्रेष्वभिज्ञः ।

द्विजवरगुरुभक्तो दानशीलः कृपालुर्दनुजगणगुरोः

स्यान्मानवस्त्रिंशंशके ॥ ७१२ ॥

712. Venus' Trimsamsa: One born in the Trimsamsa division of Venus will excel possessing many superior virtues. He will be gifted with beautiful eyes, be playful with members of the opposite sex, learned in all scriptures, will honour excellent Brahmins and Gods, be magnificent and kind.

त्रिंशांशादष्टमस्थानाधिपे सौम्ये शुभेक्षिते ।

शुभे त्रिंशांशके मृत्युः शोभनो नो विपर्यये ॥ ७१३ ॥

713. Others: If the 8th (lord) from Trimsamsa ascendant is a benefic or aspected by a benefic, one's death will be auspicious, i.e. peaceful. Involvement of a planet that is not a benefic will produce a contrary effect.

इति त्रिंशांशफलम्।

Thus end the effects of Trimsamsa.

अथ डिम्भचक्रं जातकाभरणे—

Now discussed is Dimbha Chakra based on *Jatakabharanam*.

Notes: This Chakra or diagram is used to knowing about specific effects distributing the various Nakshatras, with reference to the natal Sun's Nakshatra position, among the various limbs of the figure of a boy. This however does not mean that predictions are restricted to childhood or to male natives only.

The details are as in the ensuing verses.



डिम्भाख्यचक्रे रविभाच्च भानां त्रयं न्यसेन्मूर्ध्नि मुखे त्रयञ्च ।

द्वे स्कन्धयोर्द्वे भुजयोर्द्वयञ्च पाणिद्वये वक्षसि पञ्चभानि ॥ ७१४ ॥

नाभौ च लिङ्गे च तथैकमेकं जान्वोर्भषट्कं परिकल्पनीयम् ।

पादद्वये भद्रितयं क्रमेण मुनिप्रवर्यैः फलमुक्तमत्र ॥ ७१५ ॥

अत्र केचन जान्वोर्नक्षत्रद्वयं चरणद्वयोर्नक्षत्रषट्कन्यासं कुर्वन्ति तत्र मूलं मृग्यम् । यतः स्पष्टमुक्तं स्वरोदये—

डिम्भचक्रे न्यसेद्भानि भानुभादित्रिमस्तके ।

मुखे त्रीणि द्वयं स्कन्धे एकैकं बाहुहस्तयोः ॥ ७१६ ॥

पञ्च हन्नाभिगुह्यो तु एकैकं षट्कजानुनोः ।

चरमाभ्यां तथैकैकं जन्मभं यत्र तत्फलम् ॥ ७१७ ॥

714 - 717. Method of Distribution: (a) The first three Nakshatras from the one occupied by the natal Sun should be noted down on the head of the figure. The distribution continues with the next three on the face, the next two on shoulders, the next two on the arms, the next two on the palms, the next five on the chest, the next one on the navel, the next one on the privities, the next six on the knees, and the last two on the feet. Based on the natal Nakshatra (i.e. the one occupied by the Moon) falling in a specific limb of the body, results as prescribed by the sages should be declared.

(b) Bala Bhadra comments as under. Dundhi Raja suggests distribution of six Nakshatras on the knees, and two on the feet. This is contrary to the basic tenets. For the work *Svarodaya* clearly states as under.

(c) Counted from the Sun's Nakshatra position at birth, distribute three on the head, three on the face, two on shoulders, one each on the two arms, one each on the two hands (i.e. lower arms), five on the chest, one on the navel, one on the privity, six on the knees, and one each on the two feet should be distributed. In this distribution, note the limb on which the Nakshatra (occupied by the Moon) falls. Results should be based accordingly.

Notes: Abhijit Nakshatra is not considered in Dimbha Chakra.

Now assume the Sun at birth is in Asvini. Then, the distribution in Dimbha Chakra will be:

Head	:	Asvini, Bharani and Krittika. (3)
Face	:	Rohini, Mrigasira and Arudra (3)
Shoulders	:	Punarvasu and Pushyami. (2)
Upper Arms:		Aslesha and Makha. (2)
Lower Arms:		Poorva Phalguni and Uttara Phalguni (2)

(Each shoulder, upper arm and lower arm will get one star each.)

Chest	:	Hasta, Chitta, Svathi, Visakha, and Anuradha. (5)
Navel	:	Jyeshtha. (1)
Privity	:	Mula. (1)
Knees	:	Poorvashadha, Uttarashadha, Sravana, Dhanishta, Satabhisha, Poorva Bhadra. (6)
Feet	:	Uttarabhadra and Revathi. (2)

The Dimbhaka Chakra given in Svarodaya agrees with the one given in *Garuda Purana*, chapter 60, slokas 18 - 20.

Suppose one with the Sun in Asvini as above is born with natal Nakshatra (i.e. the Moon's position) in Jyeshtha. Hence his Dimbha Cakra's Nakshatra will be in the navel. Accordingly results for "navel" should be foretold.

Dimbha Chakra's effects are otherwise for a specific relationship with the Nakshatras occupied by the Sun and the Moon at birth. The diagram suggested is for understanding the effects only.

"Dimbhaka" means an urchin. The suggestion implied is to place the Nakshatras on the figure of a boy, for easy identification. We can in fact do even without a boy's figure drawn.

Results for Dimbha Chakra are discussed in the ensuing verses.

सद्रत्नचामीकरचारुवस्त्रविचित्रबालव्यञ्जनातपत्रैः ।

विराजमानो मनुजो नितान्तं मौलिस्थले भं नलिनिप्रभोश्चेत् ॥ ७१५ ॥

718. On Head: If the birth Nakshatra falls on the head in Dimbha Chakra, the subject will be endowed with diamonds, gold, beautiful robes and wonderful fans made of palm leaves. (That is, the person will lead a rich life with various paraphernalia.)

Notes: One will get silk clothes, according to *Garuda Purana* (GP).

मिष्टाशनानां शयनासनानां भोक्ता च वक्ता सततं प्रसन्नः ।

स्मिताननो ना वदनाय याति रवेर्भवेद् भं जनने हि यस्य ॥ ७१९ ॥

719. On Face: If the birth Nakshatra falls on the face in Dimbha Chakra, the subject will eat sweet food, will enjoy comforts of "beds and seats" (i.e. will live in a well-furnished home), be a good speaker, be ever happy and be with a smiling face.

Notes: The effects given in this verse indicate that the person concerned will have comforts of food and furniture, be happy with a smiling face & C.

वृंसांको वंशविभूषणश्च महोत्सवार्थप्रथितः प्रतापी ।

नरोऽतिशूरोऽतिरामुदारो दिवाकरोऽस्यितमांसके चेत् ॥ ७२० ॥

720. On Shoulders: If the birth Nakshatra falls on a shoulder in Dimbha Chakra, the person will possess well-projected shoulders like (the back of) an ox, be a jewel of the family, will give gifts to festivals of temples etc. (i.e. will contribute to religious undertakings), be valorous, heroic and exceedingly liberal.

त्यक्तः स्वदेशः पुरुषो विशेषाद्गर्वोद्धतः शौर्ययुतो नितान्तम् ।

विदेशवासासुमहत्प्रतिष्ठो मार्तण्डभं बाहुगतं प्रसूतौ ॥ ७२१ ॥

721. On Arms: If the birth Nakshatra falls on an arm in Dimbha Chakra, the person will leave his country, be very arrogant and be very heroic. He will earn wide fame in foreign countries.

Notes: The native will lose his position (GP).

वदान्यता सद्गुणवर्तिजश्च पण्यादिरत्नादिपरीक्षकश्च ।

सत्यानृताभ्यां सहितो हि मर्त्यो दिवामर्णेर्भं यदि पाणिसंस्थम् ॥ ७२२ ॥

722. On Palms: If the birth Nakshatra falls on a palm in Dimbha Chakra, the person will be bountiful (or eloquent), be bereft of virtues, be an examiner of commodities and precious stones and be truthful as well as untruthful.

Notes: One will be a thief (GP).

भूपालतुल्यः स्वकुले सुशीलो बालो विशालोत्तमकीर्तिशाली ।

शास्त्रे प्रवीणः परिसूतिकाले वक्षस्थले चेन्नलिनीशभं स्यात् ॥ ७२३ ॥

723. On Chest: If the birth Nakshatra falls on the chest in Dimbha Chakra, the person will be equal to a ruler, a virtuous man among his family members, will have an unsullied and widespread fame and be skilful in scriptures.

क्षमा समेतो रणकर्मभीरुः कलाकलापाकलनैकशीलः ।

धर्मप्रवृत्तिः सुतरामुदारो नाभी सरोजेष्मन्बुजबन्धुतारा ॥ ७२४ ॥

724. On Navel: If the birth Nakshatra falls on the navel in Dimbha Chakra, the person will be patient, be timid in respect of undertakings related to war (i.e. will lack fighting spirit), be an expert in arts, righteous and be exceedingly munificent.

कन्दर्पदर्पीजतसाधुकर्मा सद्गीतनृत्याभिरुचिः कलाज्ञः ।

चेज्जन्मकाले नलिनीशभं स्याद्गुह्यस्थले —

सोऽनुलकीर्तियुक्तः ॥ ७२५ ॥

725. On Privity: If the birth Nakshatra falls on the privity in Dimbha Chakra, the person will defeat even the pride of Manmatha - the Hindu god of beauty - (i.e. will be of enviable beauty), will perform good deeds, be interested in songs and dances, an expert in arts and endowed with unparalleled fame.

Notes: The person will be an adulterer (GP).

नानादेशानेकधा संप्रचारः कामोत्साहश्चञ्चलः क्षामगात्रः ।

धूर्तो मर्त्यः सत्यहीनश्च नूनं जानुस्थाने —

भानुभं जन्मनि स्यात् ॥ ७२६ ॥

726. On Knees: If the birth Nakshatra falls on a knee in Dimbha Chakra, the person will move in many countries, will be unstable due to his enthusiasm in sexual love, weak-bodied, wicked and devoid of truthfulness.

कृषिक्रियायां निरतोऽल्पधर्मः शर्मोऽज्झितः सेवनकर्मकर्ता ।

तारा यदि स्यादरविन्दबन्धोः पादारविन्दे न स दीर्घजीवी ॥ ७२७ ॥

727. On Feet: If the birth Nakshatra falls on a foot in Dimbha Chakra, the person will be interested in agricultural activities, be less religious, will abandon his duties (i.e. be undutiful), be in servitude and short-lived.

Notes: "Sarmojjhita" should read as "Karmojjhita" to indicate that the native will abandon his duties.

इति डिम्भचक्रम्।

These are the effects for Dimbha Chakra.

इति श्रीमद्वैवस्ववर्षण्डितदामोदरात्मजबलभद्रविरचिते होरातत्त्वे

जन्मदुष्टकालसंवत्सरादिफलाध्यायो द्वितीयः ॥ २ ॥

Thus ends the second chapter dealing with inauspicious phenomena at birth and effects of years and others in *Hora Ratnam* authored by Bala Bhadra, son of illustrious Damodara, the excellent among astrological scholars.

CHAPTER THREE

3

Planetary Effects in Bhavas, Various Divisions, Aspects, Dignities, Avasthas etc..

अथ स्पष्टग्रहाणां लग्नादिभावस्थितिज्ञानं विना भावफलदेशः
कर्तुमशक्यस्तस्मात्पूर्वापरनतोनतसहिता लग्नादयो द्वादशभावाः ससंधयो
भावकुण्डली स्वस्वारोहि अवरोहिफलभावविशोपकसहिता लेख्याः ।

Without the knowledge of the true positions of planets (in terms of degrees) and their placements in the various houses commencing from the ascendant, it is impossible to deduce the effects of a Bhava or house. Hence a Bhava chart should be erected which includes the 12 houses from the ascendant. This diagram should consist of beginning and ending of houses, diurnal and nocturnal strengths of planets, junctions of the various houses, planets climbing towards their respective signs of exaltations, going down to their signs of debilitation, and Vimsopaka strengths (based on dignities caused to planets by their positions in the 16 divisions).

उक्तञ्च सूर्यजातके—

यात्राविवाहचौलान्नप्राशने जन्मनि व्रते ।

नृपाभिषेके कर्त्तव्या भावा द्वादशसारथे ॥ १ ॥ इति ।

1. Bhava Chart: It is said in *Surya Jataka* (as told by the

Sun God to his charioteer and disciple Aruna), "O Charioteer, in case of journey, marriage, first-ever tonsure ceremony and initial feeding of the child, birth, Sacred Thread ceremony (due to Brahmins) and installation of the king, the results of planets should be declared only after working out the (lengths of the) various houses.

अत्र भावगता ग्रहाः केवलं भावफलार्थमेव विज्ञेयाः नान्यविचारेषु ।
यतो वक्ष्यमाणदृष्टिगणितं स्थानगतग्रहैरेव क्रियते न भावगतग्रहैरिति केचित् ।
उक्तञ्च सुधानिधौ—

जन्माब्दपृच्छादिशुभाशुभेषु भावाः विधेया सुधिया यतोऽत्र ।

तत्तद्वशेनैव दिशन्ति नित्यं शुभाशुभं भावफलं नृभोगाः ॥ २ ॥

2. (a) Bhava & Rasi Charts: Here it should be understood that the positions of planets in the various houses are meant for estimating the effects of houses and not for any other consideration. For, calculations concerning planetary aspects are to be done only on the basis of signs and not on the basis of houses. This is the view held by some.

(b) It is said in the work entitled *Sudha Nidhi* that in case of birth, solar return, horary and others, the wise have suggested the use of Bhava chart in estimating the auspicious and inauspicious effects. Because planets give such effects only depending on their Bhava positions.

Notes: (a) Planetary dignities, computation of Ashtaka Varga, mutual aspects between planets, and effects referring to signs by a particular mention, transit effects etc. should always be done on the basis of Rasi or natural signs of the zodiac.

Positions referred to from the Moon or any other planet should also be reckoned on the basis of signs only, and not on the basis of the Bhava chart cast with the help of the ascending degree, meridian etc. For example, the Moon (or any other planet) is in 28th degree of Gemini. Another planet even in the 1st degree of Cancer should be treated as being in the 2nd from the Moon, though they may be conjunct in one Bhava, for a different purpose.

श्रीपतिना तु जन्मादौ वक्ष्यमाणग्रहयोगादिफलं भावैरेव भवतीत्युक्तम् ।

जन्मप्रयाणव्रतबन्धचौलनृपाभिषेकादिकरग्रहेषु ।

एवं हि भावाः परिकल्पनोयास्तैरेव योगोत्थफलानि यस्मात् ॥ ३ ॥

अत्रापि तैरेव भावोत्थफलानि यस्मादिति केचन पठन्ति ।

3. Sripati's Views: In case of birth and others, the various combinations (or Yogas) yield effects, only according to their Bhava positions. Sripati has stated that in case of birth, journey, religious observance, tonsure ceremony, royal installation and others, planets reflect the effects of the various combinations depending on (their positions in the various) Bhava(s).

अत्राज्यं निष्कर्षः । लग्नाद् ग्रहाद् वा यत्र सामान्यतः स्थाननियमेनेव

भावफल-राजयोगतात्कालिकमैत्रीचक्रादिषु फलमुक्तं तत्र भावैरेव निर्णयः

कर्तव्यः । अत्र तु राश्यादिपदपुरस्कारेण तत्रत्वष्टमराशिमनुजइत्यादि —

नाष्टकवर्गादौ । अन्यत्र वा राशिपदप्रयोगेण मेषवृषादिभिरेव राशिभिरेव निर्णयो

विधेयः । इति राश्याद्यतः भावांशसमग्रहस्य पुणं फलमिति । तेनैवोक्तम्—

भावांशतुल्यः खलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।

भावोनके चाभ्यधिके च खेटे त्रैराशिकेनात्र फलं प्रकल्प्यम् ॥ ४ ॥

भावप्रवृत्तौ तु फलप्रवृत्तिः पूर्णं फलं भावसमांशकेषु ।

हासः क्रमाद्भावविरामकाले फलस्य नाशः कथितो मुनीन्द्रैः ॥ ५ ॥

4 - 5. (a) To analyze the effects of houses, Raja Yogas (royal combinations), temporary terms between planets and such others, only the use of Bhavas and planets therein should be made. Wherever references to signs occur, as in case of Ashtaka Varga etc., only Rasi positions should be used. That is, in such cases wherever references to signs by name, viz. Aries, Taurus etc. are found, the use of signs should be resorted to.

(b) The planet whose longitude is identical with that of the cusp of a house will yield full effects due to that house. In case of excess or shortage, the effects should be drawn on rule of three basis.

(c) Only when a planet enters a Bhava, it will give effects of

that Bhava. Full effects will occur with the planet attaining the same degree as that of the cusp. If it is in the end of a Bhava, it will destroy the effects thereof. So say the best of sages.

सन्धिप्रयोजनमुक्तमन्यत्र ।

आरम्भसन्धेर्द्युचरो यदोनः फलं ददात्यादिमभावजातम् ।

विरामसन्धेराधिकस्तदानीमागामिभावोत्थफलप्रदः स्यात् ॥ ६ ॥ इति.

भावकुण्डली प्रयोजनमुक्तं वामनेन—

लग्नादिभावा विन्यस्ताः स्वचक्रे द्वादशारके ।

उदयैर्ग्रहयोगाद्यैर्व्यञ्जयन्तीष्टमङ्गिनाम् ॥ ७ ॥ इति

6 - 7. (a) Beginning & Concluding Points: Now stated are of the use of beginning and ending points of a house. A planet ahead of the beginning of a house will yield the effects due to that house. If it is ahead of the ending point, it will yield the results due to the next house.

(b) Use of Bhava Chart: As per Vamana, the twelve signs in the zodiac should be divided into 12 houses as the ascendant and others, and effects should be drawn only on the basis of the heavenly bodies therein.

भावफलप्रशंसामाह भरद्वाजः—

सीमन्ते जन्मचौलोपनीये यात्राप्रवेशने ।

अभिषेके विवाहे च शस्तं भावफलं विदुः ॥ ८ ॥ इति ।

भारद्वाजवाक्येऽपि भावैर्भावफलमेवोक्तं न तु योगफलम् । यत्तु केनचिदुक्तं ससन्धिभावसाधनमार्षशास्त्रानभिहितत्वाद्निर्मूलमिति तत्तुच्छम् । यतः ससन्धिभावसाधनमुक्तं पराशरहोरायाम्—

8. Effects of Bhava: (a) Sage Bharadvaja has stated in this regard as under. For *Seemantha* (one of the 12 rituals observed during a pregnant woman's 4th, 6th or 8th month), birth, tonsure ceremony, Sacred Thread ceremony, journey, first-ever entry in new premises, ritual bathing (such as during remedies for warding off planetary evils and after long time illness), and

marriage, the learned advocate use of Bhava.

(b) The author observes as under. From the words of sage Bharadvaja, we understand that Bhava should be used to know of the effects of planets in Bhavas, and not for purpose of analysing the Yogas.

(c) Some scholars advocate that sages have not instructed to calculate Bhavas and their beginning and ending points and hence all this is baseless. It is naive to say so, as *Parasara Hora* suggests calculation of Bhavas with their beginning and ending points, as stated below.

लग्नं सुखात्सुखं कामात्कामं खात्स्वञ्च लग्नतः ।

त्र्यंशमेकद्विगुणितं युञ्ज्यात्लग्नादिषु क्रमात् ॥ ९ ॥

पूर्वापरयुतेरुर्ध्वं सन्धिः स्याद्भावयोर्द्वयोः ।

एवं द्वादशभावाः स्युर्भवन्ति हि ससन्धयः ॥ १० ॥ इति

9 - 10. Division of Houses: (a) Find out the cusps of the ascendant and the 10th. Add 6 signs (or 180°) to each of these, to get the 7th and 4th cusps in order.

(b) Note the angular distance between the first and the fourth cusps (*cusp = Bhava Madhya or the centre of the house*) and divide the same by 6. Add this product to the first cusp to obtain the end of the first house. When a similar distance - i.e. one-sixth - is added to the end of the 1st cusp, the 2nd cusp is known. This way, the process should be continued upto the 4th house.

(c) Similarly this process should be carried on between the 7th and 4th cusps as well as the 7th and 10th, and 10th and 1st cusps.

(d) This way, the twelve Bhavas with their cusps are obtained.

Notes: We will have an example assuming that the ascendant is Aries 5° and the 10th cusp or the meridian is 11° of Capricorn.

Cusp in Hindu astrology means the exact centre of a house.

When we add 180° to Aries 5° we get Libra 5° as the 7th cusp (or the descendant). Adding 180° to Capricorn 11° (10th house),

we get 11° Cancer as the 4th cusp (or *Nadir* or *Paatala*, as it is known).

Between the 1st and 4th cusps, there are three houses, i.e. six halves of houses. Hence we divide the angular distance between the 1st and 4th by 6 to get 6 halves. In this case, the distance between Aries 5° and Cancer 11° is 96°. 96° divided by 6 yields 16°. Aries 5° + 16° = Aries 21° which is the end of the 1st house, i.e. beginning of 2nd house. End of the 1st house + 16° = the cusp of the 2nd house. Aries 21° + 16° = Taurus 7° which is the 2nd house cusp. Taurus 7° + 16° = Taurus 23° is end of 2nd house and beginning of 3rd house. Taurus 23° + 16° = Gemini 9° is the middle of the 3rd house. Gemini 9° + 16° = Gemini 25° is the end of 3rd house and beginning of 4th house. Gemini 25° + 16° = Cancer 11° is the centre of the 4th cusp of which we are already aware.

This way, the angular distance between the 4th and 7th cusps (which is 84°) should be made into six equal parts and distributed between the 4th and 7th houses.

Then the angular distance between the 7th and 10th cusps (which is 96°) should be made into 6 equal parts and spread between 7th and 10th cusps.

Lastly, the angular distance between the MC (or the 10th cusp, or the meridian) (which is 84°) should be similarly made into 6 equal parts and distributed from the 10th to 1st.

Thus the beginning and ending of the 12 Bhavas will emerge as shown below, for the example suggested. Needless to reiterate, end of one particular Bhava means beginning of the next Bhava and beginning of one particular Bhava means end of the previous Bhava.

<u>House</u>	<u>Beginning</u>	<u>Middle (Cusp)</u>
1st	Pisces 21°	Aries 5°
2nd	Aries 21°	Taurus 7°
3rd	Taurus 23°	Gemini 9°
4th	Gemini 25°	Cancer 11°
5th	Cancer 25°	Leo 9°
6th	Leo 23°	Virgo 7°
7th	Virgo 21°	Libra 5°
8th	Libra 21°	Scorpio 7°
9th	Scorpio 23°	Sagittarius 9°

10th	Sagittarius 25°	Capricorn 11°
11th	Capricorn 25°	Aquarius 9°
12th	Aquarius 23°	Pisces 7°

Once the calculations are made on the lines suggested by sage Parasara, the reader will note that by adding exactly 180° to a particular house, we get the cusp of the opposite house, as we see in case of the 1st and 7th, 2nd and 8th, 3rd and 9th, 4th and 10th, 5th and 11th; and lastly the 6th and 12th in the above example. In a contrary situation, the calculations are erroneous.

स्वोच्चे शुभं फलं पूर्णं त्रिकोणे पादवर्जितम् ।

स्वर्क्षे दलं मित्रगेहे पादमात्रं प्रकीर्तितम् ॥ ११ ॥

पादार्धं समभे प्रोक्तं व्यर्थं नीचास्तशत्रुगे ।

तद्गृहफलं ब्रूयाद् व्यत्ययेन विचक्षणः ॥ १२ ॥

11 - 12. (a) **Degree of Benefic Effects:** A planet in exaltation will give auspicious effects in full. In its Moola Trikona, it will lose a quarter. In own sign, half will be lost. Just a quarter will remain in a friend's sign. In the sign of a neutral, only half-a-quarter of the effects will materialize. In debility or in combustion or in inimical sign, the planet will be entirely futile, i.e. benefic effects will be nil.

(b) *Malefic effects should be discerningly understood in a converse manner.*

Notes: (a) A planet's tendency to give auspicious effects will depend on its dignity. Here the reference is only to the extent of auspicious effects. Thus benefic effects in (deep) exaltation will be 100%, in Moola Trikona 75%, in own sign 50%, in a neutral's sign 25% and in (deep) debilitation, combustion or inimical sign nil.

(b) Similarly, a planet's tendency to give inauspicious effects should be reversed. That is 100% malefic effects when in debility or in combustion or in inimical sign, 75% in neutral's sign, 50% in own sign, 25% in Moola Trikona and nil in exaltation. This condition is nothing but drawing a balance of malefic effects after computation of good effects as at "a" above.

A planet's tendency of being good or bad should be concluded

with the help of the following.

1. Natural benefic or natural malefic.

2. Functional benefic or functional malefic based on the rising sign.

3. Its relationship with its dispositor or an associate (by aspect/union) based on compound terms (Panchadha Sambandha).

4. Its dignity by location.

अथ ग्रहभावफलान्याह । वृद्धयवनः—

Now effects of planets in various houses as per senior Yavana.

Notes: Bala Bhadra's quotations occurring in this chapter for the positions of planets from the Sun to Saturn are based on Yavana's works. For positions of Rahu, his authority is *Jataka Ratna Pradipa*, and for Ketu, it is *Chamatkara Chintamani*.

In understanding the Bhava effects given in the following verses, as well as my notes, full attention should be paid to the aspects and conjunctions a planet has, the nature of sign it occupies, the dignity and strength it enjoys, so on and so forth. Without considering these pre-requisites, a Bhava should not be unfructuously studied.

मूर्तौ स्थितः सञ्जनयेद्दिनेशो नरं सरोगं विफलं महर्ष्यम् ।

प्रभूतकोपं बहुशत्रुपक्षं प्रभावहीनं परतर्ककञ्च ॥ १३ ॥

13. The Sun in Ascendant: One with the Sun in the ascendant will acquire diseases, be distressed, very jealous, very irascible, will have many foes, be of no impact and be inquisitive of others.

Notes: The Sun in the ascendant will additionally give the following effects.

The native will be bald-headed. He may not find a suitable livelihood in his birth place or region.

He will have difficulties in acquiring progeny, provided Jupiter and the 5th lord are endowed with strength. However, in case of Virgo ascendant, the Sun in the ascendant will give more female children but there will be premature danger to spouse.

The native with the Sun in the ascendant in general will be a fatalist and be deprived of family happiness.

According to some, with the Sun in the ascendant, one may generally enjoy good health, contrary to our text's mentioning diseases. In practical cases, the Sun in the ascendant is found to be a trouble-maker in respect of sound health. Possibility of trouble to eyes and abdomen will always be there. With simultaneously afflicted Jupiter, proneness to jaundice cannot be ruled out. The person's health will acquire liabilities due to excessive heat and passion for pleasures.

The Sun in the ascendant aspected by a planet in strength will make the person learned.

Placed in Pisces ascendant, the Sun will give birth to a person who will be unfaithful to his spouse. The Sun in Aquarius and Capricorn ascendants will give cardiac and blood disorders. Within exaltation space in Aries ascendant, he will grant great position and power.

In case of Leo ascendant, the Sun in Vargottama in Leo will bless one with a royal life and abundant wealth.

The Sun in the ascendant in a sign identical with the one ruled by an enemy will bring forth danger in the 3rd year of birth and many troubles thereafter "throughout the life".

सूर्यो द्वितीयः कुरुतेऽर्थहीनं जनं प्रसिद्ध्या रहितं कृतघ्नम् ।

श्रद्धाविहीनं विगतस्वभावं कुमित्रयुक्तं परवञ्चकञ्च ॥ १४ ॥

14. The Sun in the 2nd: One having the Sun in the 2nd house will be devoid of wealth and fame, be ungrateful, unfaithful, of evil disposition, will seek friends in bad circles and cheat others.

Notes: The person with the Sun as above will lose his money through government, thefts and cheating. He will often change his residence, be devoid of spouse and progeny (or be not happy in respect of his children and family life) and will suffer educational reversals. His income will be through copper and such other metals.

He will have reddish eyes, emaciated body and rough hair.

The Sun in the 2nd house aspected by a malefic planet will reduce one's learning and good health.

Should the Sun in the 2nd join Mercury or Venus, one will be very opulent. In case of Pisces ascendant, the Sun in the 2nd within his exaltation space will give learning, wisdom and Raja Yoga.

The Sun in the 2nd house in aspect to malefics like Mars, Saturn or a node placed in the 8th house will cause dangerous end to one's father.

सूर्यस्तृतीयः कुरुते मनुष्यं निरोगदेहं नयनेन हीनम् ।

परोपकारप्रणतं प्रसिद्धं विवेकविद्याभ्यधिकं सदैव ॥ १५ ॥

15. The Sun in the 3rd: One having the Sun in the 3rd house will be free from diseases, be blind or poor-sighted, disposed to help others, famous and will possess much learning and wisdom.

Notes: With the Sun in the 3rd house one will be prone to lose his younger as well as *elder* brothers and sisters. Even if they survive, the person will not have good terms with them.

The subject will easily subdue his enemies. He will help his friends. Another female other than his mother will be responsible for his upbringing. He will be wealthy, will spend freely for his own enjoyment and be of forgiving disposition.

There is an authority to state that the Sun in the 3rd house with a *malefic* planet will give two younger co-born.

चतुर्थगः सञ्जनयेत्कुतघ्नं हिंस्रं सदा शीलविवर्जिताङ्गम् ।

स्त्रीनिर्जितं युद्धपरं कुदेहं विवर्जितं सत्यधनेन नित्यम् ॥ १६ ॥

16. The Sun in the 4th: One with the Sun in the 4th house will be ungrateful, will trouble others, be bereft of virtues, subdued by women, fond of war (or picking up quarrels), will have a defective body and be devoid of wealth and truthfulness.

Notes: The Sun in the 4th house will give the following effects as well. The subject will incur heart diseases. (An immovable sign ascending with the Sun therein will attract this evil more easily.)

The native will have strained relations with his kinsfolk and will not enjoy mental peace. Nor will he have good friends. He will incur loss of children, be impressively beautiful, and be

of questionable history. He will be skilful in music, highly egoistic, will incur fame in his 32nd year and achieve success in his work.

There is an authority to state that the subject will be wealthy and will enjoy happiness through spouse. The quotation of our text stating that one will not be wealthy with the Sun in the 4th is indeed of a spurious origin.

सुतस्थितः स्वल्पसुतं प्रसूते दिनादिनाथः प्रणयेन हीनम् ।

कुकुत्यरक्तं व्यसनाभिभूतं पित्ताधिकं भूरिविषक्षयुक्तम् ॥ १७ ॥

17. The Sun in the 5th: One with the Sun in the 5th house will have limited progeny, be bereft of affection, interested in evil deeds, in the grip of vices, of highly bilious constitution and will have a number of foes.

Notes: Further, the native will be miserable in respect of his children. He may lose at least one of them and incur grief. According to one school of thought, the native will have only one son.

One with the Sun in the 5th will be exceedingly intelligent and be skilful in Mantra Sastras and grammar. He will be disposed to steal others' wealth, will live in others' houses and will prefer loneliness. His life-span may be curtailed. He will have a stout body, will be sickly during his early days and will make money in his youth.

The Sun in the 5th house is generally dangerous for father's life-span as well. In case of a movable sign ascending, the Sun in the 5th house with a movable Navamsa will cause danger to father in the 12th year; in an immovable Navamsa the native's 36th year will endanger father; and in a dual Navamsa early death of father (i.e. even before 12) will occur. These three conditions apply only to a movable ascendant.

The Sun in the 5th in a dual Navamsa, in case of a movable sign ascending, will further cause danger to the native's own child at the age of four.

In general i.e. particularly for fixed and duals signs ascending, the Sun in the 5th in a malefic's Navamsa will endanger the father of native during his 17th year.

रिपुस्थितो वासरपः प्रसूतौ हतारिपक्षं पुरुषं सुरूपम् ।

विनीतवेषं सुजनैः समेतं प्रियातिथिं बान्धवसम्मतञ्च ॥ १८ ॥

18. The Sun in the 6th: One with the Sun in the 6th house will conquer his foes. He will be beautiful, modest, in the company of good men, fond of guests and agreeable to his kinsfolk.

Notes: Also, the subject will be endangered from quadrupeds and fire. His health will be poor. He will cheat his own people. There may be early loss of father. He will make friends in high circles. His fame will never decline. He will not be very learned but will incur abundant grief in his life.

There will be danger to his bones, teeth, *spine* and heart. If the 6th house containing the Sun is owned by a benefic (except in Libra), the native will acquire a lot of wealth.

कलत्रगस्तीक्ष्णकरः प्रसूतौ कुरूपदेहं कुकलत्रभाजम् ।

कफानिलाभ्यां परिपीडिताङ्गं कामार्तदेहं गतसौहृदञ्च ॥ १९ ॥

19. The Sun in the 7th: One with the Sun in the 7th house will have an ugly physique, will beget an evil spouse, will possess imbalances of phlegm and wind, will incur bodily distress, be troubled by excessive sexual desires and be unfriendly.

Notes: The Sun in the 7th house will disturb one's marital life if the occupation is not in a benefic's sign, except in Libra. The Sun in the 7th in Libra will produce numerous miseries in marital life as well as in other respects.

The Sun in the 7th house in general will delay one's marriage and will curtail happiness respecting children. If the occupation of the Sun is in a malefic's sign along with a malefic planet, second marriage will take place.

There is a specific authority which asserts that the only happiness the native will enjoy will be from females and of no other kind.

करोति सूर्यः खलु चाष्टमस्थो विदेशरक्तं पुरुषं प्रहीणम् ।

प्रपीडितं क्षुत्प्रभवैश्च रोगैर्जनानुरागेण विवर्जितञ्च ॥ २० ॥

20. The Sun in the 8th: One with the Sun in the 8th house will be fond of living in distant lands, be devoid of many things (essential for a happy living), be troubled by hunger and diseases, and bereft of others' affection.

Notes: Following will be the additional effects for the Sun in the 8th house.

One's life will be a store-house of very many miseries. Frequent financial and professional reversals will occur. The native will suffer from piles, venereal, eye and cardiac disorders. He will possess a very attractive appearance and will have illicit relationship with women of a different region. He will be of sacrificial disposition and will honour men of learning.

There will be also danger of some head injury in childhood. He will have disappointment concerning progeny and fortunes.

The Sun in the 8th house in exaltation, or in a friendly sign, or with a benefic's aspect will confer a long-life, abundant fortunes, paternal inheritance and a position of power. Else, without such dignity for the Sun, there may be untimely danger to the life-span of the subject.

धर्माश्रितस्तीक्ष्णकरः प्रसिद्धं करोति मर्त्यं नृपतेरभीष्टम् ।

परोत्थवित्तेन सदा समेतं निरस्तधर्मं मतिवर्जितञ्च ॥ २१ ॥

21. The Sun in the 9th: One with the Sun in the 9th house will be famous, liked by the ruler, ever endowed with wealth contributed by others and be neither religious nor intelligent.

Notes: The text attributes no religiousness for the position of the Sun in the 9th house. This is not a correct statement. The native with the Sun so placed will be quite religious, virtuous and intent upon worshipping the Almighty. His spiritual achievements will be worth emulating. There is however a possibility of a change of religion for the subject!

The native will further enjoy longevity, physical beauty, happiness concerning children, friends and wealth - self-earned as well paternal. He will be truthful, will possess attractive hair and will help his relatives. However, he will run the risk of losing his fortunes oftenly through his own misdeeds.

He will not enjoy good terms with his wife, maternal

kinsfolk as well as his father.

If the sign of occupation by the Sun is owned by a malefic planet, untimely danger to father will have to be feared.

कर्माश्रितो वासरपः प्रसूते सुकर्मभाजं विनयैः समेतम् ।

प्रभूतमित्रं सुभगं सुकान्तं नयाधिकं देवगुरुप्रभक्तम् ॥ २२ ॥

22. The Sun in the 10th: One with the Sun in the 10th house will perform good deeds, be modest, will have great friends, be fortunate, splendidous, very wise or well-mannered and devoted to gods and preceptors.

Notes: One with the Sun placed as above will further be separated from his kith and kin. His mother will incur serious diseases. The later part of his life will cause health disorders for himself. With all wealth, position and the like, he will not enjoy peace. He will acquire knowledge in the fields of music, dance etc.

He will have great achievements in his educational pursuits in his 18th year. If the Sun in the 10th house is in a malefic's sign, or is related to a malefic planet, one's undertakings will be frequently upset and he will do questionable deeds.

लाभाश्रितः सञ्जनयेद्दिनेशः प्रभूतलाभं सुभगं निरीक्षम् ।

सुभोजनाच्छादनवाहनाढ्यं प्रियंवदः कामविचक्षणश्च ॥ २३ ॥

23. The Sun in the 11th: One with the Sun in the 11th house will have much gains, be very fortunate, blind or poor-sighted, endowed with quality food, robes and conveyances, be charming in appearance and discerning in the matter of sexual desires.

Notes: Further, he will be ever after making money and will be successful in his work. He will acquire a beautiful wife, will also attract other women, will enjoy abundant paternal gains and gains from royal sources, but be grieved on account of loss of children. He will enjoy a long lease of life.

If the Sun in the 11th is conjoined with or aspected by a malefic, debilitated or inimical planet, the entire wealth accumulated by the subject will vanish.

व्ययाश्रितः सञ्जनयेद्दिनेशो व्ययैः समेतं कुजनप्रसङ्गात् ।

प्रपीडितं वैरिभिरेव नित्यं कुकर्मरक्तं कुजनं तथैव ॥ २४ ॥

24. The Sun in the 12th: One with the Sun in the 12th house will spend money on account of evil company, be ever troubled by enemies and attached to evil deeds and evil men.

Notes: The native will further beget the following results.

His wife will not be able to conceive without obstacles and delays. He will not have good relationship with his father. He will be addicted to others' women, will be devoid of wisdom, and be libidinous. His financial progress will be chequered. He will incur disorders of liver or other areas of the stomach in his 36th year. According to one authority, he will not enjoy pleasures with all his wealth. He will have to leave his birth place for a different region in search of livelihood. He will incur a blemish of killing (or injuring) a cow and the like.

If the Sun in the 12th is related to a malefic, the person will have murderous instincts and be consequently in trouble. This Yoga will also deprive one of bed-pleasures.

इति रविफलम् ।

These are the effects for the Sun.

अथ चन्द्रफलम् ।

Now effects of the Moon.

मूर्तिस्थितो रात्रिपतिः प्रसूते संपूर्णबिम्बः सुभगं सुकान्तम् ।

क्षीणः क्षताङ्गं बहुपापयुक्तं विहीनस्त्यं गतसौहृदञ्च ॥ २५ ॥

25. The Moon in the Ascendant: One with the Moon with full rays in the ascendant will be very fortunate and very radiant. With the Moon being weak, he will have an injured (or sickly) body, be very sinful, untruthful and unfriendly.

Notes: The Moon in the ascendant will give the following additional results. The person will always be a pleasure-seeker. He will acquire knowledge of astrology. He may be often endangered and will beget fame in the later part of his life and

will have a special liking for milk-products. In his 15th year, the family will have major changes.

On the health front, he will incur danger of blood diseases and accidents from water.

An exceedingly ill-placed or an exceedingly weak Moon in the ascendant will cause deafness, dumbness or blindness and will delay acquisition of progeny.

The Moon in the ascendant in debility or in a natural malefic's sign will cause strained relations with one's mother.

The Moon in the ascendant related to a benefic planet will eliminate evils in general and will bring forth all-round auspiciousness and great fortunes.

In understanding the Moon's effects in the ascendant and other houses, an extra care is required to note the digital strength due to phases of the Moon. Digitally rich Moon will tend to be beneficial while digitally poor Moon will turn adverse.

द्वितीयसंस्थः कुरुते शशाङ्कः कोशान्वितः सर्वसमृद्धियुक्तम् ।

प्रियंवदं ब्राह्मणदेवभक्तं महाप्रभावं बहुसौहृदञ्च ॥ २६ ॥

26. The Moon in the 2nd: One with the Moon in the 2nd house will be endowed with wealth and be full of everything. He will be charming, will honour Brahmins and Gods, be highly efficacious and highly friendly.

Notes: The Moon in the 2nd house will curtail happiness. Financial ups and downs will be felt often. There will be loss of money through mother, sisters and daughters.

Full Moon in the 2nd house will give abundant wealth. If she is further aspected by a benefic, except by weak Mercury, the native will be very wealthy.

If the Moon in the 2nd is related to a malefic planet, educational pursuits will be chequered.

ताराधिपः सञ्जनयेत्तृतीये सुरूपदेहं सुभगं मनोज्ञम् ।

स्त्रीवल्लभं सर्वकलासु दक्षं प्रजास्वभीष्टं बहुपुत्रपौत्रम् ॥ २७ ॥

27. The Moon in the 3rd: One with the Moon in the 3rd house will be physically attractive. He will be very fortunate,

pleasing in appearance, liked by women, skilful in all (or many) arts, will have well-disposed kinsfolk and beget sons and grandsons.

Notes: Some authorities do not indicate fortunes for the Moon in the 3rd house. Obviously, the phase of the Moon counts.

Further, the native will be very happy but will incur the danger of losing his wealth due to royal displeasure (or government action).

He will be attached to others' women, will have many co-born and will not acquire any inheritance.

A weak Moon in the 3rd is a liability for the native's lifespan.

The Moon in the 3rd in an enemy's sign (by five-fold term) will cause enmity with co-born and a garrulous disposition. The Moon's position in a benefic's sign will confer specialization in poetry, literature, authorship etc.

सुखस्थितः सञ्जनयेच्छशङ्कः प्रभूतसौख्यं पुरुषं प्रधानम् ।

स्त्रीणामभीष्टं गुरुदेवभक्तं नयप्रधानं गतवैरिरोगम् ॥ २८ ॥

28. The Moon in the 4th: One with the Moon in the 4th house will enjoy much happiness, be principal among men, attached to women, will honour preceptors and gods and be well-behaved. He will neither have foes nor diseases.

Notes: With an unfavourable Moon in the 4th house, the native will be breast-fed by a woman other than his mother.

One with beneficial Moon in the 4th, will be large-hearted, will enjoy moderate happiness, and will prosper through his kinsfolk. He will deal with products obtained from water. He will be prone to endless sickness, fond of meat and fish, and be endowed with superior conveyances.

Weak Moon in the 4th house related to a malefic planet or debilitated planet will cause untimely death of mother. If the relation of the Moon in the 4th is with a planet that is the enemy of the 4th lord, the person will have enmity with his mother.

चन्द्रः सुतस्थः ससुतं प्रसूते विद्याधिकं ब्राह्मणदेवभक्तम् ।

शुद्धस्वभावं विजितारिपक्षं प्रियंवदं पार्थिवकल्मषञ्च ॥ २९ ॥

29. The Moon in the 5th: One with the Moon in the 5th house will have progeny, be highly educated, will honour Brahmins and gods, be of pure disposition, will subdue his enemies, be charming in appearance and dear to king.

Notes: One with the Moon in the 5th house will not be very courageous but be very passionate. He will face ups and downs in his relations in marriage. But there will be gains for the person through marriage and in-laws.

He will obtain a charming spouse. There will be a risk of his first marriage ending on a sad note and second marriage taking place. Alternatively, this position can lead to having a concubine.

There may be denial of male progeny if the 5th house is owned by a female planet, or the Moon in the 5th, the 5th lord or Jupiter is in female divisions. Anyway, the *benefic* Moon in the 5th in Nidra or Sayana Avastha will lead to loss of progeny while *malefic* Moon will give them longevity. (This is a peculiarity for Sayanadi Avasthas.)

Dealing with dairy products and quadrupeds will be a source of success. He will meditate on a female deity.

If the Moon in the 5th is Full (11th to 20th day of a lunar month), the native will acquire a chaste spouse apart from all kinds of wealth. The Moon being otherwise and in the 5th will not grant general happiness and an amicable spouse.

षष्ठः शशाङ्कः कुरुतेऽग्रज्जीवं रागाधिकं शत्रुनिपीडिताङ्गम् ।

कुरूपदेहं कुधिया समेतं सौख्यैर्विहीनं परवञ्चकञ्च ॥ ३० ॥

30. The Moon in the 6th: One with the Moon in the 6th house will be long-lived, very passionate, will have a body injured by enemies (i.e. will have enemies and consequently be troubled by them). His body will also be ugly. He will be evil in mind, bereft of happiness and will cheat others.

Notes: Our text prescribes trouble from enemies. There are many who state that the native will win over his enemies.

The native will have strained relations with his mother and cousins. Nor will his mother be happy with him. He will be prone

to disorders like rheumatism, arthritis and paralysis leading to some long-lasting physical deformity.

He will face ups and downs in his career and will rise only after his mid-life. There is an authority to state that one with the Moon in the 6th will not financially register any great progress, or sometimes he may incur penury.

His wealth will be lost through females. He may develop illicit ties with a widowed female after the age of 36.

One with the Moon in the 6th with Rahu or Ketu will be devoid of co-born, will be fearful in disposition, will invite quarrels and will face danger through water and poison.

कलत्रगः सज्जनयेच्छशाङ्को धर्मध्वजं भूरिदयासमेतम् ।

प्रसन्नमूर्ति विभवान्वितश्च प्रख्यातकीर्ति सुधिया समेतम् ॥ ३१ ॥

31. The Moon in the 7th: One with the Moon in the 7th house will hold the flag of justice aloft. He will be extremely kind, be with a smiling face, wealthy, widely famous and very intelligent.

Notes: The native will be successful in distant lands. He will be associated with many women. Although he may acquire an excellent spouse, she will be a victim of health debacles.

The Moon in the 7th house being weak will kill his spouse early. If simultaneously the 7th lord is strong there will be a remarriage.

One with the Moon in the 7th house will be endangered in his 15th year. He will be soft in his speech and will earn favours from high-ups. In his 32nd year, he will incur troubles relating to his wife. In this same age, he will face disorders of blood vessels or danger from weapons and fire.

Generally, the Moon in the 7th, with all her good qualities is found upsetting one's marital life, as observed in practical cases.

चन्द्रोऽष्टमस्थः कुरुतेऽल्पवीर्यं स्वल्पायुषं सत्यदयाविहीनम् ।

स्नेहैर्विहीनं परदाररक्तं कृथाऽटनं बोधविवर्जितञ्च ॥ ३२ ॥

32. The Moon in the 8th: One with the Moon in the 8th

house will not be physically strong, be short-lived, bereft of truthfulness, kindness and friendliness, be inclined to join others' wives, will wander fruitlessly and be devoid of understanding.

Notes: The native will not enjoy happiness through conveyances, will incur danger through water and will discard his kinsfolk on account of a female (or on account of his spouse).

His health will be very poor and he will often be in need of medical aid. He will be financially ill-placed.

धर्माश्रितः सज्जनयेच्छशङ्कः प्रभूतमित्रं प्रचुराद्रपानम् ।

प्रसिद्धियुक्तं प्रणतारिपक्षं प्रशंसितं साधुजनेन नित्यम् ॥ ३३ ॥

33. The Moon in the 9th: One with the Moon in the 9th house will have many friends, be endowed with comforts and food and drinks, be very famous, will combat his foes, be highly praised by virtuous men.

Notes: The native will be associated with philanthropic deeds. But his fortunes will not be stable in general. The middle part of his life will cause much fortunes. The native will have deep interest in language-studies.

If the Moon in the 9th is associated with malefic planets, the native will lose his parents as well as his fortunes.

आकाशसंस्थः कुरुते शशाङ्को भूप्रियं बान्धवमानतुष्टम् ।

प्रियातिथिं प्रीतिकरं गुरुणां सदैव भक्तं वरदेवतानाम् ॥ ३४ ॥

34. The Moon in the 10th: One with the Moon in the 10th house will win the heart of the king. He will receive honours from his kinsfolk, be fond of guests, will please his preceptors (or elders) and be devoted to superior gods.

Notes: The native will be associated with many women, be very fortunate, will perform good deeds and will gain through his in-laws. His wealth will be subjected to sudden increases and decreases. In his 27th year, he will incur enmity with others on account of his ties with a widow.

The Moon in the 10th in union with a malefic planet or in an enemy's sign will produce tuberculosis, lung disorders, professional misfortunes etc.

लाभाश्रितः सञ्जनयेद् विदग्धं प्रभूतलाभं खलु शीतरश्मिः ।

सुरूपदेहं सुजनानुरक्तं उदारचित्तं हतशत्रुपक्षम् ॥ ३५ ॥

35. The Moon in the 11th: One with the Moon in the 11th house will be shrewd, will have many gains, be good-looking, fond of virtuous men, liberal and will eliminate his enemies.

Notes: The native will attain sudden fame after 50th year of his age. He will suppress the funds kept with him in trust by others, and will obtain progeny even in the advanced years of his life. He will hide his wealth from others' eyes and be long-lived.

Also, he will have to clear the debts of his progeny.

The Moon in the 11th house along with a malefic, or in a malefic's sign, will cause diseases.

व्ययश्रितः शीतकरः प्रसूते रक्तोत्थरोगैः परिपीडताङ्गम् ।

वैरिप्रधानं बहुशत्रुपक्षं स्वल्पायुषं सत्यविहीनवेषम् ॥ ३६ ॥

36. The Moon in the 12th: One with the Moon in the 12th house will be troubled by diseases of blood (particularly high blood-pressure, or heart palpitation), will have many enemies, be short-lived and untruthful.

Notes: One will have a lot of mental worries, will incur disorders of phlegm, digestion and sight and will spend on religious affairs. He will have sexual weakness, will incur venereal diseases, be very sinful, addicted to vices and be unfriendly to his kinsfolk. It will be difficult for him to build up fortunes. His marital life will be bad. His 45th year will bring forth some danger to his life.

इति चन्द्रफलम् ।

These are the effects of the Moon.

अथ भौम फलम् ।

Now effects for Mars.

होराश्रितो भूतनयः प्रसूते पित्तानिलाभ्यां सहितं कुरूपम् ।

विहीनशक्तिं मतिवर्जितञ्च व्ययैरनिष्टैः सहितं कृतघ्नम् ॥ ३७ ॥

37. Mars in the Ascendant: One with Mars in the ascendant will have defects of bile and phlegm, be unsightly, weak, devoid of intelligence, will spend money on evil accounts and be ungrateful.

Notes: The native with Mars in the ascendant will be prone to disorders of health like lung problems, jaundice, dental decay and injuries. He may be endangered by weapons and fire. He may be separated from his people. He will not enjoy happiness, be ever troubled by sexual desires, and will be unhappy in his marital life. He will have a protruding navel and reddish palm.

If Mars in the ascendant is in an inimical sign, one will have limited progeny, be short-lived and will incur heart pains or colic disorders.

धनस्थितो भूतनयः प्रसूते धनैर्विहीनं जनताविरुद्धम् ।

कठोरवाचा निरतं कुबुद्धिं प्रभावहीनं गतसौहृदञ्च ॥ ३८ ॥

38. Mars in the 2nd: One with Mars in the 2nd house will be bereft of wealth, be inimical to people, be cruel in speech, of evil disposition, unimpassioned and unfriendly.

Notes: One with Mars in the 2nd house will join bad men, will have many financial upsets, be disposed to make debts and will suffer grief on account of progeny and spouse. He will face obstacles to his education, be a gambler and a mineralogist.

करोति भौमः सहजाश्रितश्च निरोगदेहं विजयप्रधानम् ।

नरेन्द्रमानान्वितमिष्टधर्मं प्रभूतकोशं सततं सुदान्तम् ॥ ३९ ॥

39. Mars in the 3rd: One with Mars in the 3rd house will be free from sickness. Victory in any matter will be important for him. He will be endowed with royal honours, justly disposed, very affluent and will have a good deal of self-restraint.

Notes: The native having Mars in the 3rd house will be liable to breakage of bones and ear diseases. He will face loss of co-born, will enjoy various kinds of pleasures and will obtain a questionable spouse.

Mars in the 3rd house along with a node will cause addiction to prostitutes.

Mars in the 3rd house identical with Saturn's sign (i.e. in Capricorn/Aquarius) will lead to abortion to spouse.

सुखस्थितः सञ्जनयेच्च कक्रः सुखैर्विहीनं गतदर्पमेव ।

सुबुद्धिहीनं गतबन्धुवर्गं व्ययाश्रितं कामपरं नृशंसम् ॥ ४० ॥

40. Mars in the 4th: One with Mars in the 4th house will have no happiness. His pride will be injured. Intelligence and kinsfolk will abandon him. He will be a spendthrift, lustful and a liar.

Notes: The native concerned will have many enemies. He will lose in litigations. His mother and wife will face health problems. There will be danger to his progeny as well.

Mars in the 4th house will cause many difficulties to father during the native's 8th year of age.

Chamatkara Chintamani is emphatic that Mars in the 4th house counters even other planets' benefic tendencies - maybe, this is somewhat over-described. One must remember that people having Mars in the 4th house, on the other hand, are liable to suffer serious mishaps in respect of their family happiness and marital life.

सुतस्थितः सञ्जनयेच्च कक्रः सुतैर्विहीनं पुरुषं सदैव ।

पापैः समेतं परतर्ककञ्च विद्याविहीनं गतसौहृदञ्च ॥ ४१ ॥

41. Mars in the 5th: One with Mars in the 5th house will not have progeny, be ever sinful and inquisitive of others' affairs. He will be neither learned nor friendly.

Notes: The subject will be fond of eating abundantly. He will have setbacks in marital and financial matters. There will be a scar on the right side of his body, particularly leg. He will have illicit ties with women.

Should Mars be in the 5th house in union with the lord of the 8th house, the person will be childless and will adopt a child.

रिपुस्थितः सञ्जनयेद् गतारिं कुलप्रधानं प्रियदर्शनञ्च ।

संश्लाघितं साधुजनेन नित्यं विनीतवेषं सततं सुशीलम् ॥ ४२ ॥

42. Mars in the 6th: One with Mars in the 6th house will have no enemies. He will be chief among the men of his race, be charming in appearance, ever praised by virtuous men, modest and virtuous.

Notes: The native concerned will be quite libidinous. He will be capable of making up his losses without losing much time. He will be inauspicious for his mother and maternal uncle. His ancestral properties will be endangered. One of his sons will attain fame.

If Mars in the 6th house is in Gemini (for Capricorn ascendant) or in Virgo (for Aries ascendant), without a benefic association, the native will incur leprosy.

Mars in the 6th in aspect to a malefic planet will cause diseases of serious nature, particularly disorders of the heart and blood, danger from weapons, fire, poison etc. and damage to bone, spine etc. There will also be the danger of surgery.

कलत्रसंस्थः क्षितिजः प्रसूते विदेशभाजं कुकलत्रयुक्तम् ।

विवादशीलं बहुशत्रुपक्षं नीचानुरक्तं प्रियसाहसं च ॥ ४३ ॥

43. Mars in the 7th: One with Mars in the 7th house will seek residence in foreign countries (or distant places), will acquire a wicked spouse, be argumentative, will have a number of enemies, be fond of mean men and adventurous acts.

Notes: The person will further incur marital evils. His spouse will be of defying nature. He will be associated with widows and questionable women. He will leave his birth place and re-settle elsewhere. His wife will be endangered through fire, poison, surgery and the like.

If Mars in the 7th house be in a malefic's sign and is associated with a malefic planet, the subject will be addicted to intoxicants and will do such acts which will involve him in troubles with the government.

मृतिस्थितः सज्जनयेन्महीजः शस्त्रार्तदेहं प्रभया विहीनम् ।

कुपार्थिवासकस्सुमित्रचेष्टं कृपाविहीनं गतसौहृदञ्च ॥ ४४ ॥

44. Mars in the 8th: One with Mars in the 8th house will

receive bodily injuries by weapons, be devoid of any splendour, will seek patronage of an evil king, will earn good friends and be unkind and unfriendly.

Notes: One with Mars in the 8th will not enjoy good health. He will find no happiness in his marital life, will incur disorders of urine, blood, heart and danger from vehicles. He will only enjoy a medium lease of life and will prove inauspicious for his father.

धर्माश्रितः सञ्जनयेत्कुधर्मं भौमः कुरूपं गतबन्धुवर्गम् ।

भाग्यैर्विहीनं विगताभिमानं प्रतप्तदेहं मतिवर्जितञ्च ॥ ४५ ॥

45. Mars in the 9th: One with Mars in the 9th house will be ugly, will lose his kinsmen, will not enjoy fortunes, be devoid of conceit (i.e. be humble), will experience bodily troubles and will have no intelligence.

Notes: The native concerned will be inauspicious for his father. His fortunes will often be chequered.

He will spend away his parental wealth, be a profligate and be humiliated by others. He will have a large family and be fond of learning.

If Mars in the 9th house is in Aries, Scorpio or *within his exaltation space in Capricorn*, one will be ill-related to an elderly woman.

कर्माश्रितो भूतनयः प्रसूते कुकर्मरक्तं सुधिया समेतम् ।

जनापवादं प्रणयं कुतघ्नं व्यर्थश्रमं बान्धववर्जितञ्च ॥ ४६ ॥

46. Mars in the 10th: One with Mars in the 10th house will be interested in evil deeds, be highly intelligent, will incur calumny, be affectionate, ungrateful, devoid of kinsfolk and be unfruitful in his efforts.

Notes: Not really good effects have been attributed by our text for this otherwise excellent position of Mars in the 10th house. See what others rightly state in this regard.

The native will be liked by many and will be the best of his family members. He will make fortunes after the age of 28. His wealth will not easily decline but expand by his industriousness.

He will enjoy paternal properties and self-earned lands etc. He will be socially well-related and will befriend high-ups.

On the dark side, however, Mars in the 10th will untimely eliminate the children of the native.

Mars in the 10th while the 10th lord is in strength will give a long lease of life to the native's co-born and enviable fortunes to the native. Further, the native will be notably attentive in disposition and will honour his elders and preceptors.

Mars in the 10th in a benefic's sign in relation to a benefic planet will bring forth success in, as early as, the 18th year. Such a person will attain a high degree of success and fame.

Mars in the 10th in a malefic's sign and in relation to a malefic planet will cause huge obstacles to one's work. The native will indulge in irreligious deeds as well.

Should Mars be in the 10th house along with the lords of the 9th and 10th, the native will attain the throne. That is, in modern days, he will occupy ministerial and such other unique positions.

लाभाश्रितः पार्थिवलाभतुष्टं नरं प्रसूते क्षितिजः सदैव ।

हतारिपक्षं निजबन्धुमान्यं प्रशंस्यशीलं प्रथिताभिमानम् ॥ ४७ ॥

47. Mars in the 11th: One with Mars in the 11th house will be happy with gains from royal sources. He will conquer his enemies, be honoured by his relatives, praiseworthy, virtuous and highly arrogant.

Notes: If Mars is in the 11th house, the subject will further be associated with great jobs and will earn a lot of fame. He will ever be gainful but will have strained terms with his kinsmen, He will lose his children or will not enjoy any happiness on account of them. He will be a profligate and will not have any older co-born.

Mars in the 11th with two benefic planets will cause what is called Maha Raja Yoga, giving a position equal to that of an emperor. Further, as a result of this combination, the subject will gain through the wealth of his brothers and sisters.

Mars in the 11th house in union with the 4th lord will also grant a kingly position with authority.

व्ययश्रितः सञ्जनयेच्च भौमो व्ययाधिकं भूरिपुप्रयुक्तम् ।

प्रभूतपापं व्यसनैः समेतमर्थार्थिनं धर्मविवर्जियञ्च ॥ ४८ ॥

48. Mars in the 12th: One with Mars in the 12th house will have many expenses and many foes, be highly sinful, bitten by vices, will seek wealth and be devoid of righteousness.

Notes: The native will be bereft of wealth, or his efforts to gather wealth will fail. His mother will be endangered in his 27th year. He will cause harm to his spouse, be alleged for thefts and the like and be a harsh speaker.

He will face health problems relating to ears, blood, spleen and throat. Often, he will be endangered by accidents and injuries. He will be jocular in disposition and will have an eye on others' wealth.

इति भौमफलम् ।

These are the effects for Mars.

अथ बुधफलम् ।

Now effects for Mercury.

तनुस्थितः सोमसुतः प्रसूते प्रजाधिकं मानिनमिष्टधर्मम् ।

महाप्रभावं वृजिनैर्विहीनं गुणोत्कटं पार्थिवसम्मत्तञ्च ॥ ४९ ॥

49. Mercury in the Ascendant: One with Mercury in the ascendant will have many children, be arrogant, fond of religion, highly impactful, be not sinful, be endowed with excellent virtues and go well with the king.

Notes: The native having Mercury in the ascendant will incur obstacles to learning and marriage provided Mercury is well-placed.

He will attain fame, be skilful in Mantra 'Sastra and mathematics, and be fond of artificial make-up. He will be jocular in disposition and will have an addiction for ease and indolence. He will have skills in other branches as well, viz. medicine, law, religion etc. and will know many languages. He will profusely sweat. He will consume little but pure food, be very wicked, liberal and will sleep for long hours.

Mercury joining Mars in a fiery sign ascending (Aries, Leo

or Sagittarius) will cause dangerous diseases relating to sweat and skin, apart from skin eruptions.

If Mercury in Pisces ascendant is in conjunction with Saturn or Mars or a node, the native will have defects of left eye. In this Yoga, Jupiter or the Sun joining Mercury in Pisces ascendant will stall such a possibility.

Mercury in Pisces ascendant will deprive one of bed comforts and he will be a heterodox.

Mercury in the ascendant identical with a malefic's sign or a foe's sign and in union with a malefic or inimical planet will cause severe diseases including leprosy. This Yoga will further deny over-all happiness.

Mercury in the ascendant in a *benefic's sign* and in relation to a *benefic planet* will grant knowledge of astrology but the person will incur enmity with good men, diseases of the eyes and will be involved in disputes with co-born in his 17th year. Further, as a result of this position, he will cheat his brothers and sisters. That is, this good Yoga has adverse contents as well.

An *extremely well-placed* Mercury in the ascendant, and with more and more benefic Vargas, will produce a child prodigy or one who will have clear memories of his past life.

धनस्थितः सञ्जनयेच्छाङ्कः प्रभूतकोशं स्वजनानुरक्तम् ।

प्रियंवदं ब्राह्मणदेवभक्तं मनस्विनं कीर्तिकरं सदैव ॥ ५० ॥

50. Mercury in the 2nd: One with Mercury in the 2nd house will be exceedingly wealthy, will like his kinsfolk, be charming, will honour gods and Brahmins, be intelligent and will earn fame.

Notes: Further, the person will be learned in many branches, or be highly qualified in general. He will have a number of children, be very firm in his decisions and will enjoy abundant gains. He will never say no to help-seekers.

Classical authors compare one with an excellent Mercury in the 2nd house to Maha Vishnu in riches, to Brihaspati in intelligence, to Kalpa Vriksha (or the Celestial Boon-giver Tree) in granting others' wishes, and to Veda Vyasa in learning. A practical concept behind this suggestion is that the native in question will be a person with wealth, learning, generosity and

eminence.

Further, the native will be devoted to his father, be afraid of sinful and questionable deeds, and be very happy.

There are also authorities to state that Mercury in the 2nd house will cause loss of wealth through profligacy which is found to be quite true. Or the native will lavishly and foolishly spend his money.

Mercury in the 2nd house in association with Jupiter will bless the person with knowledge of astrology and mathematics.

Mercury in the 2nd house in debility or in malefic's sign or in an inimical sign will cause speech defects and windy diseases like gastric troubles, rheumatism, arthritis and paralysis.

तृतीयगः सोमसुतः प्रसिद्धं नरं प्रसूये प्रणतं विहीनम् ।

प्रभूतमित्रं प्रमदास्क्वीष्टं मायाप्रपञ्चै रहितं नितान्तम् ॥ ५१ ॥

51. Mercury in the 3rd: One with Mercury in the 3rd house will earn fame, be immodest, will have many friends, be liked by women and devoid of illusion and chicanery.

Notes: Our text states that the person will be bereft of illusion and chicanery while Kalyana Varma states that the native will be quite cunning. The latter statement is found to be generally true.

Further, one will be industrious in nature but will not be close to his people. He will be always after money. This position of Mercury will not help a long lease of life.

The subject will enjoy all-round happiness, will obtain progeny very soon after marriage and be endowed with immovable properties. He will be an expert writer and will manipulate skilfully to achieve his ends.

While some texts state that Mercury in the 3rd will deny co-born, many rightly say that there will be many brothers and sisters.

If Mercury in the 3rd is aspected by Mars or by Saturn, one's sister will be childless.

बुधो विधत्ते बहुबुद्धियुक्तं पातालगः पुष्टशरीरिणञ्च ।

कृषिक्रियालाभमुखं विनीतं व्याधिप्रमुक्तं परमर्दकञ्च ॥ ५२ ॥

52. Mercury in the 4th: One with Mercury in the 4th house will be greatly intelligent, physically strong, will gain from agriculture (or will have professional gains), be modest and will enjoy freedom from diseases and foes. He will torment others.

Notes: One with Mercury in the 4th will have trembling hands. He will enjoy happiness through his parents, but will not gain out of inheritances, be courageous, will have abundant financial gains after the age of 16 and will possess landed properties.

He will be a good adviser and his words will fetch respect. However, he will incur problems in respect of progeny. He will enjoy various kinds of wealth and learning.

स्वल्पात्मजं सञ्जनयेन्मनुष्यं सुतस्थितो सोमसुतोऽल्पवीर्यम् ।

कोनाशमर्त्यं बहुपापसक्तं क्षुधालुमिष्टैः परिवर्जितञ्च ॥ ५३ ॥

53. Mercury in the 5th: One with Mercury in the 5th house will have a limited number of progeny, be weak, will resemble Yama - the Hindu god of death - (i.e. will possess terrifying looks), be highly sinful and devoid of hunger and desires.

Notes: The native with Mercury in the 5th house will be a terror to his children. He will be inauspicious for his maternal kinsfolk but will enjoy happiness in respect of his mother. He will acquire a virtuous and learned spouse, be pure in heart and will have a lotus-like face.

There will also be loss of some children, possibly the first child (or the first pregnancy to spouse) may be endangered. The person will achieve skills in Mantra Sastra, astrology, and mathematics. His mother will be in danger in his 5th year or 26th year. He will lose his health gradually after his mid-youth.

If the 5th lord is weak, as Mercury is in the 5th house, one will adopt a child.

रिपुस्थितो भूरिरिपुं प्रसूते बुद्ध्यारियुक्तं कलहप्रसक्तम् ।

प्रियामिषं ब्राह्मणभक्तिहीनं सदातुरं कामनिपीडितञ्च ॥ ५४ ॥

54. Mercury in the 6th: One with Mercury in the 6th house will have many enemies, be of inimical disposition, fond of quarrels and meat, will not honour Brahmins, be ever anxious and troubled by sexual lust.

Notes: The native will further be highly skilful in arguments, litigations and the like. He will have knowledge of astrology, be inimical to his kinsfolk and will keep up his word.

He will face obstacles to his academic pursuits, honoured by high-ups, opinionated, a good writer and will achieve even the most difficult task.

This position of Mercury will lead to inimical terms with mother. The person will become famous after the age of 30.

Should Mercury be in the 6th with Saturn, Rahu or Ketu, one will suffer from cardiac arrest or related diseases and will be in trouble concerning his cousins.

If Mercury in the 6th is in a sign of Mars, skin and nervous diseases will trouble the subject.

Mercury in the 6th in retrogression will cause enmity with others, diseases and litigations.

कलत्रगः सोमसुतः सुसत्यं नरं प्रसूते बहुभोगभाजम् ।

पतिव्रताकान्तमभीष्टहीनं परोपकारं प्रणतं सदैव ॥ ५५ ॥

55. Mercury in the 7th: One with Mercury in the 7th house will enjoy many pleasures, will have a chaste spouse, will not have deep desires, be helpful to others and be modest.

Notes: One with Mercury in the 7th house will enjoy a high degree of happiness concerning his mother. He will obtain a spouse who will be exceedingly learned and a scholar of repute. His name and fame will spread all-over. He will enjoy conveyances and properties.

His disposition will be like that of a female and will be disposed to be trans-sexual in behaviour.

If Mercury in the 7th is in a benefic's sign, one will marry in an excellent family.

रन्धाश्रितो रन्ध्रयुतं नितान्तं बुधः प्रसूते सहजं मनुष्यम् ।

कफानिलाभ्यां परिपीडिताङ्गं कुशं विनर्णं कुलघातनञ्च ॥ ५६ ॥

56. Mercury in the 8th: One with Mercury in the 8th house will be assailable, of friendly disposition, will have phlegmatic and windy deficiencies, be emaciated, pale and will destroy his family.

Notes: One with Mercury in the 8th will become famous after 25th year of his age, be long-lived (provided the 8th lord is not weak), will possess landed properties, will have many children and be addicted to others' women. His health will pose threat in respect of lungs and nerves. He will run the risk of government actions.

If Mercury is in the 8th with a malefic planet, his wealth will decline due to illicit connections with females.

Mercury in the 8th in debility or in an enemy's sign and joining a malefic planet will reduce one's life-span and the native will be ever after quenching sexual lust.

भाग्याश्रितः सत्यगुणैः समेतं चन्द्रात्मजः प्रीतिकरं प्रसूते ।

जितेन्द्रियं साधुजनानुरक्तं कृषिप्रधानञ्च प्रगल्भमेव ॥ ५७ ॥

57. Mercury in the 9th: One with Mercury in the 9th house will be truthful, will cause happiness to others, will conquer his senses, be attached to virtuous men, industrious and resolute.

Notes: The person with Mercury as above will be wealthy, well-educated, happy and fortunate. He will have deep interest in Vedas (and related branches), Hatha Yoga, Religion, mathematics, languages and music. He will have many children.

Mercury in the 9th house in a malefic's sign or in enemy's sign or in debility along with malefic association will thwart one's fortunes and will pose untimely danger to father; further, the person will hate ancient scriptures and will dishonour orthodoxy.

नभस्थलस्थः कुरुते शशाङ्किः सुरूपदेहं सुभगं सुशीलम् ।

शय्यासनाच्छादनवाहनाढ्यं स्त्रीणामभीष्टं सुनयान्वितञ्च ॥ ५८ ॥

58. Mercury in the 10th: One with Mercury in the 10th house will possess a charming physique. He will be fortunate, virtuous, rich with bed comforts, robes and conveyances, fond of women and justly disposed.

Notes: Mercury in the 10th house will further increase one's income through various sources. The person will be wealthy by his own exertion, will enjoy happiness on account of his children and be an expert in legal matters. He will have eye problems as well. possibly between 18 and 27 years of age.

Further, the native will achieve a high degree of success in auspicious undertakings, be bold, will acquire superior conveyances, and be highly famous.

If Mercury in the 10th is in a malefic's sign, an enemy's sign or in combustion, one's undertakings will be obstructed and he will be unorthodox.

आयस्थितः सञ्जनयेत्सुरूपं बुधो विदं काव्यमतिं सुकान्तम् ।

रोगप्रमुक्तं प्रथिताभिमानं नृपक्रियाकृत्यविचक्षणञ्च ॥ ५९ ॥

59. Mercury in the 11th: One with Mercury in the 11th house will be good-looking, fond of poetry, splendidous, free from sickness, showy and skilful in carrying out royal orders.

Notes: The native with Mercury in the 11th will be well-educated, wealthy and long-lived. He will manage people of various dispositions and will not incur any kind of difficulties in getting his children married. However, this position may not give a male issue, unless the 5th lord or Jupiter is favourably disposed. There is however an authority to state that such a native will beget a son after his 19th year (or a suitable year in the modern context).

He will enjoy limited carnal pleasures in marital life. This position of Mercury will stall one's abdominal appetite.

There will be all-round progress in his life. He will gain through hidden wealth.

Further, if Mercury in the 11th joins Venus, there will be abundant conveyances and landed properties.

व्ययश्रितो भूरिदरिद्रभाजं बुधः प्रसूते विषयप्रसक्तम् ।

पराभिभूतं निजबन्धुवर्गेः कुरूपदेहं कुधिया युतञ्च ॥ ६० ॥

60. Mercury in the 12th: One with Mercury in the 12th house will be in the grip of acute poverty, interested in deriving material pleasures, subdued by his relatives, ugly and ill-disposed.

Notes: The native with Mercury in the 12th will face difficulties in education but will somehow manage those. He will often incur humiliation, will fail in keeping up his word, will perform sinful jobs, and will fall severely sick during the later part of his life. He will be well-disposed to help public causes.

Our text indicates poverty. In actual experience, one is found to be fairly rich with Mercury in the 12th house. In fact, there is another classical authority which states that the native will acquire immovable properties.

There is again an authority to state that Mercury and another natural *benefic* in the 12th house will deprive one of learning.

इति बुधफलम् ।

Those are the effects for Mercury.

अथ गुरुफलम् ।

Now effects for Jupiter.

जीवः प्रसूते तनुगः सुगात्रं सौभाग्यभोगोपचितं दयालुम् ।

प्रसिद्धियुक्तं हतशत्रुपक्षं सुकीर्तिकर्तारमतीव हृष्टम् ॥ ६१ ॥

61. Jupiter in the Ascendant: One with Jupiter in the ascendant will have an attractive body, will enjoy prosperity and comforts, be kind in disposition, endowed with fame, devoid of foes, will perform famous deeds and be very happy.

Notes: If Jupiter is in the ascendant which is either Sagittarius or Pisces, the native will be happy, wealthy, long-lived and highly educated. He will have special achievements in ancient disciplines like Vedas, astrology, Tantra and Mantra. If the ascendant is Cancer, containing Jupiter within his exaltation

space, these good results will be strongly and fully felt. Further, the person will be equal to an "emperor".

The native with Jupiter in the ascendant in other cases will enjoy a long lease of life, will rise to a high level of prosperity and be a great person. He will be protected from all kinds of evils and ups and downs but will incur disorders of phlegm. He will be happy concerning spouse and progeny but be illicitly attached to a female of high caste.

Should Jupiter be in the ascendant in debility or in enemy's sign or inimical sign, or be conjoined with a malefic planet, the person will enjoy only a medium span of life, will have no issues, be separated from his kinsfolk, be addicted to prostitutes and will only face misfortunes, grief and calamities.

कोशाश्रितः स्यात्सुरराजमन्त्री सुवित्तहर्ता प्रसुखप्रदश्च ।

नाशाय पापस्य च शत्रुराशेः परोपजातस्य च दूषणस्य ॥ ६२ ॥

62. Jupiter in the 2nd: One with Jupiter in the 2nd house will earn abundant wealth, be highly happy and will destroy sins (i.e. sinful deeds of others) and foes. Others will, however, sin against him.

Notes: Some texts say that Jupiter in the 2nd will not give any wealth. In practice, this is restricted only to ill-placed Jupiter. An unsullied and well-placed Jupiter in the 2nd house promotes one's wealth.

The native with Jupiter in the 2nd house will be a sweet and tactful speaker. He will enjoy food comforts and happiness from progeny. Till marriage, his fortunes will be of a low order but will take rapidly progressive course after marriage. He will acquire a superior spouse and will enjoy a happy family life.

He will have some achievements in the fields of writing, literature, poetry etc. He will be like a preceptor (or a mentor) to others and will have knowledge of justice and politics.

Jupiter in the 2nd house related to a malefic planet or a eunuch planet will give only daughters.

If a malefic joins Jupiter in this house, the person will tell lies, be wicked in speech and will incur financial obstacles and reversals. His family life will also suffer great miseries.

Jupiter in the 2nd house in debility, or enemy's sign, or a

malefic's sign, will make one addicted to intoxicants and will get the person ousted from his caste. Further, his dynasty will not grow and he will be illicitly attached to others' women.

तृतीयगो देवगुरुः प्रपूज्यो मेधान्वितः सञ्जनयेत्सौख्यम् ।

कुले प्रधानं प्रदानुमान्यं प्रसिद्धमुर्वीतलमण्डनञ्च ॥ ६३ ॥

63. Jupiter in the 3rd: One with Jupiter in the 3rd house will receive high honours, be intelligent, be a principal person among his family members, be very happy in life, and honoured by women. He will become, what can be called, a famous jewel of the earth.

Notes: Jupiter in the 3rd will promote the prosperity of elder and younger co-born. There are however chances of the native losing some of his younger co-born. He will never spend money on undeserving causes.

The native will be happy in respect of his father. He will incur blemishes in marital life. So also concerning progeny.

Jupiter in the 3rd in union with a malefic planet will cause penury and irreligiousness.

सौख्याश्रितः सञ्जनयेत्सौख्यं देवेशमन्त्री नृपतेरभीष्टम् ।

प्रियातिथिं बान्धवलोकेमान्यं प्रभूतयानासनभाजनञ्च ॥ ६४ ॥

64. Jupiter in the 4th: One with Jupiter in the 4th house will be happy, will earn royal favours, be fond of guests, be honoured by his kinsfolk and endowed with conveyances and seats (i.e. furniture).

Notes: One with Jupiter in the 4th house will be good at heart, will own landed properties, jewels etc. and be quite extraordinarily intelligent. He will have a long-living mother and will enjoy abundant gains through her medium. But he will not honour his mother, according to one particular authority. He will be fond of milk, sweets and other luxurious food and will cause miseries to his enemies. There will be grief to him on account of loss of progeny.

If Jupiter is in the 4th house as the 4th lord joins a malefic, or if Jupiter in the 4th house is with a malefic planet, one's mother

ill face early end and the subject will live in others' place.

प्रभूतपुत्रं सुरराजमन्त्री सुतस्थितः सञ्जनयेन्मनुष्यम् ।

प्रख्यातियुक्तं सुधिया समेतं प्रियंवदं ब्राह्मणसम्मतञ्च ॥ ६५ ॥

65. Jupiter in the 5th: One with Jupiter in the 5th house will have many sons, be endowed with fame, intelligence, charm and will honour Brahmins and Gods.

Notes: One with Jupiter in the 5th house will enjoy a great deal of prosperity after the age of 28. He will procure a large amount of wealth and will enjoy unexpected fortunes. He will be a specialist in fields like Mantra, astrology and religious scriptures.

In regard to Jupiter in the 5th and progeny, different ancient views are as under:

- in Gemini as the 5th house: fortunes to the native, and happiness on account of children.

- in Leo as the 5th: grief on account of progeny.

- in Cancer as the 5th: a number of children.

- in Scorpio as the 5th: grief concerning children, separation from them.

- in Sagittarius as the 5th - excellent children.

- in Capricorn/Virgo as the 5th: denial of progeny, or grief on account of male children.

- in Pisces as the 5th - limited progeny (some indicate denial).

षष्ठाश्रितो भूरिपुत्रयुक्तं करोति मर्त्यं बहुरोगयुक्तम् ।

विदेशसेवानिरतं कृतघ्नं सूते जडता समेतम् ॥ ६६ ॥

66. Jupiter in the 6th: One with Jupiter in the 6th house will have many enemies and many diseases, be interested in service in foreign (or distant) regions, be ungrateful and be a dunce.

Notes: The native with Jupiter in the 6th will incur abdominal disorders. His relatives will incur much progress. He will obtain grand-children. His mother's health will be quite poor.

He will have knowledge of astrology.

Jupiter in the 6th with another strong benefic will keep one in good health. Jupiter in the 6th in Capricorn (for Leo ascendant) or in Aquarius (for Virgo ascendant) along with Rahu will give some highly dangerous and long-term diseases.

सुरूपहारं सुमतिं सुशीलं कामाश्रितो देवगुरुः प्रसूते ।

प्रख्यातवंशं वृजिनेन हीनं सत्याश्रयं देवगुरुप्रभक्तम् ॥ ६७ ॥

67. Jupiter in the 7th: One with Jupiter in the 7th house will be endowed with a beautiful spouse. He will be intelligent and virtuous. He belongs to a famous family, be free from sinful acts, be truthful and will honour Brahmins and Gods.

Notes: "*Suroopa Haaram*" in the text should read as "*Suroopa Daaram*" indicating a beautiful spouse.

One with Jupiter in the 7th house will be well-educated but be ever in worries for something or the other. He will enjoy abundant gains and be akin to a "leader of learning".

Jupiter's position in the 7th house in an immovable sign is found to be badly telling upon one's marriage. In case of other signs, Jupiter in the 7th in retrogression also proves a major set-back for marital happiness. It is only when Jupiter is strong and unrelated to a malefic that he is capable of protecting one's marriage.

Jupiter in the 7th house, in general, joining Rahu, Ketu, Saturn or Mars will lead to a re-marriage or extra-marital relationship.

मृत्युस्थितो बुद्धिविवर्जिताङ्गं करोति जीवः प्रखलं मनुष्यम् ।

विद्याविवेकागमदूषितञ्च प्रभाविहीनं परवञ्चकञ्च ॥ ६८ ॥

68. Jupiter in the 8th: One with Jupiter in the 8th house will not have intelligence, He will be highly wicked and will not have learning, wisdom, splendour and impact. He will deceive others.

Notes: The subject will further be endowed with a long lease of life. There is however an authority to state that he will be short-lived, which effect is not true.

One with Jupiter in the 8th house will be wealthy, be fond of Yogic discipline but will often suffer set-backs in respect of

increasing his fortunes.

Jupiter in the 8th house joining a malefic planet will lead to illicit terms with females right from young age.

धर्माश्रितो देवगुरुः प्रसूते सुधर्मिणं सत्यदयासमरतम् ।

नानाधनैः संयुतमिष्टबन्धुं प्रतापिनं साधुजनप्रसक्तम् ॥ ६९ ॥

69. Jupiter in the 9th: One with Jupiter in the 9th house will be very righteous, be endowed with truthfulness, kindness, various kinds of wealth, beloved relatives and valour. He will show interest in virtuous men.

Notes: The native with Jupiter in the 9th house will be highly devoted to his father and to acts related to religion, temples and the like. His fortunes will not decline, but will be slow to pick up. He will be pure in heart and be a person of some unique achievements ("*Siddha Purusha*"). His father will enjoy longevity.

The native will be connected with well-placed persons. His health will always be good and he will enjoy happiness through his children.

कर्माश्रितो देवगुरुः प्रसूते सुकर्मभाजं जनताप्रधानम् ।

नरेन्द्रमान्यं प्रभूता समेतं देवद्विजानां निरतं निरीहम् ॥ ७० ॥

70. Jupiter in the 10th: One with Jupiter in the 10th house will perform good deeds, be important among men, honoured by the king, lordly in status, will honour Brahmins and Gods, and be devoid of desires.

Notes: "Devoid of desires" as given in our text does not go well with related effects given in other texts for this position of Jupiter. Rightly, according to others, the native will have an eye on others' wealth and females.

The native will in addition obtain a great deal of progress in his life. He will enjoy ancestral inheritances. His parents will be long-lived. He will not enjoy much happiness through his progeny, unless Jupiter in the 10th is close to the meridian.

Any undertaking he commences will quickly flourish. His contribution to the society will be of a great order and last long. He will be associated with great men and great deeds. He will

earn abundant wealth and be endowed with knowledge of scriptures.

लाभाश्रितो लाभपरं प्रयुक्तं सदैव सूते सुराजमन्त्री ।

प्रभूतयानाशनवित्तशंसा सुपूर्णहर्म्यं प्रमदाप्रियञ्च ॥ ७१ ॥

71. Jupiter in the 11th: One with Jupiter in the 11th house will ever gain and will possess conveyances, food comforts, wealth, fame, a full-fledged "home" (*lit.* "palace" charming enough to steal one's mind) and be dear to women.

Notes: The subject with Jupiter in the 11th house will have a limited number of children. He will be highly intelligent and will enjoy protection from inimical activities. He will be knowledgeable in Mantras, healthy and long-lived but will harm his own kinsfolk.

If Jupiter in the 11th is retrograde or in a malefic's sign, the native will suffer from severe health debacles which will be difficult to be contained.

If Jupiter in the 11th joins the Moon, one will gain underground treasures.

गुरु प्रसूते व्ययगो मनुष्यं विद्वेषशीलं परवित्तलुब्धम् ।

ईर्ष्याधिकं पापजनानुरक्तं कुशं कृतघ्नं परवञ्चकञ्च ॥ ७२ ॥

72. Jupiter in the 12th: One with Jupiter in the 12th house will show contempt for others, be desirous of enjoying others' wealth, very jealous, attached to sinful men, emaciated, ungrateful and will cheat others.

Notes: The native having Jupiter posited in the 12th in association with a malefic planet will lose his money to thieves and vices. He will suffer from disorders of privities and blood tubes. During childhood or early age, he may incur cardiac disorders. He will have knowledge of astrology and related subjects.

इति गुरु फलम् ।

These are the effects for Jupiter.

अथ शुक्र फलम् ।

Now effects for Venus.

शुक्रस्तनुस्थः सुतनुं प्रसूते शास्त्रानुरक्तं प्रथितस्वभावम् ।

प्रियंवदं सर्वकलासु दक्षं हतारिपक्षं विनयान्वितम् ॥ ७३ ॥

73. Venus in the Ascendant: One with Venus in the ascendant will have a well-built body, be interested in scriptures, open-hearted, charming in appearance, skilful in all (or many) arts, will have subdued foes and be modest.

Notes: The native will further be endowed with longevity and a high degree of learning. He will be associated with many females, will face childhood dangers, particularly from animals, stones, wood etc.

He will have special interest in fine arts, literature, drama etc., be fond of cosmetics, herbs and the like, will enjoy various pleasures of life and will gather a lot of wealth. He will be a believer of destiny, will live in a house beautified in artistic manner and be not over-enthusiastic in any matter.

Venus in the ascendant in a malefic's sign, or in debility, or with a malefic planet, will make one a deceiver and will trouble him with venereal, urinary and phlegmatic disorders.

द्वितीयगो भार्गव एव धत्ते धनं विचित्रं सुजनानुरक्तम् ।

सुवर्णमुक्कामणिवस्त्रलाभं विमुक्तरोगं हतपापचेष्टम् ॥ ७४ ॥

74. Venus in the 2nd: One with Venus in the 2nd house will possess a surprising amount of wealth, be fond of good men, will gain gold, pearls and robes and be free from diseases as well as sinful acts.

Notes: The native with Venus in the 2nd house will be a responsible house-holder and will be a very mature person. He will be a talented speaker, will enjoy comforts of family life, food and learning and will spend his money to help needy females in particular. He will gain through his spouse and in-laws and will be ever ready to help others. He will gain wealth through silver and lead and ever be boyish in disposition.

If Venus in the 2nd joins the Sun or the Moon, one will have

problems relating to eyes. Venus joining Rahu will cause impediments in money matters. If he joins Mercury, the subject will be opulent.

शुक्रस्तृतीयः प्रणतारिषक्षं नरं प्रसूते सुसुतं सुदान्तम् ।

तेजस्विनं भूरिदयासमेतं सुरूपगात्रं विनयान्वितञ्च ॥ ७५ ॥

75. Venus in the 3rd: One with Venus in the 3rd house will conquer his enemies, will have worthy progeny, be self-controlled, splendidous, extremely kind, will have an attractive (or handsome) body and be modest.

Notes: The person with Venus in the 3rd will achieve all his undertakings with wisdom and luck. His co-born will prosper. He will be miserly in disposition, will incur disorders of eyes, be well-disposed to his co-born and will have notable achievements in music, writing and such other activities.

He will be highly concerned about his progeny and sister's progeny but will not be happy concerning his spouse. He will cheat others, and be illicitly related to others' women.

सुखाश्रितो भार्गवमन्दनस्तु सुखानि सर्वाणि करोति नित्यम् ।

रोगक्षयं साधुजनेन सौख्यं सदानुरक्तं गुरुदैवतं वा ॥ ७६ ॥

76. Venus in the 4th: One with Venus in the 4th house will be blessed with various kinds of comforts. He will be immune to diseases, will befriend virtuous men and honour gods and Brahmins.

Notes: One with Venus in the 4th house will live long. So also his mother.

He will be wealthy, polite, well-read, highly respectable, and endowed with properties and conveyances. He will mix up with people of powerful positions and authority and will have two marriages and many children.

If Venus in the 4th is related to a malefic planet, his spouse will be endangered by fire or such sources of bad luck, and his marital happiness will be extremely upset..

करोति शुक्रः खलु पञ्चमस्थः सुतान् विचित्रान् प्रचुरस्वभावान् ।

वाचातिमुख्यानतिसर्वकालं प्रसूयते च प्रचुरप्रतापान् ॥ ७७ ॥

77. Venus in the 5th: One with Venus in the 5th house will have many sons with varied dispositions who will at all times be endowed with significant speaking powers and much valour.

Notes: The native with Venus in the 5th will be ever youthful and very charitable. He will be an attraction to the members of opposite sex, will have many children, be a successful astrologer and will lose his eye-sight due to excessive enjoyment of pleasures. He will be very wealthy. His wife will be quite skilful a person.

षष्ठो भूगुः सञ्जनयेत्कुरूपं प्रजाविहीनं जडता प्रयुक्तम् ।

स्वल्पायुषं स्वल्पधिया समेतं संत्यक्तशौचं निजभृत्ययुक्तम् ॥ ७८ ॥

78. Venus in the 6th: One with Venus in the 6th house will be ugly, childless, foolish, short-lived, short of intelligence and impure. He will have servants.

Notes: The person having Venus in the 6th will face delays in marriage and his marital life will cause him only unhappiness. His enemies will be on the increase. He will be a spendthrift.

Should Venus be in the 6th in combustion or in an enemy's sign, the native will be a highly learned person and will be highly skilful in all matters.

There is an ancient authority to state that Venus is auspicious in every manner if found in the 6th house irrespective of his positional dignity.

कामाश्रितः सञ्जनयेत्प्रसिद्धं शुक्रः सुमूर्तिं सुकलत्रभाजम् ।

सत्याधिकं भूरिदयासमेतं प्रशंसितं साधुजनैः सदैव ॥ ७९ ॥

79. Venus in the 7th: One with Venus in the 7th house will be charming, will acquire a good spouse, be very truthful, very kind and ever praised by men of virtues.

Notes: Further, one's marital life will cause him happiness. His spouse will contribute to the family's growth. He will be attached to questionable women, be very learned and will enjoy abundant prosperity. He will obtain many sons and be a handsome

person. With all these, there will miseries galore in his life.

If Venus in the 7th joins a malefic planet, or is with an enemy, the native's spouse will die early. If there are two or more malefics in the 7th house, apart from Venus, one will have "marriage after marriage". If these occupants are weak, there may be no marriage at all.

शुक्रोऽष्टमस्यः कुरुतेऽल्पसत्यं विदेशरक्तं व्यसनानुभूतम् ।

स्वल्पायुषं बन्धुजनैर्विमुक्तं सदारियुक्तं गुरुदेवकृत्यम् ॥ ८० ॥

80. Venus in the 8th: One with Venus in the 8th house will be less truthful, disposed to settle down in foreign countries, troubled by vices, short-lived, discarded by kinsmen, will ever have enemies and will serve gods and Brahmins.

Notes: One with Venus in the 8th house will have a favourably disposed spouse, but she will incur unexpected danger or perennial illness. His prosperity will often be chequered.

During his 4th year, his mother will be endangered.

He will be highly charitable but will not have orthodox habits concerning food. He will eat meat, fish and the like. Though he will make wealth, he will be troubled by debts. He will incur inheritances and liabilities as well, from his ancestors.

When a classical axiom is half-quoted even by classical texts, there is a danger of losing the original concept. Thus, we have two different instructions that Venus in the 8th is good for longevity on the one hand, and will cause short-life on the other hand. A proper import of this aphorism in its wholesome form is: Venus in the 8th in a benefic's sign and related to benefics or enjoying positional dignity will lead to a long lease of life. A weak Venus in the 8th in a malefic's sign, or in a sign ruled by an enemy, and joining a malefic planet will reduce one's life-span.

A well-placed Venus in the 8th gives a life-span of 75 years.

भाग्यस्थितः सञ्जनयेन्मनुष्यं भाग्यैः समेतं विविधैः सदैव ।

प्रभूतलाभं प्रचुराभिमानं प्रसिद्धियुक्तं प्रणतारिपक्षम् ॥ ८१ ॥

81. Venus in the 9th: One with Venus in the 9th house will enjoy various kinds of fortunes, will abundantly gain, be highly

विविधोपायविधिज्ञं कुरुते भृगुवीक्षितः शशी तुलके ॥ ५०७ ॥

तुलके शशी धनाढ्यं प्रियवाक्यं वाहनैर्युतं कुरुते ।

विषयरतिं सुखरहितं भास्करिदृष्टो हितं मातुः ॥ ५०८ ॥

502 - 508. The Moon in Libra Aspected by Others: (a)

The Moon in Libra with the aspect of the Sun will make one poor, sickly, a wanderer, humiliated and bereft of pleasures. He will have no spouse and no children.

According to another version (quoted in the original, vide sloka No. 503), the Moon in Libra with the Sun's aspect will bring forth death through a royal person. The native will be attached to other women, be ever fond of quarrels and will have a defective or diseased body.

(b) If Mars aspects the Moon in Libra, the native will be fierce, thievish and mean. He will enjoy others' women, scents and garlands. He will be intelligent but will be a victim of eye disorders.

(c) Should Mercury be the planet that aspects the Moon, the person will be an expert in arts, will have much wealth and food comforts, will speak auspicious words, be a scholar and will beget country-wide fame.

(d) One with the Moon in Libra with Jupiter's aspect will earn respect from all. He will be skilful in trading activities and will possess diamonds etc.

(e) Venus aspecting the Moon in Libra will make one soft-bodied, without diseases and fortunate. He will be endowed with happiness, spouse and paraphernalia, be knowledgeable, will possess various expedients and be a learned person.

(f) If the Moon in Libra is aspected by Saturn, the native will be affluent, affable in speech, endowed with conveyances, attached to material pleasures, devoid of general happiness and be auspicious for his mother.

लुब्धो वृत्तोरुज्ज्वलः कठिनतरतनुर्नास्तिकः क्रूरचेष्ट-

श्रौरो बाल्ये रुगतो हितरिपुकुनस्वश्चारुनेत्रः समृद्धः ।

endowed with royal honours, very famous and be a great man.

Notes: One with Venus in the 11th house will enjoy various kinds of learning, landed properties and fortunes. He will be equal to Manmatha, the Hindu God of Love and Beauty. He will have illicit association with females. This position of Venus may lead to a second marriage.

The native will perform Vedic rituals like "Agnishtoma Homa".

करोति शुक्रो व्ययगो मनुष्यं व्ययधिकं वीर्यविहीनचेष्टम् ।

कन्याप्रजं वित्तविहीनमुग्रं विवर्जितं शीलदयावनम्रैः ॥ ८४ ॥

84. Venus in the 12th: One with Venus in the 12th house will spend lavishly. His acts will not display any valour on his part. He will have daughters and be fierce in disposition. He will be devoid of wealth, virtues, mercy and humility.

Notes: The text stipulates no wealth for this position of Venus while a large section of exponents feels otherwise. In actual practice, Venus in the 12th is found good for riches in general.

The native will be ill during his childhood days and will later become thin-bodied. He will be egoistic and be ever after pleasures. His money will be spent on vices, and questionable and sinful acts. He will incur various kinds of diseases including kidney and eye disorders.

इति शुक्रफलम् ।

These effects are for Venus.

अथ शनिफलम् ।

Now effects for Saturn.

मन्दस्तनुस्थः कुरुते सुमन्दं नीचाश्रयं पापकथानुरक्तम् ।

रौद्राकृतिं रोगनिपीडिताङ्गं विहीनसत्यं कुमतिं सदैव ॥ ८५ ॥

85. Saturn in the Ascendant: One with Saturn in the ascendant will be very slow in actions, will join base men, be

attached to committing sins, fierce in appearance and troubled by sickness. He will be untruthful and generally bad in disposition.

Notes: One with Saturn in the ascendant will have some defect in the body, be lame and will lead a miserable life. He will be a frequent loser and be addicted to vices. He will incur disorders of wind and phlegm (i.e. rheumatism, arthritis, paralysis, ear/lung problems etc.) and will not enjoy a sound health. He will look older than his age. He will have many enemies, will have bad terms with his father and will incur professional debacles oftenly. His marital life will be a source of unhappiness. His fortunes will not be appreciable. He will be jealous of others.

If Saturn is in the ascendant owned either by himself or by Jupiter, or in exaltation space in Libra, these malefic effects will not be felt. On the contrary, the native will be fortunate, long-lived, wealthy, well-placed, healthy etc.

धनस्थितः सूर्यसुतः प्रसूते धनैर्विहीनं बहुशत्रुभाजम् ।

नानाप्रकारैः व्यसनैः समेतं कुशं विवर्णं गतिवर्जितञ्च ॥ ८६ ॥

86. Saturn in the 2nd: One with Saturn in the 2nd house will not have wealth but many enemies and many vices. He will be weak in constitution, pals and bereft of any progress.

Notes: One with Saturn in the 2nd house will be separated from his family, will have a re-marriage and will face many financial upheavals. He will acquire the habit of stealing, will undergo abundant distress, be ugly-faced and will lose his money due to vices. He will easily fall prey to others' evil designs.

दीर्घायुषं सर्वकलासु दक्षं प्रसन्नचित्तं प्रभुतासमेतम् ।

सौरस्तृतीये कुरुते सुकायं वित्तान्वितं रोगविवर्जितञ्च ॥ ८७ ॥

87. Saturn in the 3rd: One with Saturn in the 3rd house will be long-lived, be an expert in all (or many) arts, be a satisfied soul and endowed with lordship and a strong physique. He will enjoy wealth and health.

Notes: The native having Saturn in the 3rd house will not enjoy general happiness due to jealousy. He will harm his co-born and will have a questionable history. An ungrateful person, he

will be ever intent upon his own progress. He will be happy in regard to his spouse and children.

His old-age life will be pitiable if Saturn is *weak* and is in the 3rd house.

चतुर्यसंस्थो जनयेन्मनुष्यं शनैश्चरः सौख्यविवर्जिताङ्गम् ।

विदेशं चैव पराम्भितं सुदीनकृतिं निजबन्धुहीनम् ॥ ८८ ॥

88. Saturn in the 4th: One with Saturn in the 4th house will not be (in general) happy. He will wander in distant lands, be humiliated, poor in regard to profession and abandoned by relatives.

Notes: Further, the native's birth will bring forth evils to mother. He will not enjoy good terms with his mother. He will not enjoy financial happiness and will find difficulties in gathering wealth.

He will cause various kinds of grief to his parents, be inimical to his co-born and kinsfolk and will not own properties. He will be brought by another female in place of mother. He will frequently change residence.

Retrograde Saturn in the 4th will lead one to a distant place and cause abundant grief. Further, there will be danger to the native's wife and children.

Saturn with dignity in own sign as the 4th will give all-round auspicious effects and will give longevity to mother.

करोति सौरः खलु पञ्चमस्यः कुमित्रभाजं च कुमित्रयुक्तम् ।

विहीनकोशं विगतप्रतापं विवर्जितं सर्वसुखेन नित्यम् ॥ ८९ ॥

89. Saturn in the 5th: One with Saturn in the 5th house will have evil friends. He will not possess wealth and be not valorous. He will never enjoy happiness of any kind.

Notes: Saturn in the 5th will cause huge debts, troubles from children, loss of children and loss of wealth through securities and guarantees issued for others. He will have a questionable history, will indulge in illegal acts and will ever suffer from health disorders.

Saturn in the 5th in an enemy's sign or together with an

enemy will destroy all the children of the native and his wealth.

Saturn in the 5th in Aquarius will give five children while in Capricorn there will be three daughters.

सौरी रिपुव्यो विनतारिष्वं करोति मर्त्यं नृपतेरभीष्टम् ।

सद्भोजनाच्छादनपानयुक्तं स्वधर्मयुक्तं सुधिया समेतम् ॥ ९० ॥

90. Saturn in the 6th: One with Saturn in the 6th house will be free from foes, will win king's favours and be endowed with quality food, robes and drinks. He will be attached to his religion (or will perform his duties) and be very intelligent.

Notes: One with Saturn in the 6th house will have limited number of relatives or will not be well-associated with them. His spouse will not keep good health. He will be happy regarding children and will financially progress in abundance.

The native will be troubled by dead souls, ghosts and spirits. If Ketu joins Saturn in the 6th, these evils will be felt in a more and more severe manner.

If Saturn in the 6th is in union with Mercury or with the lord of the 3rd house, or in a sign of Mercury, the person will be a writer of repute.

Saturn and Venus joining in the 6th will cause urinary and venereal disorders.

Saturn in retrogression in the 6th will be a source of severe diseases and litigations.

Saturn in the 6th as the lord of the 8th will cause many evils, windy diseases, ulcers etc.

Saturn joining Mars in the 6th house will stall the good effects of Raja Yogas and the person will fruitlessly move from place to place.

Saturn in the 6th in a sign of a malefic or of an inimical planet will give dangerous diseases and poverty to the native; his entire family will incur destruction.

कलत्रम् सूर्यसुतो विधत्ते कुदाररक्तं सुधिया समेतम् ।

पापानुरक्तं विनयेन हीनं सुसङ्गतिं साधुविवर्जितञ्च ॥ ९१ ॥

91. Saturn in the 7th: One with Saturn in the 7th house

will have an evil spouse, be very intelligent, sinful, immodest and be bereft of good friends and of scriptural knowledge.

Notes: "*Kudaararaktam*" meaning "interested in his evil spouse" should better read as "*Kudaara yuktam*" to mean that he will have an evil spouse.

Saturn in the 7th in addition will upset one's marital felicity and the health of the spouse. He will not himself be endowed with sound health and wealth and will prove ominous for his mother. His academic pursuits will often be stalled.

He will always be in servitude and will not occupy good positions. His professional sphere will be subjected to serious reversals. He will be illicitly associated with women and will lose his fortunes on account of poor health, women and litigations.

मन्दोऽष्टमस्थो बहुमन्दयुक्तं सदा प्रसूते विगतप्रभावम् ।

रक्तप्रकोपेन निपीडिताङ्गं धिया विहीनं परतर्ककञ्च ॥ ९२ ॥

92. Saturn in the 8th: One with Saturn in the 8th house will be very lethargic and will register no impact on others. He will be troubled by disorders of blood, bereft of intelligence and be inquisitive of others' affairs.

Notes: One with Saturn in the 8th house will be associated with Soodra woman (or a woman of 4th caste of the Hindu religion). He will have bad terms with his spouse, will disobey his parents, be addicted to prostitutes and will be endangered in the 35th year. He will have danger from diseases relating to blood, liver and rectum.

Saturn in the 8th in a sign of a benefic planet will give an obedient and affectionate spouse and the native will be fortunate in many respects, will have knowledge of ancient disciplines, devoted to gods and Brahmins, will acquire prosperous progeny and will be endowed with longevity.

Saturn in an inimical sign or with a malefic or inimical planet will spoil one's family happiness and give poverty and short life.

धर्माश्रितः सञ्जनयेत्सदार्किः संत्यक्तधर्मं जनताविरुद्धम् ।

ईर्ष्यान्वितं वित्तधिया विहीनं प्रभूतकोपं सुखवर्जितञ्च ॥ ९३ ॥

93. Saturn in the 9th: One with Saturn in the 9th house will abandon righteousness and will go against people. He will be envious of others, be deprived of wealth and intelligence, be highly irascible and will lose his happiness.

Notes: Further, his terms with his father will be quite strained. The native will wander from place to place. His co-born will lead difficult lives. He will have early loss of spouse and will take to spiritual path in the later part of his life. But there are chances of second marriage after the loss of first spouse.

Also, the person will lose his peace due to bad associations and fruitless efforts. He will be intoxicated due to ego.

Saturn in the 9th in own sign, or with other dignities, or with a benefic planet, will contribute to father's longevity.

Saturn in the 9th in an enemy's sign will produce untold and endless miseries and calamities.

शनैश्चरः कर्मगतः प्रसूते सुकर्मभाजं सुकलत्रयुक्तम् ।

स्थिरस्वभावं सुनयप्रधानं नरेन्द्रपूज्यं प्रचुरप्रतापम् ॥ ९४ ॥

94. Saturn in the 10th: One with Saturn in the 10th house will perform good deeds, will have a good spouse, be stable and very modest in disposition, be honoured by king and be very valorous.

Notes: One with Saturn in the 10th house will be a miser and will incur bilious disorders. He will not inherit paternal properties or will be troubled in respect of such properties. His success will be only in distant places where he will gather abundant wealth.

His off-spring will destroy his wealth and will forsake him.

Saturn in the 10th in a benefic's sign and associated with a benefic will grant success in profession. In other cases, he will lead to severe failures and debacles concerning profession.

शनैश्चरो लाभगतः प्रसूते विचित्रलाभैः सहितं निरीहम् ।

शास्त्रानुरक्तं विजितारिपक्षं प्रशंसितं साधुजनैः समेतम् ॥ ९५ ॥

95. Saturn in the 11th: One with Saturn in the 11th house will have manifold gains, will not have any desires, be interested in scriptures, will conquer enemies and be eulogized by men of virtues.

Notes: The native having Saturn in the 11th will enjoy abundant and indestructible wealth. He will be troubled on account of pre-marital and post-marital associations. His terms with elder co-born will not be good. He will gain landed properties. But he will face many impediments to build up his resources. He will have a special liking for cold stuff.

Saturn in the 11th in own sign, exaltation or in friendly sign will make one a great scholar and abundantly fortunate.

करोति सौरो व्ययगो विकेशमसद्व्ययं पापरतं कुमित्रम् ।

सदैव दीनं परिपीडिताङ्गं साधुप्रचारैः सकलैर्विहीनम् ॥ ९६ ॥

96. Saturn in the 12th: One with Saturn in the 12th house will be bald-headed, will spend in bad ways, adopt sinful methods, befriend evil men, be ever pitiable and will incur illnesses. He will not receive any good publicity, i.e. he will come in the adverse notice of others.

Notes: The subject will further waste his money on account of pleasures and enjoyments. He will have some bodily defects and poor eye-sight. He will often be confronted by professional debacles.

Saturn in the 12th house in union with a benefic planet will give wealth and happiness.

इति शनिफलम् ।

These are effects for Saturn.

अथ राहुफलं जातकरत्नप्रदीपे —

Now effects for Rahu from *Jataka Ratna Pradipa* (upto sloka 108).

लग्ने तमो दुष्टमतिस्वभावं नरं खलं सर्वजनानुगञ्च ।

शीर्षे व्यथा कामरसेन युक्तं करोति वादैर्विजयं सरोगम् ॥ ९७ ॥

97. Rahu in the Ascendant: One with Rahu in the ascendant will be evil in thinking, be compatible to others, will suffer from head-aches, be lustful, successful in arguments and sickly.

Notes: If Rahu is found in the ascendant, the native will obtain dead children or his children will die in early years.

Rahu in union with a malefic planet in the ascendant will produce difficulties galore and the person will face early death.

Rahu in the ascendant which is Aries, Taurus, Virgo, Capricorn or Cancer will give great fortunes and longevity.

धनगते रविचन्द्रविमर्दने मुखस्तां कलिभावमथो लभेत् ।

धनविनाशकरो हि दरिद्रतां खलु तदा लभते मनुजोऽनम् ॥ ९८ ॥

98. Rahu in the 2nd: One with Rahu in the 2nd house will be talkative, will promote strife, destroy his wealth and be poor. He will wander fruitlessly.

Notes: One having Rahu in the 2nd house will be dark in complexion, will incur grief on account of progeny, be poor and will face health disorders. He will earn wealth in dealings of fish, meat and the like.

Rahu in the 2nd house with a malefic planet will give two spouses.

Rahu in the 2nd house in Sagittarius will give abundant wealth.

दुश्चिक्वेऽरिपराजयं प्रकुरुते लोके जयं वा यशो

वित्तं वा विगतं तदा हि लभते सौख्यं विलासाधिकम् ।

भ्रातृणां निधनं पशोश्च मरणं दारिद्र्यलोके जयं

सर्वैः सौख्यगणैः पराक्रमयुतं कुर्याच्च राहुः सदा ॥ ९९ ॥

99. Rahu in the 3rd: One with Rahu in the 3rd house will combat his foes. He will in general acquire victory and fame. He will spend away his wealth to acquire happiness, will enjoy various pleasures and will lose his brothers and quadrupeds. He will be a successful wealth-gatherer and be valorous.

Notes: Rahu in the 3rd house will give abundant gains

through oils, pulses and cereals. However, the native may enjoy a medium life-span only. There will be all-round happiness in his family.

He will have strained terms with his co-born. His mother will have eye problems.

सुखगते रविचन्द्रविमर्दने सुखविनाशनतां मनुजो लभेत् ।

स्वजनिता सुतमित्रसुखं (च वै?) न लभते च महाभ्रमम् ॥ १०० ॥

100. Rahu in the 4th: One with Rahu in the 4th house will lose all his happiness. He will not enjoy happiness through progeny and friends and be a great wanderer.

Notes: Further, with Rahu in the 4th house, the person will acquire various kinds of landed properties, ornaments etc. He will have two marriages. His mother will be long-lived. He will have only one son. His wife will be thin-bodied.

बुद्धेर्भ्रमं पुत्रविनाशनञ्च विद्याल्पतां स्वोदरपीडनञ्च ।

महाभ्रमं वैरिविकल्पताञ्च प्राप्नोति जन्तुः सुतगे च राहौ ॥ १०२ ॥

101. Rahu in the 5th: One with Rahu in the 5th house will incur mental aberration, will lose his progeny, will have limited education, will suffer disorders of stomach, will wander much and will have numerous enemies.

Notes: The subject will further lose in gambling and speculations. He will incur health problems relating to movements of joints, neck and hip and will adopt a bad path of livelihood. There is also a possibility of one's losing wealth and position due to governmental wrath.

If Rahu joins the Moon in the 5th, the native's wealth and children will be destroyed.

शत्रुक्षयं मित्रसमागमञ्च पशुप्रपीडां कटिपीडनञ्च ।

समागमं म्लेच्छजनैर्महाबलं प्राप्नोति जन्तुर्यदि षष्ठगस्तमः ॥ १०२ ॥

102. Rahu in the 6th: One with Rahu in the 6th house will have diminished enemies, be with friends, will suffer danger from quadrupeds and pains of the waist, will join foreigners and

be very strong.

Notes: The person will also enjoy abundant happiness and fortunes.

If Rahu is in the 6th house with the Moon, the native will be associated with a wealthy woman, but be himself not wealthy. He will be a thief.

Rahu in the 6th with the Sun will cause many difficulties from the government.

जाताविरोधं खलु प्राणनाशं प्रचण्डरूपामथ कोपयुक्तम् ।

विवादशीलामथ रोगयुक्तां प्राप्नोति जन्तुर्मदगस्तमश्चेत् ॥ १०३ ॥

103. Rahu in the 7th: One with Rahu in the 7th house will acquire a spouse who will be inimical, short-lived, fierce in appearance, irascible, belligerent and sickly.

Notes: The native will acquire two spouses out of whom the first one will face premature death and the second one will incur disorders of the liver. The subject will gain wealth through marriage and will have questionable terms with a widowed or pregnant woman.

The person's wife will be a spendthrift and will be bent upon enjoying comforts at any cost.

The native will be involved in crimes if Rahu joins another malefic planet in the 7th house.

अरिष्टनाशं खलु गुप्तपीडां प्रमेहपीडां वृषणस्य वृद्धिम् ।

प्राप्नोति जन्तुः किल वित्तनाशं सिंहीतनुजे मृतिभाक्संस्थे ॥ १०४ ॥

104. Rahu in the 8th: One with Rahu in the 8th house will be protected from evils (for life-span). He will suffer from secretive disorders and urinary problems, will have large testicles and will destroy his wealth.

Notes: There are different views concerning life-span when Rahu's position in the 8th is discussed by ancients. Some attribute short life.

According to one specific authority, Rahu in the 8th in a benefic's sign or with a benefic planet will give 40 years of life; if the 8th lord is also strong, life-span will be extended to 60; ill-

placed Rahu in the 8th will give severe diseases and kill the person during his 32nd year.

Rahu in the 8th is also found causing untimely and gruesome death of one's progeny.

भाग्याल्पतां भ्रातृविरोधताञ्च दरिद्रभावं विविधताञ्च पीडाम् ।

धर्मार्थःशानं किल धर्मगं तमः सुखाल्पतां पितृविरोधताञ्च ॥ १०५ ॥

105. Rahu in the 9th: One with Rahu in the 9th house will have limited fortunes, will incur enmity with his brothers, be in the grip of poverty (or financial troubles), will experience various evils, will destroy his wealth, be undutiful, will have limited happiness and incur enmity with his father.

Notes: With Rahu in the 9th, one's being undutiful has wider implications. Such a native will neglect his religion's teachings, will not do his duties for his parents and others, and will not follow the code prescribed for a virtuous person. If the said Rahu is in Capricorn, Cancer, Virgo, Taurus or Aries as the 9th house, these evils will not be seen.

Further, the person will be associated with a Soodra woman. His father will not be well-disposed to him. He will prosper in distant regions only but not in his birth place.

सकलसौख्यमथो मनुजो लभेन्नृपसमाजगतः सकलं फलम् ।

दशमगो रविचन्द्ररिपुर्यदा पितृसुखं न लभेत्स कदाचन ॥ १०६ ॥

106. Rahu in the 10th: One with Rahu in the 10th house will have all kinds of happiness, be successful in royal circles but will never be happy in respect of his father.

Notes: One with Rahu in the 10th house will face impediments in performing final rites to his parents. He will be interested in poetics, be associated with a widowed female and will go on pilgrimages. He will often face hindrances in professional matters.

Our text stipulates all kinds of happiness in general. However, this will come to pass only when the 10th is one of Aries, Taurus, Cancer, Virgo and Capricorn.

लाभे गते यदि तमः सकलार्थलाभं
 सौख्यागमं नृपगणाद्विविधञ्च मानम् ।
 वस्त्रादि काञ्चनच पुष्पदसौख्यभावं
 प्राप्नोति वै विजयतां मनुजोऽलसश्च ॥ १०७ ॥

107. Rahu in the 11th: One with Rahu in the 11th house will acquire all kinds of wealth. He will be happy, will receive various kinds of honours from many kings, be happy in respect of robes, gold and quadrupeds, be successful but indolent.

Notes: The native will enjoy abundant fortunes through his progeny. He will skilfully comment on ancient Sastras. He will himself reach superior heights. His terms with his co-born will be unpleasant. His mother will be endangered by poison (snakes, scorpions etc.) and windy disorders.

नेत्रे च रोगं किल पादघातं प्रपंचभाजं किल वाक्प्रगल्भम् ।

दुष्टे रुचिं मध्यमसेवनञ्च करोति मानं व्ययगं तमश्चेत् ॥ १०८ ॥

108. Rahu in the 12th: One with Rahu in the 12th house will have diseased eyes and injured feet. He will be cunning, be arrogant in speech, wicked, fond of consuming liquor and be proud.

Notes: The native having Rahu in the 12th will often confront illnesses, grief and injuries. He will be ugly, will lose his money on wasteful expenditure, will earn disrepute in the society, will face troubles from government and will have questionable association with members of opposite sex. He will have limited number of children and his spouse will incur abortions. His earnings will be through unfair means.

इति राहुफलम् ।

Thus have been stated the effects for Rahu.

अथ केतोर्भावफलं चमत्कारचिन्तामणौ—

Now effects for Ketu as per *Chamatkara Chintamani* (upto sloka 120).

यदा लग्नगः केतुकः क्लेशकर्ता भवेत्तस्य रोगाद्भयं व्यग्रता च ।

कलत्रादिचिन्ता महोद्वेगता च शरीरेति —

बाधा व्यथामारुताच्च ॥ १०९ ॥

109. Ketu in the Ascendant: One with Ketu in the ascendant will promote quarrels. He will have fear from diseases and of exposure to danger therefrom, be inattentive (or distracted), be worried about spouse and others, highly excited and will incur physical pains and windy diseases.

Notes: The native with Ketu in the ascendant will be a liar, often unfortunate, will hate his co-born, will acquire daughters and be ever miserable. His prosperity will be hindered. He will be addicted to others' women, be of questionable habits and will leave his native region.

He will further have marital problems and physical deficiency.

धने केतुगो यस्य चार्थस्य नाशः कुटुम्बाद्विरोधो नृपादेश्च चिन्ता ।

मुखे रोगदः सत्कृते नीतिभाषी ततः स्वे —

गृहे सौम्यगेहेऽतिसौख्यम् ॥ ११० ॥

110. Ketu in the 2nd: One with Ketu in the 2nd house will face financial destruction, enmity with family members, worries from royal sources and facial diseases. When honoured, the person will speak of justice. Should Ketu be in own sign, or in the sign of a benefic, much happiness will come to pass.

Notes: Ketu's own sign is treated as Sagittarius by some authorities which view is possibly acceptable. Thus, Ketu in Sagittarius ascendant, or in other cases with a benefic planet, will promote one's happiness.

Scorpio, which is treated by some as own sign for Ketu, is also found to be favourable for Ketu's position in general though Scorpio is not to be treated as Ketu's own sign.

Further, Ketu in the ascendant in general will cause association with evil lot. The native will not enjoy a sound health and will suffer from dental disorders and lameness.

शिखी भ्रातृगः शत्रुनाशं च वादं धनानाञ्च लाभं जयं मित्रतोऽपि ।

भवेद् बुद्धिनाशः सदा बाहुपीडा लयोद्वेगता —

मानसोद्वेगता च ॥ १११ ॥

111. Ketu in the 3rd: One with Ketu in the 3rd house will eliminate enemies, be argumentative, will gain financially and win over even his friends. He will lose his intelligence (i.e. sometimes be unwise), incur troubles to his arms and be agitated due to fear.

Notes: The native will in addition to the above effects be highly virtuous and be seen as a jewel of the society. He will achieve great tasks, be spiritual and be helpful to others. He will enjoy much wealth due to his own efforts.

चतुर्थे न मातुः सुखं नो कदाचित्सुहृद्वर्गतः पितृतो नाशमेति ।

शिखी बन्धुहीनं सुखं नैव गेहे चिरं नो क्त्सेत्सर्वदा —

व्यग्रता च ॥ ११२ ॥

112. Ketu in the 4th: One with Ketu in the 4th house will not see his mother happy. Never will he be happy in respect of his father or friends. He will be bereft of friends, will not stick to home for a long time and be ever agitated.

Notes: One with Ketu in the 4th will not enjoy mental peace, be disposed to cardiac and blood disorders and will discard his home and people. He will give up his education mid-way and will destroy ancestral wealth.

यदा पञ्चमो यस्य केतुश्च जातस्तदा चोदरे वातपित्तादिकष्टम् ।

स्वबुद्धेर्व्ययः सन्ततिः स्वल्पपुत्राः —

सदा लाभभावे विलम्बो भवेच्च ॥ ११३ ॥

113. Ketu in the 5th: One with Ketu in the 5th house will be troubled by disorders of abdomen due to imbalances of phlegm

and wind. His intelligence will decay. He will have limited progeny particularly limited sons. His gains will ever be delayed.

Notes: The native having Ketu in the 5th house in a malefic's sign, or with a malefic planet will ever be intent upon going to distant places and be devoid of learning and wisdom. He will lament on his own foolishness.

If Ketu is in the 5th in a benefic's sign, or with a benefic planet, the native will be highly intelligent, devoted to ancient disciplines and will perform good deeds. He will have special achievements in Meditation on Lord Ganesa.

तमच्छायया शत्रुगे शत्रुनाशं भवेन्मातुलात्पक्षतो मानभङ्गम् ।

चतुष्पात्सुखं सर्वदा स्वल्पमेव निरुत्साहदेहं —

सदा व्याधिनाशम् ॥ ११४ ॥

114. Ketu in the 6th: One with Ketu in the 6th house will combat his enemies, be humiliated by maternal kinsfolk, will receive limited happiness from quadrupeds, be not enthusiastic but free from sickness.

Notes: "Freedom from sickness" for this position of Ketu is not tenable. A study of practical horoscopes will corroborate this line of my suggestion. The person will be a victim of some disease or the other on a long term basis. There is a specific authority to state that Ketu in the 6th house will produce diseases of the rectum and eyes.

Trouble from spirits and spinal disorders are also a clear possibility with this position of Ketu.

Further, one will lose on account of quadrupeds, landed properties and the like. He will have thievish tendencies as well.

शिखी सप्तमे मार्गगोद्वेगता च निवृत्तिश्च नाशोऽथवा चारिसंचैः ।

भवेत्कीटगः सर्वदा लाभकारी कलत्रादिपीडा —

व्ययं व्यग्रता च ॥ ११५ ॥

115. Ketu in the 7th: One with Ketu in the 7th will wander (aimlessly), be agitated and will enjoy freedom from enemies or else will destroy them. In Scorpio as the 7th house, the planet will ever cause gains, troubles to spouse and expenses to the subject.

Notes: The translation is as per the verse in strict terms. However troubles to spouse and expenses to the subject should not be attributed to Ketu in the 7th in Scorpio. These two should be for other signs and should be clubbed with general effects given above, excluding Scorpio. Thus while in Scorpio (and in Sagittarius), Ketu in the 7th house will give continuous gains. In other signs, he will protect one from enemies but will cause danger to spouse and expenses to the native.

His spouse will be a wicked person and will not allow the native live in peace.

गुदे पीडितो वारितो द्रव्यरोधं यदा कीटगः कन्यका युग्ममेवम् ।

भवेद्भ्रगो राहुपुच्छाभिधानस्त्वरोगी —

भवेन्नो सुखार्थस्य लाभः ॥ ११६ ॥

116. Ketu in the 8th: One with Ketu in the 8th house will incur rectal disorders and financial obstacles through enemies when the sign concerned is one of Scorpio, Virgo and Gemini. In case of other signs coinciding with the 8th house, the planet will give health but none of wealth and happiness.

Notes: The subject with Ketu in the in general will have an on others' wives and wealth. He will be addicted to vices and sinful means.

यदा धर्मगः केतुको धर्मनाशं सुतीर्थं मतिर्नीचतो भाग्यसिद्धिः ।

सहोत्थव्यथां बाहुरोगं विधत्ते तपोदानतो —

हास्यवृद्धिं तदानीम् ॥ ११७ ॥

117. Ketu in the 9th: One with Ketu in the 9th house will be bereft of righteousness, will visit pilgrim centres, gain fortunes through base men and incur grief on account of co-born. Further, he will suffer from pains of the arms and mock at penance and charitability.

Notes: The person will be a source of difficulties for father in childhood. He will be interested in others' religion and will gain through Mlechchas (or non-Aryans).

In practical horoscopes, Ketu in the 9th house is found to

give a deep liking for penance, spiritualism, meditation etc. Hence, our text's statement is strange. However, one with Ketu in the 9th will not be well-disposed to charities.

पितुर्नो सुखं कर्मगो यस्य केतुः स्वयं दुर्भगो मातृनाशं करोति ।

दृढा वाहने स्याच्च पीडा सदैव यदा वैणिके—

कन्यकायां तदात्मा ॥ ११८ ॥

118. Ketu in the 10th: One with Ketu in the 10th house will not beget happiness from father, be himself unfortunate and will lose his mother early. He will be endangered by vehicles. In case of signs Libra and Virgo, this danger will be in a reduced measure.

Notes: The native will further incur disorders of the rectum, lungs and nose. He will serve Mlechchahs and be associated with questionable women.

सुभाग्यः सुविद्याधिको दर्शनीयः सुमित्रः सुनेत्रः सुवस्त्रप्रियश्च ।

सदा पीडितः सन्ततिर्दुर्भगश्च शिखीलाभगः सर्वदा लाभकारी ॥ ११९ ॥

119. Ketu in the 11th: One with Ketu in the 11th house will have good fortunes, abundant learning, be charming, will have good friends, be fond of good quality robes, be ever (physically) troubled, unfortunate in respect of progeny and will ever have gains.

Notes: The subject will be an impressive speaker, will enjoy limited pleasures and will incur abdominal disorders. He will be honoured by great men but will have an unfortunate daughter.

शिखी द्वादशे कर्णनेत्रे च पीडा स्वयं राजतुल्यो व्ययं च करोति ।

पितुर्नाशनं मातुले नैव शर्म प्रजापीडितो वस्ति गुह्ये सदैव ॥ १२० ॥

120. Ketu in the 12th: One with Ketu in the 12th house will have pains of ears and eyes, be kingly, a spendthrift, will lose his father early and be inauspicious for maternal uncles. His children will incur troubles of waist and rectum.

Notes: The person will destroy his ancestral properties. He will be "equal to the king in wealth". There is an authority to

state that one will be troubled by diseases of the heart, eyes and legs with Ketu in the 12th.

इति केतुफलम् ।

Those effects are for Ketu.

अथ सावधि भावफलमाह हिल्लाजः—

Now time-bound effects of Bhavas, as per the authority of Hillaja, upto sloka 154.

Notes: Hillaja was a well-known astronomer of the remote past whose time period is however not known. He was also an astrological exponent of repute and the works, *Hillaja Jataka*, *Hillaja Tajika* (solar return horoscopy), *Hillaja Graha Phala*, and *Hillaja Dipika* are attributed to him. He was quoted by Punja Raja also, vide *Sambhu Hora Prakasa*, chapter 14.

अथ सूर्यफलम् ।

Effects for the Sun.

लग्नोर्जस्तितिमिते क्सरे पीडनप्रदः ।

सप्तमेऽब्दे द्रव्यहानिर्द्वितीयेऽर्कः प्रयच्छति ॥ १२१ ॥

तृतीयेऽर्को नखमिते क्सरे द्रव्यलाभदः ।

तुर्यगः कलहं कुर्यान्मन्वब्दे दिननायकः ॥ १२२ ॥

नवमेऽब्दे पितुर्मृत्युं कुर्यात्पञ्चमगो रविः ।

त्रयोविंशतिमेऽब्दे च सर्वसम्पच्च षष्ठगः ॥ १२३ ॥

चतुस्त्रिंशत्तमे वर्षे स्त्रीनाशं सप्तमे रविः ।

अष्टमे स्त्रीमृतिः खेऽब्दे तीर्थदो नवमे रविः ॥ १२४ ॥

एकोनविंशतिमे वर्षे दशमेऽर्को वियोगदः ।

पुत्रलाभं जिनमिते अब्दे कुर्याच्च लाभगः ॥ १२५ ॥

अष्टत्रिंशन्मिते वर्षे हानिदो द्वादशे रविः ।

इत्यर्कफलम् ।

121 - 125. The Sun: The Sun will cause the following effects in the respective years of age.

In the ascendant	-	Evils in the 15th year.
In the 2nd house	-	Loss of wealth in the 7th year (to the family).
In the 3rd house	-	Gain of wealth in the 20th year.
In the 4th house	-	Grief in the 14th year.
In the 5th house	-	Danger to father in the 9th year.
In the 6th house	-	All kinds of wealth in the 23rd year.
In the 7th house	-	Danger to wife in the 34th year.
In the 8th house	-	Death of a female in the 10th year.
In the 9th house	-	Pilgrimage in the 10th year.
In the 10th house	-	Separation in the 19th year.
In the 11th house	-	Birth of a son in the 24th year.
In the 12th house	-	Danger in the 12th year.
These are the effects for the Sun.		

अथ चन्द्रफलम्।

लग्नस्थस्य विधो रोगं सप्तविंशतिवत्सरे ॥ १२६ ॥

तस्मिन्नब्दे करोतीन्दुः द्वितीये पीडनं तथा ।

तृतीये पञ्चमे वर्षे बन्धुलाभकरः शशी ॥ १२७ ॥

चतुर्थगः पुत्रलाभं द्वाविंशे वत्सरे ध्रुवम् ।

ऋतुवर्षे पञ्चमस्थो वह्नितः पीडनप्रदः ॥ १२८ ॥

षष्ठे तु संमिते वर्षे तुङ्गनाशश्च मृत्युकृत् ।

सप्तमे मातृनाशं च वर्षे तिथिमिते ध्रुवम् ॥ १२९ ॥

अष्टमे दिवसे षष्ठे तस्मिन्वा हायने मृतिः ।

नवमे तीर्थयात्रा च विंशद्वर्षे च निश्चितम् ॥ १३० ॥

दशमे लाभदश्चन्द्रो वर्षे रामाब्धिसङ्ख्ययोः ।

एकादशे विंशतिमे राजमानचतुष्पदम् ॥ १३१ ॥

द्वादशे हानिपीडा च तृतीये क्सरे भवेत् ।

इति चन्द्रफलम् ।

126 - 131. The Moon: Now effects for the Moon in the respective years of age.

In the ascendant	-	Disease in the 27th year.
In the 2nd house	-	Evils in the 27th year.
In the 3rd house	-	Gains through relatives in the 5th year.
In the 4th house	-	Gain of a son in the 22nd year.
In the 5th house	-	Danger from fire in the 2nd year.
In the 6th house	-	Danger in the 6th year.
In the 7th house	-	Death of mother in the 15th year.
In the 8th house	-	Danger on 6th day or in 6th year due to fall from height.
In the 9th house	-	Pilgrimage in the 20th year.
In the 10th house	-	Gains in the 43rd year.
In the 11th house	-	Royal honour in the 20th year.
In the 12th house	-	Danger and evils in the 3rd year.

These are the effects for the Moon.

अथ भौमफलम् ।

पञ्चमेऽब्दे लग्नगतो भौमोऽरिष्टं करोति च ॥ १३२ ॥

धनहा द्वादशे वर्षे धनस्थश्च महीसुतः ।

त्रयोदशे बन्धुसौख्यं तृतीयः कुरुते कुजः ॥ १३३ ॥

चतुर्थे बन्धुहानिञ्च हायने चाष्टमे ध्रुवम् ।

पञ्चमः पञ्चमे वर्षे बन्धुनाशकरः कुजः ॥ १३४ ॥

पुत्रलाभकरः षष्ठश्चतुर्विंशे च क्सरे ।

सप्तमे भग्निते वर्षे जायानाशं करोति च ॥ १३५ ॥

द्वाविंशतितमे वर्षे विपत्तिं चाष्टमः कुजः ।

मन्वब्दे पितृनाशं च करोति नवमे कुजः ॥ १३६ ॥

सप्तविंशतितमेऽब्दे च शस्त्रभीतिं खगः कुजः ।

पञ्चवेदमिते वर्षे धनदो लाभः कुजः ॥ १३७ ॥

पञ्चद्विप्रमिते वर्षे हानिदो द्वादशः कुजः ।

इति भौमफलम् ।

132 - 137. Mars: Now effects for Mars in the respective years of age.

In the ascendant -	Evils in the 5th year.
In the 2nd house -	Loss of wealth in the 12th year.
In the 3rd house -	Happiness to relatives in the 13th year.
In the 4th house -	Danger to relatives in the 8th year.
In the 5th house -	Danger to relatives in the 5th year.
In the 6th house -	Gain of a son in the 26th year.
In the 7th house -	Danger to wife in the 27th year.
In the 8th house -	Danger in the 22nd year.
In the 9th house -	Danger to father in the 14th year.
In the 10th house -	Danger through weapon in the 27th year.
In the 11th house -	Gain of wealth in the 54th year.
In the 12th house -	Danger in the 25th year.
These are the effects for Mars.	

अथ बुधफलम् ।

दशमे क्सरे कान्तिर्बुधो यच्छति लग्नः ॥ १३८ ॥

षड्विंशतिक्सरे चान्द्रिर्धननाशं द्वितीयः ।

तृतीये द्वादशे वर्षे द्वाविंशे च चतुर्थः ॥ १३९ ॥

पुत्रलाभश्च षड्विंशे मातुहा पञ्चमो बुधः ।

शत्रोः सकाशान्मृतिदो ज्योतिरिगः क्वक्षिक्सरे ॥ १४० ॥

स्त्रियं सप्तदशे वर्षे ददाति शशिज्योःस्तगः ।

चतुर्दशे क्सरे च द्रव्यहा शशिज्योःष्टमः ॥ १४१ ॥

एकोनविंशोऽब्दे मातृमृत्युदो नवमो बुधः ।

द्रव्यं नवेन्दुवर्षे च दिक्स्थः पंचाब्धिक्त्सरे ॥ १४२ ॥

धनलाभकरो लाभे द्वादशे हानिदः स्त्रियः ।

इति बुधफलम् ।

138 - 142. Mercury: Now effects for Mercury in the respective years of age.

In the ascendant -	Increase of splendour in the 10th year.
In the 2nd house -	Loss of wealth in the 26th year.
In the 3rd house -	Gain of a son in the 12th year.
In the 4th house -	Gain of a son in the 22nd year.
In the 5th house -	Danger to mother in the 26th year.
In the 6th house -	Danger through foes in the 21st year.
In the 7th house -	Gain of wife in the 17th year.
In the 8th house -	Loss of wealth in the 14th year.
In the 9th house -	Danger to mother in the 19th year.
In the 10th house -	Gain of wealth in the 19th year.
In the 11th house -	Gain of wealth in the 45th year.
In the 12th house -	Danger to a female in the 12th year.

These are the effects for Mercury.

अथ गुरुफलम् ।

प्रजाकरोऽष्टमे वर्षे लग्नसंस्थो बृहस्पतिः ॥ १४३ ॥

नवत्रिंशतिमे वर्षे धनस्थस्तत्प्रदो गुरुः ।

सप्तविंशे राजमानं स एव कुरुते भूशम् ॥ १४४ ॥

सुहृत्समागमं विंशे तृतीयः कुरुते गुरुः ।

द्वादशे बन्धुधनयोर्लाभभाजश्चतुर्थगः ॥ १४५ ॥

सप्तमे मातुलारिष्टं कुरुते पञ्चमस्तथा ।

चत्वारिंशतिमे वर्षे वैरिभ्यो भयदोऽरिः ॥ १४६ ॥

द्वाविंशे वत्सरे स्त्रीगः स्त्रीलाभञ्चबृहस्पतिः ।

एकत्रिंशतिमे वर्षे महाव्याधिकरोऽष्टमः ॥ १४७ ॥

पितुरिष्टं पञ्चदशे नवमश्च द्वयोर्धनम् ।

एकादशे पञ्चविंशे व्ययकृद् व्ययगो भवेत् ॥ १४८ ॥

143-148. Jupiter: Now effects for Jupiter in the respective years of age.

In the ascendant -	Birth of child (in the family) in the 8th year.
In the 2nd house -	Gain of wealth in the 39 year.
In the 3rd house -	Union with friends in the 20th year.
In the 4th house -	Gain of relatives and wealth in the 12th year.
In the 5th house -	Danger to maternal uncle in the 7th year.
In the 6th house -	Fear from foes in the 40th year.
In the 7th house -	Gain of spouse in the 22nd year.
In the 8th house -	Great diseases in the 31st year.
In the 9th house -	Gains to father (year not mentioned).
In the 10th house -	Results not mentioned.
In the 11th house -	Gain of wealth both to the native and his father (year not mentioned).
In the 12th house -	Heavy expenditure in the 25th year.

These are the effects for Jupiter.

अथ भृगुफलम् ।

भृगुः सप्तदशे वर्षे लग्नस्थः परदारगः ।

काव्यः षष्ठमिमे वर्षे द्वितीयो धनलाभदः ॥ १४९ ॥

तृतीये तीर्थदाता स्यात्तुर्यगो बन्धुसौख्यदः ।

चतुर्थे पंचमे वर्षे पंचमे लाभकृद्भुगुः ॥ १५० ॥

एकवेदमिते वर्षे षष्ठे शस्त्रमृतिप्रदः ।

स्त्रीलाभदः सप्तमगश्चतुर्दशमितेऽब्दके ॥ १५१ ॥

अष्टमे दशमे वर्षे स्वपराक्रमदो भुगुः ।

लक्ष्मीप्रदः पंचदशे वर्षे नवमगो भुगुः ॥ १५२ ॥

बहुसौख्यं चतुर्थेऽब्दे लाभे शुक्रः प्रयच्छति ।

शुक्रो द्वादशगो दद्यात्पञ्चमेऽब्दे धनानि च ॥ १५३ ॥

मन्दस्य राहोः केतोश्च फलं ज्ञेयं हि भौमवत् ।

चमत्कारं भावफलं हिल्लाजेन च भाषितम् ॥ १५४ ॥

इति भावफलम् ।

149 - 154. Venus: Now effects for Venus in the respective years of age.

In the ascendant	-	Illicit connection in the 17th year.
In the 2nd house	-	Gain of wealth in the 6th year.
In the 3rd house	-	Pilgrimage in the 4th year.
In the 4th house	-	Happiness to relatives in the 4th year.
In the 5th house	-	Gains in the 5th year.
In the 6th house	-	Danger in the 41st year due to weapons.
In the 7th house	-	Marriage in the 14th year.
In the 8th house	-	Gain of wealth in 10th year through valour.
In the 9th house	-	Gain of wealth in the 15th year.
In the 10th house	-	Results not mentioned.
In the 11th house	-	Much happiness in the 4th year.
In the 12th house	-	Gain of wealth in the 5th year.

Effects for Saturn, Rahu and Ketu should be understood in the same manner as for Mars.

These astonishing effects have been stated by Hillaja.

These are the effects for Bhava.

अथवैकस्मिन्नेव समये द्वित्र्यादिबहूनां जन्मत्वादपि भिन्न-भिन्नफलं दृश्यते ।
अतो ग्रहचेष्टावशेन भिन्नं-भिन्नं फलं भवति ।

ननु कस्यापि जन्मनि पञ्चमस्थः सन्ताननाशकः, पापः सन्तानकारको दृश्यते ।
तत्र किं कारणमिति चेदुच्यते । सौम्यः शयनचेष्टायां निद्राचेष्टायाञ्च स्थितः
सन्ताननाशकः कथितस्तत्रैव पापः सन्तानकारकः प्रोक्त इत्यतो ग्रहचेष्टावशेन
सर्वेषां मिश्रफलं भवति ।

अतो विशेषफलज्ञानार्थं शम्भुमतेन संकेतकौमुदीप्रोक्तो ग्रहभाव चेष्टाविचारो
लिख्यते ।

Bala Bhadra comments as under. Although there may be two, three or more births at one and the same time, results are different in each case. The basic reason for this is the different Avasthas or states of planets.

In one case, a benefic planet in the 5th house may destroy progeny while in another a malefic in the 5th house may give progeny. What is the reason for this? These are now stated. A benefic in Sayana Avastha or Nidra Avastha will destroy progeny. A malefic in the same state will cause progeny. Planets give effects according to such states or Avasthas only. That is why different results obtain in various (including superficially identical) cases.

Now narrated are these special effects, attributed to Lord Siva, as collected from *Sanketa Kaumudi* (and reproduced in the work entitled *Adbhuta Sagara*.)

Notes: This whole portion concerning Avasthas, having 259 verses is attributed by the author to the work called *Adbhuta Sagara*.

Showing keen interest in the author's remarks, I have with great difficulty procured a copy of *Adbhuta Sagaram*. To my utter disappointment, leave aside Avasthas, there is nothing in *Adbhuta Sagaram* relating to natal horoscopy. For that matter, astrology has been dealt with in the said text to the minimum extent possible! Only a couple of references to astrological aphorisms are found here and there.

There are firstly six different kinds of states for the planets. More important are another set of twelve Avasthas, viz. Sayana

etc. which give striking effects.

In this chapter, the word "Bhava" additionally means Avastha.

अद्भुतसागरे—

ग्रहाणां षड्विधा भावाः शम्भुना गदितां पुरा ।

एतत्सर्वं प्रयत्नेन लिख्यते च मयाऽधुना ॥ १५५ ॥

लज्जितो गर्वितश्चैव क्षुधितस्तृषितस्तथा ।

मुदितः क्षोभितश्चैव ग्रहभावाः प्रकीर्तिताः ॥ १५६ ॥

155 - 156. Six Kinds of States: The work *Adbhuta Sagara* states as under. Once upon a time, Lord Siva had mentioned of six different kinds of states. All these are now written by me. These are:

(a) *Lajjita* or bashful.

(b) *Garvita* or arrogant.

(c) *Kshudhita* or troubled by hunger.

(d) *Trushita* or thirsty.

(e) *Mudita* or delighted.

(f) *Kshobhita* or agitated.

Notes: Based on Lord Siva's teachings, sage Parasara narrated these in his *Brihat Parasara Hora Sastra*, ch. 45 (Vol. 1 of my English translation). The author of *Sanketa Kaumudi* followed the instructions of the sage to a great extent. However, there is different additional information in the present work as given by Bala Bhadra in respect of Sayanadi Avasthas. In fact, Sayanadi Avasthas are a great boon in astrological analysis.

पुत्रगेहगतः खेटो राहुकेतू यथा तथा ।

रविमन्दकुर्जर्युक्तो लज्जितो ग्रह एव च ॥ १५७ ॥

157. Bashful State: A planet in the 5th house with Rahu, Ketu, the Sun, Saturn or Mars is said to be in *Lajjita* Avastha or bashful state.

तुङ्गस्थानगतो वापि त्रिकोणेषु भवेत्पुनः ।

गर्वितः सोऽपि गदितो मुनिभिः कृतनिश्चयैः ॥ १५८ ॥

158. Arrogant State: A planet in its exaltation sign or Moola Trikona sign is said to be in Garvita Avastha or arrogant state.

शत्रुगेहे शत्रुयुक्तो रिपुदृष्टो भवेद्यदि ।

क्षुधितः स च विज्ञेयो शनियुक्तो यथा तथा ॥ १५९ ॥

159. Hungry Planet: A planet in an inimical sign, or in aspect to or in conjunction with an inimical planet is said to be in Kshudhita Avastha or hungry state. Alternatively the planet can be in the company of Saturn.

जलराशौ स्थितः खेटः शत्रुणा चावलोकितः ।

शुभग्रहा न पश्यन्ति तृषितः स उदाहृतः ॥ १६० ॥

160. Thirsty State: A planet in a watery sign in aspect to an inimical planet is said to be in Trushita Avastha or thirsty state.

Notes: Exclusion of benefic's aspect could be found in *Parasara Hora*. That is, a benefic aspecting such a planet will free it from "thirst"

मित्रगेहे मित्रयुक्तो मित्रेण चावलोकितः ।

गुरुणा सहितो यश्च मुदितः स प्रकीर्तितः ॥ १६१ ॥

161. Delighted State: A planet occupying a friendly sign and being in the company of or in aspect to a friendly planet is said to be in Mudita Avastha or delighted state. Alternatively a planet in a friendly sign can be in the company of Jupiter.

रविणा सहितो यश्च पापाः पश्यन्ति सर्वथा ।

क्षोभितं तं विज्ञानीयाच्छत्रुणा यदि वीक्षितः ॥ १६२ ॥

162. Agitated State: A planet in the company of the Sun

and in aspect to two or more malefics, one of whom is its enemy, is said to be in Kshobhita Avastha or agitated state.

येषु येषु च भावेषु ग्रहास्तिष्ठन्ति सर्वथा ।

क्षुधितः क्षोभितो वापि स नरो दुःखभाजनः ॥ १६३ ॥

एवं क्रमेण बोद्धव्यं सर्वभावेषु पण्डितैः ।

बलाबलविचारेण वक्तव्यो फलनिर्णयः ॥ १६४ ॥

163 - 164. Effects: Those houses that contain planets in hungry state (Kshudita) or agitated state (Kshobhita) will produce grief. This way, the concerned houses among the various ones should be detected to determine the strength and weakness thereof. Then the effects due should be declared by the wise.

अन्योन्यं च मुदायुक्तं फलं मिश्रं भवेत्पुनः ।

बलहीने तथा हानिः सबले च महाफलम् ॥ १६५ ॥

कर्मस्थाने स्थितो यस्य लज्जितस्तृषितस्तथा ।

क्षुधितः क्षोभितो वापि स नरो दुःखभाजनः ॥ १६६ ॥

सुतस्थाने भवेद्यस्य लज्जितो ग्रह एव च ।

सुतनाशो भवेत्तस्य एकस्तिष्ठति सर्वदा ॥ १६७ ॥

क्षोभितस्तृषितश्चैव सप्तमे यस्य वा भवेत् ।

प्रियते तस्य नारी च सत्यमाह दिगम्बरः ॥ १६८ ॥

अन्ये द्वादशभावाश्च प्रोक्तव्यास्ते प्रयत्नतः ।

ग्रहाणाञ्च बलं बुध्वा फलं वक्ष्ये यथा क्रमम् ॥ १६९ ॥

165 - 169. (a) If a house attains a mixed nature with planets in favourable and unfavourable states as stated above, it will only yield mixed effects.

(b) If the 10th house is occupied by a bashful (Lajjita), thirsty (Trushita), hungry (Kshudita) or agitated (Kshobhita) planet, the native will incur grief (in respect of profession).

(c) If the 5th house is occupied by a planet in bashful (Lajjita) state, one's progeny will die a premature death.

(d) If the 7th house is occupied by a planet in agitated

(Kshobhita) state or thirsty (Trushita) state, his spouse will have an untimely end.

These truth-bearing statements were made by Lord Siva.

This way, planets in the various houses should be understood and results foretold.

Notes: (a) Any planet in a specific Bhava will attain certain Avastha among Lajjita etc. Favourable Avasthas will allow the planet deliver good effects concerning the Bhava it occupies. Unfavourable Avasthas will compel the planet to give unfavourable effects concerning the Bhava it is in. These Avasthas seem to affect the occupied house more, than the houses owned by a planet.

Favourable Avasthas are: Garvita, Mudita.

Unfavourable Avasthas: Lajjita, Kshudita, Trushita and Kshobhita.

(b) For this position in the 10th house, utter poverty is also a part of the effects prescribed by others. That is a planet in the 10th in an unfavourable Avastha will lead to poverty and professional upsets.

(d) There are some more effects for specific Avasthas in general. These are as under:

1. *Garvita Avastha*: A planet in this Avastha will produce good effects like housing properties, superior position, skill in arts, wealth and professional gains.

2. *Mudita Avastha*: A planet in this Avastha will give happiness through wife, landed properties, association with men in high places, gold, wisdom, learning and success over foes.

3. *Lajjita Avastha*: A planet in this Avastha will cause dislike for good things, disregard for the Almighty, speaking evil words, loss of intelligence and loss of progeny.

4. *Kshobhita Avastha*: A planet in this Avastha will give tremendous poverty, miseries, financial upsets, loss through government and trouble to legs.

5. *Kshudita Avastha*: A planet in this Avastha will give miseries, downfall, grief, lack of physical felicity, trouble from enemies and financial obstacles.

6. *Tushtita Avastha*: A planet in this Avastha will cause involvement in unsocial deeds, loss of money through kith and kin, diseases caused by union with females, loss of honour and

miseries due to bad men.

शयनं चोपवेशञ्च नेत्रपाणिप्रकाशनम् ।

गमनेच्छा च गमनं सभायां वसतिस्तथा ॥ १७० ॥

आगमो भोजनं चैव नृत्यलिप्सा च कौतुकम् ।

निद्रा ग्रहाणां चेष्टा च कथिताः पूर्वसूरिभिः ॥ १७१ ॥

170-171. Sayana & Other Avastas: Sayana, Upavesana, Netrapani, Prakasana, Gamanechcha, Gamana, Sabhaavaasa, Aagamana, Bhojana, Nrityalipsa, Kautuka and Nidra are another kind of 12 Avastas or states for the various planets (from the Sun through Ketu).

Notes: These twelve Avastas are known as "Sayanadi" Avastas, meaning "Sayana and other Avastas" to differentiate from other kinds of states.

The meanings and the order of these Avastas are as under:

- | | | |
|---------------------------|---|-----------------------------------|
| 1. Sayana | - | lying down, resting. |
| 2. Upavesana (or Upavesa) | - | sitting. |
| 3. Netrapani | - | a leading hand. |
| 4. Prakasana (or Prakasa) | - | shining. |
| 5. Gamanechcha | - | desirous of sexual union. |
| 6. Gamana | - | going. |
| 7. Sabhaavaasa (or Sabha) | - | remaining in an assembly. |
| 8. Aagamana | - | arriving. |
| 9. Bhojana | - | food (i.e. eating). |
| 10. Nrityalipsa | - | inflamed to (i.e. fond of) dance. |
| 11. Kautuka | - | curious. |
| 12. Nidra | - | sleeping. |

Avastas at serial No. 6 and 8 above should not be mixed up with each other for they are phonetically somewhat identical.

These Avastas are simple to calculate which are explained in the ensuing verses. Once these are properly known and wisely applied, predictions can be far more accurate. Particularly in respect of diseases, Avastas are one of the best possible sources to rely upon.

In fact these present slokas (from 170 to 177) are taken from Maharshi Parasara's work, *Brihat Parasara Hora Sastra*, (chapter 45, vol. 1, English translation by R. Santhanam). But the sages words "*Kathaamyaham*" (meaning "I narrate") have been altered by the source-book of Bala Bhadra, i.e. *Sanketa Kaumudi* as "*Kathithaa Muni Pungavaih*" meaning "great sages say so".

Further, the Avasthas at 5, 6 and 8 of our present text are Gamanechcha, Gamana and Aagamana whereas in BPHS, these are Gamana (for Gamanechcha), Aagamana (for Gamana) and Aagama (for Aagamana). Since there is an error in Bala Bhadra's quotation in the arrangement of names, these should be interchanged in understanding the effects when both these texts are correlated.

यस्मिन्नक्षे भवेत्खेटस्तेन तं परिपूरयेत् ।

पुनरंशेन संपूर्य स्वनक्षत्रं नियोजयेत् ॥ १७२ ॥

यातदण्डं तथा लग्नमेकीकृत्य सदा बुधैः ।

रविणा हरते भागं शेषं नियोजयेत् ॥ १७३ ॥

नाक्षत्रिकदशा क्रमेण (रीत्या) पुनः पूरणमाचरेत् ।

नामाक्षरेण संयुक्तं हर्त्तव्यं रविणा ततः ॥ १७४ ॥

रवौ पञ्च तथा देयं चन्द्रे दद्याद्द्वयं तथा ।

कुजे द्वयञ्च संयुक्तं बुधे त्रीणि नियोजयेत् ॥ १७५ ॥

गुरौ बाणाः प्रदेताश्च त्रयं दद्याच्च भार्गवे ।

शनौ त्रयमथो देयं राहौ दद्याच्चतुष्टयम् ॥ १७६ ॥

शेषं हतञ्च रामेण ग्रहाणां विविधं भवेत् ।

दृष्टिचेष्टा विचेष्टा च कथिता मुनिपुङ्गवैः ॥ १७७ ॥

172 - 177. Method of Calculation: (a) Note the serial number of the Nakshatra (with reference to Asvini) occupied by a planet (for which Avasta is required). Multiply this by the respective serial number of the planet (reckoned from Sun through Ketu). The resultant figure should be multiplied by the number of Navamsas covered by the planet (with reference to

Aries). To this figure add the sum total of the serial number of Janma Nakshatra (birth asterism counted from Asvini), serial number of birth Ghatika (counted from sun rise, uninterrupted at sun set) and serial number of the ascendant (counted from Aries). The ultimate sum should be divided by 12 and the remainder in the process will denote the Avasta position of the planet reckoned from Sayana Avasta.

(b) The remainder in the above process should be multiplied by itself to which should be added the figure denoted by the first letter of the (personal) name of the person (distinct from family title or surname). The resultant sum should be divided by 12. The remainder in this process should be increased by the relevant additament as noted below. Sun - 5, Moon - 2, Mars - 2, Mercury - 3, Jupiter - 5, Venus - 3, Saturn - 3, Rahu (and Ketu) - 4. The final figure be divided by 3. The planet's Avastha is in the following sub-state according to the remainder being 1 = Drishti, 2 = Cheshta, and 0 = Vicheshta.

Notes: (a) Each kind of Avastha has its own importance. The present Sayanadi Avasthas lead to knowledgs of subtle differences in effects when two nativities which are somewhat similar are under consideration. With every factor like birth ghati, Navamsa of a planet, Nakshatra position etc. changing, these differences will come out more explicitly in the open. These Avasthas have additional importance in deciding about the health conditions of a person.

A simple formula to remember Sayanadi Avastha calculation is given below.

$$\{(S \times P \times N) + (A + G + R)\} \div 12$$

= Avastha of the planet.

In the above principle, "S" = serial number of the Nakshatra occupied by the planet for whom Avastha is needed (to be counted from Asvini); "P" = status of the planet counted from the Sun (i.e. Sun = 1, Moon = 2, Saturn = 7 etc. in the order of weekdays); "N" = Navamsa position of the planet (like 1st Navamsa, 2nd, 3rd etc. of the sign); "A" = Janma Nakshatra; "G" = ghati of birth from the sun-rise (uninterrupted at sun-set); and "R" = the ascendant's order counted from Aries (i.e. Leo = 5, Libra = 7, so on so and so forth). Needless to mention that factors "A", "G" and "R" are one and the same for calculation of Avastha of all the nine planets for

a given horoscope. Whereas the factors "S", "P" and "N" are variable from planet to planet.

Bala Bhadra has wrongly interpreted the word "Amsa" as degree instead of Navamsa in his following example. 'Amsa' is variously used to mean Navamsa, degree, any of the 16 divisions, specially Nadiamsa, Shashtiamsa etc.

Assume, we have to calculate Avastha for Mars, where the details are: Mars is in Aries 14° (5th Navamsa) in Bharani Nakshatra's first quarter. Janma Nakshatra is Mrigasira. Birth at 16th ghatika, and the natal ascendant is Virgo.

So Mars is the 3rd planet in order from the Sun. Bharani occupied by Mars is the 2nd Nakshatra. Mrigasira is the 5th Nakshatra. Thus, the calculation is:

$$\begin{array}{lll} S = 2 & P = 3 & N = 5 \\ A = 5 & G = 16 & R = 6 \end{array}$$

Thus we have to proceed as under: $(2 \times 3 \times 5) = 30$
 $= 30 + 5 + 16 + 6 = 57$. When divided by 12, the remainder is 9 indicating 9th Avastha, i. e. Bhojana Avastha for Mars.

Merely finding out a planet's Avastha will not be of help. Its sub-state, (whether Vicheshta, Cheshta or Drishti) should be known for it has the final say on the Avastha. The sub-state should be known thus:

Stage 1: (Avastha Number x Avastha Number) + Value for the first syllable of personal name of the native. The resultant product be divide by 12. Call the remainder hereof as "R".

Stage 2: Add to "R" the planetary additament as reflected in the present slokas (viz. Sun - 5, Moon - 2, Mars - 2, Mercury - 3, Jupiter - 5, Venus - 3, Saturn - 3, Rahu (or Ketu) - 4). Divide this final sum by 3. If the remainder is 1, sub-state for that planet's Avastha is Drishti; 2 = Cheshta and 0 = Vicheshta.

The first syllable values are not given in the original verses. These are supplied below for the benefit of the reader:

1 for अ क छ ड ध भ व

2 for इ ख ज ढ न म श

3 for उ ग झ त प य ष

4 for ए घ ट थ फ र स

5 for ओ च ठ द ब ल ह

यस्मिन्नुक्षे इति । जन्मनि सूर्यादयो ग्रहा यस्मिन्नक्षत्रे तिष्ठन्ति तन्नक्षत्रसङ्ख्या, ग्रहसङ्ख्या गुणयेत् । पुनस्तद्वाशिभुकांशसङ्ख्या गुणयेत् । पुनर्यातस्य नक्षत्रजन्मदण्डजन्मलग्नसङ्ख्यां च योजयेत् । ततो द्वादशभिः शेषमिता ग्रहचेष्टा ज्ञातव्या । पुनर्लब्धसङ्ख्या, लब्धसङ्ख्या गुणयेन्नाक्षत्रीयदशाक्रमपूरणं नामतन्मध्ये येन नाम्ना सुप्तो बुध्यति तस्याधरवणूस्वरसङ्ख्यां संयोज्य द्वादशहते कल्लब्धं तत्पूनः पूर्वोकावस्था, तत्र यस्य ग्रहस्य पूर्वोक्तरीत्या क्रियते तस्य क्षेपकं योज्यं त्रिभिर्हत्वा तच्छेषस्तेन दृष्ट्याद्यवस्था ज्ञात्वा अवस्थाफलं वदेत् ।

अत्रोदाहरणम् क्ष तदा जन्मनि मघायां रविस्तेन मघासंख्याया १० रविसङ्ख्या १ गुणिता १० । पुनः सिंहसंशोर्जस्तस्मात् सप्तगुणिता ७० । पुनर्जन्मनि अनुराधा १७ उदयादगतघटी ४५ वृषलग्नं एषां सङ्ख्याया पूर्वाङ्को युतः जातं १३४ द्वादशहते शेषं २ तेनार्कस्योपवेशनावस्था । एतदवस्थासंख्याङ्कं २ तेनैव गुणितं वर्गीकृतम् । तत्र हकारो नामाद्याक्षरस्तस्योकारस्वरस्याधो तत्सङ्ख्याया ५ युक्तो ९ द्वादशावशिष्टं ९ रविक्षेपकं ५ युक्तः १४ त्रिशेषे तेनार्कस्योपवेशने चेष्टावस्था एवं चन्द्रादीनामपि ।

Bala Bhadra's Example: (a) In the first paragraph, the author narrates the whole process which is as per our Notes given for slokas No. 172 - 177.

(b) The meaning of the example portion given by Bala Bhadra, vide paragraph 2 above is as under.

Assume the Sun (for whom Avasta is being calculated) is in Makha Nakshatra. The serial order position of Makha (counted from Asvini) is 10. The Sun's serial order position is 1. 10 multiplied by 1 is 10. The Sun placed in the sign Leo is in the 7th degree (a misinterpretation for "Navamsa" as stated earlier in the notes). So, 10 multiplied by 7 equals to 70. Birth star is Anuradha represented by 17. Birth is in the 45th ghatika and in Taurus ascendant (2). Hence $70 + 17 + 45 + 2 = 134$. The figure 134 is divided by 12 which gives a remainder of 2. Hence the Sun is in the 2nd Avasta which is Upavesana.

Remainder 2 is to be multiplied by 2 which yields 4. The first alphabet of the person is "Ha" (as in "Hari") which is valued at 5. This should be added to 4 above. The answer 9 is to be divided by 12. This leaves 9 itself as the remainder. The Sun's constant additament is 5 and is to be added to 9 above. The resultant figure, which is 14, is to be divided by 3. The remainder is 2. Hence the Sun is in the sub-state of Cheshta, in Upavesana Avasta.

दृष्टौ स्वल्पफलं ज्ञेयं चेष्टायाम् विपुलं फलम् ।

विचेष्टायां फलं न स्यादेवं दृष्टिफलं विदुः ॥ १७८ ॥

शुभाशुभं ग्रहाणञ्च समीक्ष्याथ बलाबलम् ।

तुङ्गस्थाने विशेषेण बलं ज्ञेयं तथा बुधैः ॥ १७९ ॥

178 - 179. If a planet is in the sub-state of "Drishti", the results will be limited. In "Cheshta, the results will be full and in "Vicheshta" nil. In deciding the auspicious and inauspicious effects, a planet's strength or weakness, as above, should be known. If the planet is exalted, it is specially strong, i.e. its effects due to Avastha will be specially notable.

Notes: After arriving at the Avasta concerned, these three sub-states should be calculated.

Even if a planet indicates auspicious effects with a favourable Avasta, if it is in "Vicheshta" the same will not materialise. If it gets the sub-state of "Cheshta", these auspicious effects will come to fore in full measure. "Drishti" restricts the auspicious effects.

With a favourable Avasta, if a planet is in exaltation, more auspicious effects will follow. In debility, good effects will get reduced.

If in debilitation, the bad effects of an unfavourable Avasta will increase. A planet in exaltation but with an unfavourable Avasta will be moderate.

A planet with bad indications due to a certain Avasta will suitably improve. In Cheshta, evil effects will be less. In Drishti, the bad effects will be clearly felt.

These are general guidelines while the effects of good and bad Avastas depend on houses also. Sometimes, a malefic with

a bad Avasta and in dignity, can give excellent results due to a certain house. All these must be well remembered.

निद्रायाञ्च यदा पापो जायास्थाने शुभं वदेत् ।

यदि पापग्रहैर्दृष्टो न शुभञ्च कदाचन ॥ १८० ॥

यदि वा शत्रुगेही स्याद् रिपुणा यदि वीक्षितः ।

तदा नारी मृता तस्य सकला सुविनिश्चितम् ॥ १८१ ॥

शुभग्रहैर्यदा दृष्टः शुभग्रहसमन्वितः ।

नारी च प्रियते तस्य प्रथमा च विशेषतः ॥ १८२ ॥

180 - 182. Special Effects - 7th House: (a) A malefic in the 7th house in Nidra Avasta will produce auspicious effects concerning the 7th house. But if he is aspected by another malefic, there will be never good effects.

(b) In the same Avasta, a malefic planet in the 7th house which is an inimical sign will cause early death of all his spouses (in case of repeated marriages), provided it is aspected by an enemy. If the said malefic is in the process aspected by or conjoined with a benefic, the first spouse will in particular be endangered.

सुतस्थाने स्थितः पापो निद्रायां शयनेऽपि वा ।

तदा शुभं भवेत्तस्य नात्र कार्या विचारणा ॥ १८३ ॥

तुङ्गस्थाने स्वगेहे वा त्रिकोणे वा यदा भवेत् ।

अपत्यस्य तदा नाशो जायते नात्र संशयः ॥ १८४ ॥

शुभग्रहो यदा तत्र शुभैर्वा यदि वीक्षितः ।

तदापि प्रथमापत्यनाशो भवति निश्चितम् ॥ १८५ ॥

183 - 185. Special Effects - 5th House: (a) It will be auspicious for a malefic to be in the 5th house in Nidra or Sayana Avasta. There is no need for a second thought in this case.

(b) But if the said malefic in the 5th house in Nidra or Sayana Avasta is exalted, or in own sign, or in Moola trikona, the auspiciousness will doubtlessly be destroyed.

(c) A benefic in the 5th house in Nidra or Sayana Avasta, and in aspect to another *benefic*, will surely cause untimely end of the first issue of the subject.

मृत्युस्थानस्थितः पापो निद्रायां शयनेऽपि वा ।

तदा तस्यापमृत्युः स्याद्वाञ्छितः परतस्तथा ॥ १८६ ॥

शुभग्रहैर्यदा युक्तः शुभैर्वा यदि वीक्षितः ।

तदा च मरणं तस्य गङ्गायां च विशेषतः ॥ १८७ ॥

पापग्रहैर्यदा दृष्टः शुभैर्वा यदि वीक्षितः ।

तदा तस्य शिरच्छेदो मुनिना परिकीर्तितः ॥ १८८ ॥

अष्टमस्थौ निकुञ्जौ तमो वा तत्र संस्थितः ।

अपमृत्युर्भवेत्तस्य शिरच्छेदान्न संशयः ॥ १८९ ॥

186 - 189. Special Effects - 8th House: (a) A malefic in the house of death, viz. the 8th house, in Nidra or Sayana Avasta will cause untimely end of the subject through royal punishment or enemies.

(b) A malefic in the 8th house in Nidra or Sayana Avasta with an aspect of a benefic, will bring about the said end in the river Ganges (i.e. through a sacred river).

(c) If the aspect is from a malefic, instead of a benefic, the end will occur by severance of head.

(d) Saturn, Mars or Rahu in the 8th house in Nidra or Sayana Avasta will also cause death by severance of head.

कर्मस्थाने यदा पापः शयने भोजनेऽपि वा ।

तदा दारिद्र्यदोषेण कृत्स्नां भ्रमाति मेदिनीम् ॥ १९० ॥

कर्मस्थाने शुभः खेटो निद्रायां गमनेऽपि वा ।

तदा कर्मविपाकः स्यान्नानादुःखप्रदायकः ॥ १९१ ॥

दशमस्थो निशानाथो कौतुकी च प्रकाशने ।

तदैव राजयोगः स्यान्मुनिभिः परिकीर्तितः ॥ १९२ ॥

190 - 192. Special Effects - 10th House: (a) A malefic in

the 10th house in Sayana or Bhojana Avasta will make the person wander all over the earth out of dire poverty.

(b) A benefic in the 10th house in Nidra or Gamana Avasta will cause various kinds of grief related to work.

(c) The Moon in the 10th house in Kautuka or Prakasana Avasta will bestow royal status, according to sages.

एवं क्रमेण बोद्धव्यं सर्वभावेषु बुद्धिमान् ।

बलाबलविचारेण ज्ञायते च शुभाशुभम् ॥ १९३ ॥

ज्योतिर्विद्धिः पुरा सर्वैर्ज्ञायते तत्त्वनिर्णयः ।

इदानीं सूक्ष्मरूपेण शयनादि निगद्यते ॥ १९४ ॥

शयनाद्येकभावेषु यस्य तिष्ठन्ति सद्ग्रहाः ।

नित्यं तस्य शुभज्ञानं मुनिभिः परिकीर्तितम् ॥ १९५ ॥

भोजनाद्येकभावेषु पापास्तिष्ठन्ति सर्वथा ।

तदा सर्वविनाशोऽपि नात्र कार्या चारणा ॥ १९६ ॥

193 - 196. General: (a) The wise should thus analyse the effects of the various houses. This has been stated by sages who would declare auspicious and inauspicious effects only after evaluating the strengths and weaknesses of the planets concerned.

(b) I now narrate the subtleties involved in Sayana and other Avastas. Benefics in Sayana and other Avastas will cause auspicious results concerning that particular house in which they are placed. Malefics in Bhojana and other Avastas will ever cause all-round destruction of the house concerned.

Notes: (a) In using this instruction, whatever has so far been stated should be well remembered including the dignities of the planets. Some guidelines are:

- the planet's nature, being a malefic or a benefic;
- its particular Avasta;
- its status in a given sign;
- its general strength or weakness;
- its relation with its dispositor and associate by five-fold terms (Panchadha Sambandha).
- the aspect and association it enjoys; and
- the house involved.

(b) "Sayana and other Avastas" indicate the first 8 Avastas, from Sayana through Aagamana. "Bhojana and other Avastas" denote the last 4 Avastas from Bhojana through Nidra.

अथ सूर्यभावफलम् ।

Now the Sun's Avastas and effects.

मन्दाग्निः पित्तशूलौ च स्त्रीपदी च न संशयः ।

गुह्यस्थाने भवेद्रोगी जायते शयने रवौ ॥ १९७ ॥

197. The Sun in Sayana Avasta: One with the Sun in Sayana Avasta will suffer from indigestion, pains caused by bilious imbalances, morbid enlargement of the leg (or elephantiasis) and diseases of privities.

Notes: There are much more additional information for effects of Avasthas of planets in *Brihat Parasara Hora Sastra*, chapter 45, vol. 1 which the reader may consult.

उपवेशे भवेच्छिल्पी श्यामवर्णो भवेन्नरः ।

स विद्याहितो दुःखो परसेवासु तत्परः ॥ १९८ ॥

198. The Sun in Upavesana Avasta: One with the Sun in Upavesana Avasta will be an artisan, dark in complexion, be bereft of learning, grieved and engaged in others' service.

Notes: "Silpi" also means a specialist on Vastu Sastra or ancient architecture which meaning can also be taken in such cases.

पञ्चमे नवमे वापि दशमे सप्तमेषु वा ।

नेत्रपाणौ यदा सूर्यः सर्वसौख्यसमन्वितः ॥ १९९ ॥

नेत्रपाणौ भवेत्क्रूरो जलदोषी भवेन्नरः ।

चक्षुरोगी महाक्रोधी परद्वेषी तथा पुनः ॥ २०० ॥

199 - 200. The Sun in Netrapani Avasta: (a) One will be endowed with all kinds of happiness if the Sun in Netrapani Avasta occupies the 5th, 9th, 10th or 7th house.

(b) In other houses - than the 5th, 9th, 10th and 7th houses

- this state will cause one to be cruel, mentally or physically frigid and suffer from disorders of sight. In addition to these, the person will be highly irascible and be contemptuous of others.

पुण्यवान् धार्मिकश्चैव धनवान् प्रकाशने ।

दाता भोक्ता भवेन्मानी राजपुत्रो धनाधिपः ॥ २०१ ॥

सप्तमे पञ्चमे वापि प्रकाशे च यदा रविः ।

नाशयेत्प्रथमापत्यं कलह(त्र)ञ्च विशेषतः ॥ २०२ ॥

201 - 202. The Sun in Prakasana Avasta: (a) One with the Sun in Prakasana Avasta will be meritorious, virtuous, wealthy, charitable, given to enjoyments, honourable, princely and be the lord of wealth.

(b) If the Sun in this Avasta is in the 5th or 7th house, the person's first child will be endangered and he will be involved in quarrels.

प्रवासी गमने भानौ पादमूले रुजान्वितः ।

निद्रालस्यभयक्रोधी जायते च नराधमः ॥ २०३ ॥

203. The Sun in Gamana Avasta: One with the Sun in Gamana Avasta will live in foreign lands (due to distress), will incur diseases of the sole, be addicted to excessive sleep, given to fear and anger and be the meanest of men.

क्रूरः कुबुद्धिः कुशलो दाम्भिकः कृपणस्तथा ।

परदारेष्वभिरुचिर्जायते गमनोन्मुखे ॥ २०४ ॥

सप्तमे द्वादशे वापि यदि दैवाद्वेक्वचित् ।

अपत्यं नाशयेत्तस्य धनमल्पं विनिश्चितम् ॥ २०५ ॥

204 - 205. The Sun in Gamanechcha Avasta: (a) One with the Sun in Gamanechcha Avasta will be cruel, ill-disposed, skilful, hypocritic, miserly and interested in others' wives.

(b) One with the Sun in this Avasta in the 7th or the 12th house will incur childlessness and possibly destruction of wealth due to divine wrath.

नवमस्थो यदा सूर्यो भोजनस्थी यदा भवेत् ।

तदा पुण्ये महाविघ्नं करोति च न संशयः ॥ २०६ ॥

206. The Sun in Bhojana Avasta: One with the Sun in Bhojana Avasta in the 9th house will face great obstacles in performing meritorious acts, without any doubt.

धार्मिको धनवाञ्छैव नानाविद्यासु तत्परः ।

प्रियदृष्टिः शुचिर्वक्त्रा सभायां तपने जनैः ॥ २०७ ॥

207. The Sun in Sabha Avasta: One with the Sun in Sabha Avasta will be virtuous, wealthy, interested in pursuing many branches of learning, will possess impressive eyes, be pure and eloquent in speech.

क्षोभितो दुःखितश्चैव नानादुःखप्रदायकः ।

भवेन्मूर्खश्चागमे तु कुरूपो धनवान् भवेत् ॥ २०८ ॥

208. The Sun in Aagamana Avasta: One with the Sun in Aagamana Avasta will be agitated, grieved, will cause various kinds of grief to others, be foolish and unsightly but be rich.

भोजने नित्यदुःखी स्यान्मांसलुब्धो भवेन्नरः ।

शिरोरोगी कर्मरोगी सन्धौ भवति वेदना ॥ २०९ ॥

209. The Sun in Bhojana Avasta: One with the Sun in Bhojana Avasta will be ever in grief, be addicted to meat eating and will incur disorders of head, ears and joints.

Notes: “*Karma Rogi*” should read as “*Karna Rogi*” denoting diseases of the ears. Ear disorders include deafness.

Disorders of head include brain diseases, madness etc. while joint diseases relate to waist, joints of hand, leg, neck etc.

पण्डितः सुन्दरो वाग्मी नृत्योत्साहे ग्रहाधिपे ।

शूलरोगी भवेन्नित्यं धनवान् धार्मिकस्तथा ॥ २१० ॥

210. The Sun in Nrityalipsa Avasta: One with the Sun in Nrityalipsa Avasta will be a scholar, be good-looking and will incur colic pains. He will be wealthy and virtuous.

षष्ठस्थाने भवेद्वापि कौतुकस्थो यदा रविः ।

सर्वशत्रुविनाशः स्याज्जाड्यञ्च लभते पुनः ॥ २११ ॥

उत्साही च महापुत्री कौतुकस्थे रेवौ जनः ।

दाता भोक्ता महामोगी द्विभार्यो बहुभाषकः ॥ २१२ ॥

क्षतादिर्वापि देहः स्याद्द्रुदुरोगी भवेच्च सः ।

महादक्षो महाक्रोधी जायते च नरोत्तमः ॥ २१३ ॥

सप्तमे पञ्चमे वापि यदि दैवाद्वेत्पुनः ।

कलत्रं नाशयेत्तस्य पूर्वापत्यञ्च निश्चितम् ॥ २१४ ॥

211 - 214. The Sun in Kautuka Avasta: (a) One with the Sun in Kautuka Avasta in the 6th house will destroy all his foes but will himself be a fool.

(b) One with the Sun in this Avasta, in general, will be enthusiastic, will have many daughters, be liberal and given to enjoy pleasures. He will have two marriages, be garrulous, of injured body, will incur itch all over, be highly skilful, very irascible and be the best of men.

(c) The Sun in the 5th or 7th house in this Avasta will cause premature death of one's first wife and first child.

लिङ्गान्तर्गुदरोगी स्यात् स्त्रीपदी च विशेषतः ।

निद्रायां च भवेद्भानौ क्रोधेनारक्तनेत्रकः ॥ २१५ ॥

नित्यं प्रवासी दुःखी च दरिद्रो विकलो महान् ।

प्रथमापत्यनाशः स्यात्कलत्राणां विशेषतः ॥ २१६ ॥

215 - 216. The Sun in Nidra Avasta: One with the Sun in Nidra Avasta will suffer disorders of the genital organ, anus and intestines. He will particularly incur elephantiasis (or morbid enlargement of the leg). His eyes will be reddish with anger. He will ever live in distant places, be grieved, in the grip of utter poverty and highly distressed. His first child will face untimely danger, or specially his spouse.

इत्यर्कभावपरम्।

These are the effects for the Sun's various Avastas.

अथ चन्द्रभावफलम्।

Now the effects for the Avastas of the Moon.

तुङ्गातुङ्गबलाबलैर्जातव्यं यत्नतो यतः ।

शयने च विधौ क्रोधी दरिद्री चैव लम्पटः ॥ २१७ ॥

गुह्यस्थाने भवेत् किञ्चिद्देहमान्द्यं सुनिश्चितम् ।

एतत्सर्वं विलग्ने च चिन्तनीयं सदा बुधैः ॥ २१८ ॥

अन्यभावे यदा जातो न तादृग् दोष एव च ।

कृष्णपक्षे भवेद्वापि कृष्णो दाम्भिकः सदा ॥ २१९ ॥

भक्षकश्च महाशूरो लम्पटः परनिन्दकः ।

दक्षिणाङ्गे क्षतादीश्च बहौ भवति संशयम् ॥ २२० ॥

217 - 220. The Moon in Sayana Avasta: (a) First of all, one should look into the planet's being in exaltation, in debilitation, its being in strength, or without strength, before deriving effects (of Avastas, in general).

(b) The Moon in Sayana Avasta will give the undermentioned effects. The person will be given to anger, be impoverished, covetous and will be slightly affected by rectal disorders. All these should be applied if the Moon is in the ascendant.

(c) In other houses these blemishes will not materialize in full degree.

(d) The Moon being of dark fortnight and in this Avasta will produce the following effects. The person will be miserly, hypocritic, a voracious eater, be very heroic and covetous. He will speak ill of others and will have injuries on the right side of his body caused by fire.

सर्पभीतिस्तथा ज्ञेया जले चैव महद्भयम् ।

भोजने च विधौ जाते ज्ञातिभिः परिपूरितः ॥ २२१ ॥

221. The Moon in Bhojana Avasta: One with the Moon in this Avasta will incur danger from snakes, will have great fear from water and will have many relatives.

दाता भोक्ता तथा मानी धनवांश्च भवेन्नरः ।

क्रूरकर्मा चिरं रोगी स्त्रीपदश्च महाकृशः ॥ २२२ ॥

नित्यं प्रवासी भोगी च जायते च न संशयः ।

जातोऽसौ नृत्यचेष्टायां गुणवान् धार्मिको भवेत् ॥ २२३ ॥

222 - 223. The Moon in Nrityalipsa Avasta: One with the Moon in this Avasta will be munificent, will enjoy pleasures, be honourable and rich. He will perform cruel acts, incur long-duration diseases, suffer from morbid enlargement of legs, be very emaciated, will live in foreign lands, be virtuous and be charitable.

धनवान् बहुपुत्रश्च दाता च जायते नरः ।

कौतुके च भवेद् भूपो नानाविद्यासु तत्परः ॥ २२४ ॥

नवमे दशमे वापि कौतुकस्थो निशाकरः ।

तदा सर्वसुखं विन्धाद् दरिद्रं न कदाचन ॥ २२५ ॥

224 - 225. The Moon in Kautuka Avasta: (a) One with the Moon in Kautuka Avasta will be rich, will have many sons, be liberal, equal to a king and be interested in many branches of learning.

(b) The Moon so placed in the 9th or 10th house will bless one with various kinds of happiness. He will never incur poverty.

निद्रायां दद्गुरोगी स्यात् क्लेशी पापी रुजान्वितः ।

पुत्रशोको महादुःखी नित्यं भ्रमति मेदिनीम् ॥ २२६ ॥

कर्मस्थाने विशेषेण एवं ज्ञेयं सदा बुधैः ।

अन्यभावे तु निद्रायां वैपरीत्यं भवेत्पुनः ॥ २२७ ॥

परद्वेषो प्रवासी च पित्तशूली भवेन्नरः ।

226 - 227. The Moon in Nidra Avasta: (a) One with the Moon in Nidra Avasta will incur itches all over the body. He will be in grief, sinful and sickly. He will experience abundant sorrow losing his progeny and will ever wander all over the earth. These effects will specially materialize if the Moon is in the 10th house.

(b) The Moon in this Avasta in other houses (than the 10th) will cause results contrary to the above. One will, in addition, be contemptuous of others and will suffer bilious disorders.

उपवेशे च रोगी च धनहीनो भवेन्नरः ।

कुपणः कुटिलश्चैव दंष्ट्राघाती भवेन्नरः ॥ २२८ ॥

228. The Moon in Upavesana Avasta: One with the Moon in Upavesana Avasta will be sickly, without wealth, miserly, crooked and will have injured or broken teeth.

नेत्रपाणावक्षिरोगी श्लिपदी बहुभाषकः ।

क्रूरः खलोऽतिशूरश्च जायते तु विधौ सदा ॥ २२९ ॥

229. The Moon in Netrapani Avasta: One with the Moon in Netrapani Avasta will suffer from diseases of eyes and morbid enlargement of legs. He will be garrulous, wicked and very heroic.

प्रकाशने निशानाये धनवांश्च भवेन्नरः ।

प्रकाण्डदेहः कुपणस्तीर्थे च गमनोन्मुखः ॥ २३० ॥

230. The Moon in Prakasana Avasta: One with the Moon in Prakasana Avasta will be wealthy, strong-bodied, miserly and fond of visiting pilgrimages. These effects are for a birth in bright half of the month. In respect of a birth in dark fortnight, results contrary to these will occur.

प्रवासी वित्तहीनश्च क्रूरकर्मा विशेषतः ।

शिरो रोगी स्तब्धशूली जायते गमने विधौ ॥ २३१ ॥

231. The Moon in Gamana Avasta: One with the Moon in Gamana Avasta will live in distant lands, be without wealth, will specially indulge in cruel deeds and incur disorders of the head.

नानामतिर्महामायो स्त्रीपदी च भवेत्पुनः ।

यानेच्छायां विधौ जाते धनहीनो भवेन्नरः ॥ २३२ ॥

232. The Moon in Gamanechcha Avasta: One with the Moon in Gamanechcha Avasta will have various kinds of dispositions, be very cunning, will suffer morbid enlargement of legs and be without riches.

दाता च धार्मिकश्चैव राजपुत्रो भवेत्सदा ।

सभायां च विधोर्नित्यं जायते पुरुषोत्तमः ॥ २३३ ॥

233. The Moon in Sabha Avasta: One with the Moon in Sabha Avasta will be liberal and just in disposition. He will be equal to a prince and be the best of men.

बहुभाषी प्रियः शान्ती द्विभार्यो धार्मिकः सदा ।

किञ्चिद् भवेद् देहमान्द्यं स्त्र्यपत्यं बहुलं भवेत् ॥ २३४ ॥

स राजा च भवेन्नारी एकपुत्री भवेद्यशः ।

नित्यं क्रोधी महादुःखी भवेदागमने विधौ ॥ २३५ ॥

234 - 235. The Moon in Aagamana Avasta: (a) One with the Moon in Aagamana Avasta will be garrulous, good-looking, patient and just in disposition and will have two wives. He will have somewhat a weak body, will acquire many daughters and be equal to a king.

(b) A female with this kind of Moon will have only one daughter, be endowed with fame but will suffer much grief.

भोजने च महालुब्धो सुतस्थाने विशेषतः ।

जायास्थानेऽपि नियतं तत्फलं परिचिन्तयेत् ॥ २३६ ॥

यदि निद्रा भवेत्तत्र सर्वं भद्रं भवेत्पुनः ।

राहुणा सहितश्चन्द्रो यदि निद्रां गतो भवेत् ॥ २३७ ॥

236 - 237. The Moon in the 5th or 7th House: (a) The Moon in Bhojana Avasta in the 5th or the 7th will cause miserliness of a great order.

(b) The Moon in one of these houses in Nidra Avasta will grant all kinds of auspicious effects.

(c) Should Rahu join the Moon who is in the 5th or the 7th house in Nidra Avasta, all kinds of destruction will follow. Further, the person will particularly suffer many blemishes.

—itcNd—,avflm(

These are for the Moon's Avastas.

अथ भौमभावफलम् ।

Now the effects for the Avastas of Mars.

शयने च कुजे जातो लम्पटः कृपणः सुधीः ।

महाक्रोधी महादक्षः पण्डितो जायते नरः ॥ २३८ ॥

पञ्चमे सप्तमे वापि शयनस्थो यदा कुजः ।

नाशयेत्प्रथमापत्यं नारीं च प्रथमां पुनः ॥ २३९ ॥

पुत्रगेही यदा भौमो रिपुणा चावलोकितः ।

भुजच्छेदो भवेत्तस्य कर्णादिश्च विशेषतः ॥ २४० ॥

शनिराहुसमायुक्तः स च भौमो यदा भवेत् ।

तदा तस्य शिरच्छेदो मुनिभिः परिकीर्तितः ॥ २४१ ॥

शयने च यदा लग्ने नानारोगसमन्वितः ।

देहभङ्गमवाप्नोति दद्रुकुष्ठविचर्चिकैः ॥ २४२ ॥

238 - 242. Mars in Sayana Avasta: (a) One with Mars in Sayana Avasta will be covetous, miserly, highly intelligent, very irascible, very skilful and scholarly.

(b) One's first child and first wife will face untimely end if Mars is in the 5th or 7th in this Avasta.

(c) Mars in the 5th in this Avasta with the aspect of an enemy will cause severance of arms and especially ears.

(d) Mars in association with Saturn and Rahu and in the 5th house and in this Avasta will cause severance of head.

(e) One will incur many diseases, physical troubles, itch and leprosy with Mars in the ascendant in the said Avasta.

उपवेशे यदा भौमो जायते च नराधमः ।

धनवान् क्रूरकर्मा च निष्ठुरो ज्ञानवर्जितः ॥ २४३ ॥

पापशीलो महारोगी दरिद्रो विकलो महान् ।

यदि लग्ने विशेषेण वक्तव्यं च सुनिश्चितम् ॥ २४४ ॥

धर्मस्थाने भवेच्चैवं कर्मस्थाने विशेषतः ।

तदा सर्वविनाशः स्यात्तथा पुत्रकलत्रयोः ॥ २४५ ॥

शुभैर्यदि समायुक्तो मित्रयुक्तो भवेन्नरः ।

तदेतद् विपरीतञ्च ज्ञातव्यञ्च बलाबले ॥ २४६ ॥

243 - 246. Mars in Upavesa Avasta: (a) One with Mars in Upavesa Avasta will be mean among men, be wealthy, will indulge in cruel deeds, be hard-hearted and devoid of wisdom.

(b) One with Mars in Upavesa Avasta will suffer great diseases, be in utter poverty and greatly distressed. These should be decisively expected when Mars is in the ascendant.

(c) This Avasta occurring to Mars in the 9th or the 10th house will cause destruction of one's entire wealth, spouse and progeny.

(d) In all these cases, Mars in relation to benefic planets by aspect or conjunction will cause contrary effects. These should be understood according to the strength and weakness of the planets involved.

Notes: (d) Contrary effects exclude wealth, vide "a", which will only increase with benefic association. The adverse effects stated from "a" to "c" will become positive with benefic's interference.

नेत्रपाणौ च यो जातो चक्षुर्हीनो भवेच्च सः ।

पुत्रदारधनैस्त्यक्तो दारिद्र्येण च दह्यते ॥ २४७ ॥

एतल्लग्नं विचार्यम् ।

अन्यस्थाने स्थितो भौमो नेत्रपाणौ यदा भवेत् ।

तदा सर्वसुखं तस्य पुत्रदारधनैर्युतः ॥ २४८ ॥

देहमान्द्यं भवेत्किञ्चित्संशयं भवति वेदना ।

व्याघ्रभीतिः सर्पभीतिश्चाग्नेभीतिर्जलाद्वयम् ॥ २४९ ॥

द्वितीये सप्तमे वापि धनहीनो भवेन्नरः ।

जाया च म्रियते तस्य भूमिजीवी भवेत्सदा ॥ २५० ॥

247 - 250. Mars in Netrapani Avasta: (a) One with Mars in Netrapani Avasta will be blind. He will have no progeny, no spouse and no wealth. His penury will burn him. These will come to pass when Mars is in the ascendant.

(b) Mars in this Avasta in a house other than the ascendant will cause acquisition of wealth and progeny apart from all kinds of pleasures. The native will be weak-bodied, will have some pains in joints and incur danger from a tiger, a snake, fire or water.

(c) If Mars is in the 2nd or the 7th house in this Avasta, one will be devoid of wealth and will lose his spouse. His livelihood will be through lands.

प्रकाशने कुजो जातो धनवान् क्षणिकः सुधीः ।

क्षतादिर्वामनेत्रे च उच्चाच्च पतनं भवेत् ॥ २५१ ॥

सुतस्थाने कलत्रे वा यदि दैवाद् भवेत्पुनः ।

तदा सर्वान् सुतान् हन्ति नारीञ्चैव न संशयः ॥ २५२ ॥

यत्र तत्र स्थितो भौमः पापयुक्तो भवेद्यदि ।

पतितं तं विजानीयाच्छनियुक्तश्च गोवधः ॥ २५३ ॥

251 - 253. Mars in Prakasa Avasta: (a) Mars in Prakasa Avasta will cause short-lived wealth. The person will be endowed with sharp intelligence, will incur injuries to the left eye and will be in danger of fall from heights.

(b) Mars in this Avasta in the 5th or 7th house will undoubtedly destroy all the children and spouse of the native.

(c) In some houses, Mars in this Avasta in association with a malefic will denote a morally degraded person.

(d) Mars in Prakasa Avasta and joining Saturn will produce a cow-slaughterer.

गमने च यदा जातः प्रवासी नित्यदुःखितः ।

शरीरे च भवेद्रोगो दद्रुकुष्ठविचर्चिका ॥ २५४ ॥

पित्तशूलं महातेजा सन्धौ भवति वेदना ।

क्षिप्रकर्मा महार्थैः स्त्रीवेषो बहुभाषकः ॥ २५५ ॥

चक्षुर्ज्वाला शिरोरोगी दन्तशूली भवेन्नरः ।

त्वग्दोषश्च भवेत्किञ्चिद् दंष्ट्रिणो भयमद्भुतम् ॥ २५६ ॥

एतल्लग्ने भवेच्चैवमन्याभावेषु नैव च ।

नानाधनो महादक्षो राजपात्रो भवेन्नरः ॥ २५७ ॥

किन्त्वस्य देहमान्द्यं च शरीरे नित्यमेव च ।

दाता भोगी भवेच्चैव जायते च नरेश्वरः ॥ २५८ ॥

254 - 258. Mars in Gamana Avasta: (a) One with Mars in Gamana Avasta will live in distant lands, be perpetually in grief and will incur bodily disorders, itches, leprosy, bilious diseases and joint pains. He will be quite majestic, fast in actions, quite heroic in disposition, trans-sexual in attire, loquacious, and will suffer burning sensation of eyes, disorders of head, teeth and skin. He will have somewhat large teeth and be greatly in fear. These effects should be related to Mars in the said Avasta, in the ascendant only, and not to other houses.

(b) In other houses, Mars in Gamana Avasta will cause various kinds of wealth, great skills, royal favours and somewhat a weak physique. In addition, the subject will be munificent, given to enjoy pleasures and be the lord of men.

प्रवासी गमनेच्छायां गुदरोगी भवेच्च सः ।

धनहीनो कुकर्मा च जायतेऽक्षियुतस्य तु ॥ २५९ ॥

एतल्लग्नपरता ।

259. Mars in Gamanechcha Avasta: One with Mars in Gamanechcha Avasta will live in distant lands, suffer rectal diseases, be poor and will wilfully indulge in bad deeds.

These apply to Mars in this Avasta in the houses other than the ascendant.

सभायाञ्च यदा यातो धार्मिको बहुसंपदः ।

गुणवाँश्च महादाता शिरो रोगी भवेच्च ॥ २६० ॥

नवमे पञ्चमे चैव सभायाञ्च यदा कुजः ।

विद्याहीनो कर्महीनो धर्मविघ्नः पदे पदे ॥ २६१ ॥

260 - 261. Mars in Sabha Avasta: (a) One with Mars in Sabha Avasta will be righteous, quite affluent, virtuous, very liberal and will suffer from diseases of the head.

(b) If Mars be in the 5th or the 9th house in this Avasta, the person will be devoid of learning and work. Every now and then, his righteousness will be interrupted.

सुतस्थाने यदा भौमो भोजने शयनेऽपि वा ।

तदा तस्यापमृत्युः स्यात्पशुभिर्हन्यते ततः ॥ २६२ ॥

262. Mars in Bhojana or Sayana Avasta: If Mars is found in the 5th house either in Bhojana or Sayana Avasta, declare untimely death and fear from quadrupeds to the person concerned.

Notes: See verse 267 *infra*, where the 8th house is also included.

कुजस्य नृत्यलिप्सायां द्वादशे च भवेत्पुनः ।

तदा सर्वसुतान् हन्ति कथितं मुनिपुङ्गवैः ॥ २६३ ॥

263. Mars in Nrityalipsa Avasta: Sages prescribe that the person with Mars in the 12th house in Nrityalipsa Avasta will be a killer of all his sons (i.e. will lose all his children).

कुजस्य गमने नित्यं खञ्जो भवति नान्यथा ।

कर्णरोगी पित्तशूली जायते च नराधमः ॥ २६४ ॥

धनवान् धार्मिकश्चैव यदि स्याद् गमने पुनः ।

नानाधनी महामानी द्विभार्यो बहुपुत्रकः ॥ २६५ ॥

264 - 265. Mars in Gamana Avasta: (a) One with Mars in Gamana Avasta in the 12th house will be lame. This will not be

(b) This Avasta occurring to Mars posited in the ascendant, the 2nd, the 10th or the 7th house will bestow all kinds of happiness.

(c) If in the 8th or the 9th house, this Avasta of Mars will be a source of various kinds of grief, will cause untimely death and will often produce obstacles in one's righteous path.

कौतुके क्षितिजस्यापि जातो भवति पण्डितः ।

नानाधनैः सुसंयुक्तो द्विभार्यो बहुकन्यकः ॥ २७१ ॥

विहाय पञ्चमस्थानं सप्तमं नवमं तथा ।

तत्रैतद् विपरीतञ्च वक्तव्यञ्च सुनिश्चितम् ॥ २७२ ॥

विशेषतश्च वैकल्यं नानारोगसमन्वितः ।

प्रथमापत्यनाशः स्यात्कलत्रस्य तथैव च ॥ २७३ ॥

271 - 273. Mars In Kautuka Avasta: (a) Mars in Kautuka Avasta will make one a scholar and wealthy in various ways. It will in addition give him two wives and many daughters.

(b) Not in the 5th house, but in the 7th or the 9th house, this Avasta of Mars will surely produce opposite results, including physical defects, many diseases and loss of spouse and first child.

Notes: (b) The 5th house, like the other nine houses will automatically stand excluded, when the reference is to the 7th and the 9th houses. It is not known why 5th house finds excluded.

Mars in the 7th or the 9th in Kautuka Avasta will not make one a scholar and wealthy apart from restricting the chances of a remarriage and acquisition of numerous female issues. Further it will give physical defects & C.

निद्रायां च कुजे जातो मूर्खो भवति पण्डितः ।

धनहीनो महाक्रोधी जायते च नराधमः ॥ २७४ ॥

लग्ने द्वितीयगे चैव तृतीये नवमेऽपि वा ।

दशमैकादशे वापि एतद् वाच्यं सदा बुधैः ॥ २७५ ॥

पञ्चमे सप्तमे वापि यस्य निद्रायितः कुजः ।

तस्यापत्यस्य बाहुल्यं नानादुःखसमन्वितम् ॥ २७६ ॥

राहुणा सहितो भौमो यदि निद्रान्वितो भवेत् ।

नाशयेत्प्रथमापत्यं नानादुःखप्रदायकः ॥ २७७ ॥

धनवान् कलत्रबहुलो दाता सर्वगुणान्वितः ।

किञ्चिद्दोगो भवेत्तस्य पादमूले रुज्रान्वितः ॥ २७८ ॥

274 - 278. Mars in Nidra Avasta: (a) One with Mars in Nidra Avasta will be foolish but scholarly, be poor, highly irascible, and mean among men. Learned declare these effects concerning the position of Mars in the ascendant, 2nd, 3rd, 9th, 10th and 11th houses.

(b) Mars in the 5th or the 7th house in Nidra Avasta will give numerous children and much grief (in general).

(c) Mars in the company of Rahu and in Nidra Avasta (in the 5th or 7th) will destroy the first issue and cause various kinds of grief. But the subject will be rich, will have many wives, be liberal, endowed with various kinds of virtues and be somewhat sickly. He will also suffer from diseases in the sole.

इति भौमभावफलम् ।

These effects for the Avastas of Mars.

अथ बुध भावफलम् ।

Now effects for Mercury.

शयने च बुधे जातो बलवान् क्षुधितस्तथा ।

अङ्गच्छेदी भवेद्वापि षण्ढो भवति नान्यथा ॥ २७९ ॥

यदि लग्ने भवेद्वापि एतद् वाच्यं तदा बुधैः ।

अन्यस्थाने स्थितश्चैव दरिद्रो बहुलम्पटः ॥ २८० ॥

279 - 280. Mercury in Sayana Avasta: (a) One will be strong, be troubled by hunger and will have some physical defect. He will be impotent. These apply to Mercury's position in the ascendant in Sayana Avasta.

(b) In a house other than the ascendant, Mercury in this Avasta will cause utter poverty and greed.

उपवेशे च यो जातो स वाग्मी जायते ध्रुवम् ।

कवितागुणसंयुक्तो गौरवर्णो महाशुचिः ॥ २८१ ॥

यदि मापसमायुक्तः शत्रुणा यदि वीक्षितः ।

महापातकयोगोऽयं विष्णुना परिकीर्तितः ॥ २८२ ॥

स्वगृही मित्रयुक्तो वा नानासुखप्रदायकः ।

पुण्यवान् धार्मिकश्चैव चक्षुरोगश्च केवलम् ॥ २८३ ॥

281 - 283. Mercury in Upavesa Avasta: (a) One with Mercury in Upavesa Avasta will be eloquent, endowed with poetic skills and virtues, fair in complexion and very pure.

(b) *Maha Paataka Yoga:* If a malefic joins Mercury who is in Upavesa Avasta, with an aspect from an inimical planet, Maha Paataka Yoga is caused. As a result of this Yoga, the person will commit sins of a great order. So has been declared by Vishnu.

(c) Mercury in his own sign in this Avasta and begetting the company of a friendly planet will bless one with various kinds of happiness. Further, he will perform meritorious acts and be munificent. The only negative effect of this combination is disorders of eyes.

नेत्रपाणौ तथा जातः स्त्रीपदी च तथार्थकः ।

विद्याहीनो विशेषेण पुत्रनाशो भवेद् ध्रुवम् ॥ २८४ ॥

पञ्चमस्थो यदा सौम्यो नेत्रपाणौ भवेद्यदि ।

नाशयेत्प्रथमं पुत्रं कन्या च बहुला भवेत् ॥ २८५ ॥

284 - 285. Mercury in Netrapani Avasta: (a) Morbid enlargement of feet, inclination to gather wealth, lack of learning and loss of progeny in particular are the results that will follow Mercury's attaining Netrapani Avasta.

(b) Mercury in the 5th house in this Avasta will destroy the first son and will give many daughters.

प्रकाशने भवेद्वाता धार्मिकोऽपि धनान्वितः ।

नानागुणसमायुक्तो जायते वेदपारगः ॥ २८६ ॥

286. Mercury in Prakasa Avasta: Mercury in Prakasa Avasta will make the subject charitable, affluent, highly virtuous and learned in scriptures.

गमने च बुधो जातो जलदोषी भवेन्नरः ।

वाणिज्ये धनलाभश्च सर्पाद्वीतिः जलाद्भयम् ॥ २८७ ॥

नानादुःखं भवेत्तस्य स्त्रीनाशो बन्धुनाशकः ।

मूर्खोऽथ विकलश्चैव सर्वगुणविवर्जितः ॥ २८८ ॥

287 - 288. Mercury in Gamana Avasta: One with Mercury in Gamana Avasta will suffer from blemishes of bodily fluids (or from frigidity), will earn through trading activities, will incur fear through snakes and water, be grieved in various ways, will lose his spouse and kinsfolk, be a fool, be distressed and devoid any virtues.

गमनेच्छायाञ्च यो जातो लम्पटो दक्ष एव च ।

स्त्रीवशो दुष्टभार्यश्च कामुको बहुभाषकः ॥ २८९ ॥

नानादुःखं भवेत्तस्य सर्वरोगसमन्वितः ।

दन्तघाती भवेच्चेव कलहो नित्यमेव च ॥ २९० ॥

289 - 290. Mercury in Gamanechcha Avasta: One with Mercury in Gamanechcha Avasta will be greedy, skilful, subdued by his wife, will have a wicked wife, be lustful, garrulous and subjected to many kinds of grief. He will suffer from a number of diseases, will have injured teeth and be fond of quarrels.

सभायामपि यो जातः मूर्खो भवति निश्चितम् ।

धनवान् धार्मिकश्चैव चिररोगी भवेच्च सः ॥ २९१ ॥

पञ्चमे द्वादशो वापि सभायाञ्च सुधांशुजः ।

स्त्र्यपत्यं बहुलं दत्ते कार्याणाञ्च विशेषतः ॥ २९२ ॥

सप्तमे च यदा सौम्यः सभायाञ्च यदा स्थितः ।

तदा सर्वसुखं तस्य कृष्णवर्णो दुरासदः ॥ २९३ ॥

291 - 293. Mercury in Sabha Avasta: (a) One with Mercury in Sabha Avasta will surely be a fool. He will also be rich, charitable and will for a long time be ill.

(b) Mercury in the 5th or the 12th in this Avasta will cause birth of many daughters. In addition, the person will be specially industrious.

(c) If Mercury is in the 7th house in Sabha Avasta, the subject will enjoy every kind of happiness, be dark-bodied and wicked.

क्रूरः खलोऽतिमूर्खश्च पापशीलो भवेन्नरः ।

बुधस्य गमने नित्यं हायते च नराधमः ॥ २९४ ॥

पुत्रद्वयं धनं किञ्चिन्नानामतिश्च जायते ।

गुह्यस्थाने भवेद्रोगं मूत्रकुच्छं सुदारुणम् ॥ २९५ ॥

294 - 295. Mercury in Gamana Avasta: One with Mercury in Gamana Avasta will be cruel, wicked, very foolish, sinful and mean. He will have two sons, limited wealth and various kinds of dispositions. He will incur diseases of the privities and unbearable pains in urination.

भोजने च बुधे जातो धनहीनो भवेन्नरः ।

परद्वेषी प्रवासी च शेषे सर्वरुजान्वितः ॥ २९६ ॥

क्षतादिर्वामदेहे च व्रणदद्गुविचर्चिकाः ।

कंकालवेदना चैव शिरोरोगी विशेषतः ॥ २९७ ॥

296 - 297. Mercury in Bhojana Avasta: One with Mercury in Bhojana Avasta will be devoid of wealth, will hate others, will live in foreign (distant) lands, be a victim of many diseases, will have injuries in the left part of the body, will incur ulcer and itches, be troubled by spirits and will particularly suffer from diseases of the head.

यो जायो नृत्यलिप्सायां धनवान् पण्डितः कविः ।

उत्साही च महाहृष्टो भुनक्ति सुखमद्भुतम् ॥ २९८ ॥

पञ्चपुत्रो भवेत्सोऽपि चतस्रोऽस्य च कन्यकाः ।

भार्याद्वयं तथा ज्ञेयं सर्वगुणसमन्वितम् ॥ २९९ ॥

298 - 299. Mercury in Nrityalipsa Avasta: One with Mercury in Nrityalipsa Avasta will be wealthy, learned, be a poet, be enthusiastic, highly satisfied and will enjoy wonderful pleasures. He will have five sons, four daughters and two wives and be endowed with various virtues.

कौतुके च यदा जातो भवेत्सर्वजनप्रियः ।

अर्शरोगी दद्रुयुक्तः त्वग्दोषी च न संशयः ॥ ३०० ॥

पञ्चमे दशमे वापि कौतुके च सुधांशुजः ।

प्रथमापत्यहानिः स्यात् स्त्र्यपत्यं बहुलं भवेत् ॥ ३०१ ॥

कर्मस्थाने भवेद्वापि धर्मस्थाने तथैव च ।

नानासुखं भवेत्तस्य सर्वकर्मसमन्वितः ॥ ३०२ ॥

300 - 302. Mercury in Kautuka Avasta: (a) One with Mercury in Kautuka Avasta will be liked by all and will suffer from piles, itches and skin disorders.

(b) In the 5th or the 10th house, this Avasta for Mercury will endanger the first child. The subject will have many female issues.

(c) If in the 10th or the 9th house, one will enjoy various kinds of pleasures and will be involved in multiple callings.

Notes: The results mentioned at "b" as well as at "c" will occur if Mercury is in the 10th house with Kautuka Avasta. Those mentioned at "b" and "c" will also occur when Mercury has this state in the 5th and 9th, in that order.

निद्रायाञ्च यदा जातः सर्वदुःखैकभाजनः ।

अल्पायुश्च भवेत्सोऽपि विवादी च न संशयः ॥ ३०३ ॥

तनुस्थाने भवेद्वापि कर्मस्थाने तथैव च ।

पूर्वोक्तञ्च फलं तस्य तदेव स्यात्सुदारुणम् ॥ ३०४ ॥

अन्यस्थाने भवेद्वापि विपरीतं फलं वदेत् ।

धनधान्ययुतञ्चैव वक्तव्यञ्च सुनिश्चितम् ॥ ३०५ ॥

303 - 305. Mercury in Nidra Avasta: (a) One with Mercury in Nidra Avasta will incur all kinds of grief, be short-lived and argumentative. These will materialize even if the houses involved are one of the ascendant and the 10th house. (To wit, this applies to any house including the said two.)

(b) Barring the ascendant and the 10th house, Mercury in Nidra Avasta will grant wealth and food comforts.

Notes: Mercury's Nidra Avasta in any of the twelve houses will be bad for happiness and life-span. In the ascendant and 10th, he will specially deprive one of wealth whereas in other houses he will give wealth in the company of evil effects cited.

इति बुधभावफलम् ।

Thus end the effects for Mercury's Avastas.

अथ गुरुभावफलम् ।

Now the effects for Jupiter's Avasta.

बलवान् दुःखितो गौरः शूलरोगी रुजान्वितः ।

जीवस्य शयने जातो मानवो नात्र संशयः ॥ ३०६ ॥

यदि लग्ने भवेच्चैव सप्तमे दशमे तथा ।

नवमे पञ्चमे चैव धनवान् पण्डितः शुचिः ॥ ३०७ ॥

306 - 307. Jupiter in Sayana Avasta: (a) One with Jupiter in Sayana Avasta will be strong, grieved, fair in complexion, will suffer from colic pains. He will be generally sickly.

(b) Should Jupiter be in this Avasta in the ascendant, 7th, 10th, 9th or 5th house, one will be wealthy, learned and pure.

उपवेशे गुरौ दुःखी बहुभाषी च रोगवान् ।

दन्तघाती महादुःखी स्त्रीपदो रोगसंयुतः ॥ ३०८ ॥

द्वितीये द्वादशे वापि तृतीयैकादशे तथा ।

सर्वैर्गुणैः समायुक्तो नानाविद्यासु तत्परः ॥ ३०९ ॥

308 - 309. Jupiter in Upavesa Avasta: (a) One with Jupiter in Upavesa Avasta will incur grief, be garrulous and sickly. He will have injured teeth and will suffer morbid enlargement of feet.

(b) If Jupiter in this Avasta is in the 2nd, 12th, 3rd or 11th house, the subject will be endowed with various kinds of virtues and interest in acquiring knowledge in many branches of learning.

नेत्रपाणौ तथा गौरः शीर्षरोगी धनी भवेत् ।

कार्यहानिर्भवेत्तस्य संशयस्तु पदे पदे ॥ ३१० ॥

क्षतादिश्रवणे नित्यं लग्ने चैव न संशयः ।

नवषष्ठाष्टमे वापि नेत्रपाणौ गुरुर्भवेत् ॥ ३११ ॥

शत्रुक्षयं भवेत्तस्य गङ्गायां मरणं ध्रुवम् ।

310 - 311½. Jupiter in Netrapani Avasta: (a) The person will be fair in complexion, will suffer from diseases of the head, be wealthy and will incur obstacles to his work because of his doubting disposition, if Jupiter is in Netrapani Avasta.

(b) This Avasta for Jupiter in the ascendant will cause damage to one's feet.

(c) The 9th, 6th or 8th involving Jupiter in Netrapani Avasta will cause destruction of enemies. The person will die near Ganges (i.e. in a shrine).

गुरौ प्रकाशे धनवान् नानारत्नसमायुतः ॥ ३१२ ॥

राजपात्रो भवेन्नित्यं लग्ने वा दशमेऽपि वा ।

यद्यन्यत्र भवेज्जीवो लिङ्गे गुह्ये रुजान्वितः ॥ ३१३ ॥

312 - 313. Jupiter in Prakasa Avasta: (a) One with Jupiter in the ascendant or the 10th house in Prakasa Avasta will be rich, endowed with various kinds of precious stones and be a recipient of royal favours.

(b) Involvement of other houses than the ascendant and the

10th with Jupiter in this Avasta will produce diseases of the privities and anus.

मूर्खस्तु लम्पटः पापी श्यामवर्णो रुजान्वितः ।

सेवाकर्मरतः शूली प्रवासी धनवानपि ॥ ३१४ ॥

गुरोश्च गमनेच्छायां जातो भवति मानवः ।

द्वितीये पञ्चमे चैव सप्तमे दशमे तथा ॥ ३१५ ॥

अन्यस्थाने भवेद्वापि वैपरीत्येन चिन्तनम् ।

सर्पभीतिश्चोग्रकर्मा साहसी गमने गुरौ ॥ ३१६ ॥

314 - 316. Jupiter in Gamanechcha Avasta: (a) One with Jupiter in Gamanechcha Avasta will be a fool, be greedy, a sinner, black in complexion and will incur diseases. He will be in servitude, will suffer from colic pains, will live in foreign places and be rich. These are applicable to the 2nd, 5th, 7th and 10th houses.

(b) In the other eight houses, Jupiter in this Avasta will not produce the above effects but fear from snakes, indulging in harsh acts and valorous disposition.

Notes: (a) These results will materialize when the house concerned is one of the 2nd, 5th, 7th and 10th.

(b) These are applicable to the ascendant, 3rd, 4th, 6th, 8th, 9th, 11th or 12th.

परवित्तेन धनवान् राजसेवान्वितो नरः ।

पण्डितः सुन्दरो वाग्मी सभायां गीष्पतौ स्थिते ॥ ३१७ ॥

केन्द्रे चैव यदा जीवः सभायाञ्च भवेत्पुनः ।

तदा सर्वसुखं ज्ञेयं पुत्रदारधनैर्युतः ॥ ३१८ ॥

यदि दैवाद्वेद्वापि द्वादशे चाष्टमे तथा ।

तदा सर्वविनाशः स्यात्सनरो दुःखभाजनः ॥ ३१९ ॥

317 - 319. Jupiter in Sabha Avasta: (a) One with Jupiter in Sabha Avasta will become rich on account of others' wealth. He will be in the employment of a king, be scholarly, charming and

eloquent.

(b) Jupiter in an angle with this Avasta will bless one with all kinds of happiness, progeny and spouse.

(c) If in Sabha Avasta in the 12th or 8th, Jupiter will cause grief destroying the person in every manner.

धार्मिकस्तीर्थवान्मानी भवेदागमने गुरौ ।

नानातीर्थकरो नित्यमुत्साही नित्यगर्वितः ॥ ३२० ॥

320. Jupiter in Aagamana Avasta: One having Jupiter in Aagamana Avasta will be munificent, will visit many pilgrim centres, be honourable, ever enthusiastic and ever proud.

भोजने विविधं सौख्यं मांसलुब्धो महारुचिः ।

कामुकः प्रियवादी च यदि लग्ने भवेत्पुनः ॥ ३२१ ॥

पञ्चमे नवमे चैव पुत्रधर्मसमन्वितः ।

गृहान्तरे भवेद्वापि सर्वरोगसमाकुलः ॥ ३२२ ॥

321 - 322. Jupiter in Bhojana Avasta: (a) One with Jupiter in the ascendant in Bhojana Avasta will be happy in many ways. He will be addicted to meat eating, be very beautiful, lustful, eloquent in speech.

(b) Jupiter in the 5th or the 9th in Bhojana Avasta will grant progeny and virtues.

(c) In a house other than the 5th and the 9th, the result in this context will be that the person will be a victim of many diseases.

नृत्येच्छायां भवेद् वाग्मी धनवान् सात्त्विकस्तथा ।

महैश्वर्येण संयुक्तो जीवस्य तु भवेन्नरः ॥ ३२३ ॥

लग्ने वा नवमे वापि दशमे पञ्चमे तथा ।

एतत्सर्वं भक्त्येव नान्यगेहे कदाचन ॥ ३२४ ॥

323 - 324. Jupiter in Nrityalipsa Avasta: One with Jupiter in Nrityalipsa Avasta will be eloquent in speech, greatly

wealthy and gentle. These apply to the ascendant, 5th, 9th and 10th and *never to the other houses.*

कौतुके च गुरौ जाते धनवान् धार्मिकः सदा ।

नित्योत्साही महाहृष्टो भुनक्ति सुखमद्भुतम् ॥ ३२५ ॥

कर्मस्थाने भवेद्यस्य लग्ने वा सप्तमे पुनः ।

तदा सर्वं भक्त्येव विपरीतमतोऽन्यथा ॥ ३२६ ॥

325 - 326. Jupiter in Kautuka Avasta: Jupiter in the 10th house, or the ascendant, or the 7th, in Kautuka Avasta will reveal the undermentioned effects. The subject will be wealthy, ever munificent, ever enthusiastic, highly satisfied and will enjoy a wonderful degree of pleasures. If in other houses than these, converse effects should be declared.

निद्राभावेषु यो जातश्चक्षुरोगी भवेच्च सः ।

कृपणो बहुभाषी च दुःखितो भ्रमते महीम् ॥ ३२७ ॥

पञ्चमे सप्तमे वापि कर्मस्थाने तथापि वा ।

स्त्रीनाशः पुत्रनाशश्च द्वादशे धनवान्भवेत् ॥ ३२८ ॥

327 - 328. Jupiter in Nidra Avasta: (a) Jupiter in Nidra Avasta will cause eye diseases, miserliness, garrulous disposition and wandering all over the earth.

(b) One's spouse will be destroyed by Jupiter in this Avasta in the 5th, 7th or the 10th house.

(c) Wealth will result Jupiter's placement in the 12th in the said Avasta.

इति गुरुभावफलम्।

These are the effects for Jupiter's Avastas.

अथ शुक्रभावफलम् ।

Now the effects for the Avastas of Venus.

शुक्रस्य शयने जातो धनवान् बहुलम्पटः ।

दन्तरोगी महाक्रोधी दीनो भवति लग्नगे ॥ ३२९ ॥

सप्तमैकादशे वापि शयने च भृगोर्भवेत् ।

तदा सर्वसुखं ज्ञयं दारिद्र्यं न कदाचन ॥ ३३० ॥

अपत्यं बहुलं चैव सप्तपुत्राः सुनिश्चितम् ।

पञ्चकन्यास्तथा ज्ञेया ग्रहस्यास्य बलाबले ॥ ३३१ ॥

अन्यगेहेषु धनवान् विद्यावान् धार्मिकरु पुनः ।

नानासुखं भवेत्तस्य पुत्रनाशो भवेद् ध्रुवम् ॥ ३३२ ॥

329 - 332. Venus in Sayana Avasta: (a) One with Venus in Sayana Avasta in the ascendant will be rich, very greedy, will suffer from dental diseases, be very irascible and miserable.

(b) This Avasta occurring to Venus in the 7th or the 11th will give all kinds of happiness. The person will never incur penury. He will have many children. Depending on the strength and weakness of the planets, there will be seven sons and five daughters.

(c) In other houses than these, Venus in this Avasta will make the person wealthy, learned and munificent. The native will enjoy all kinds of wealth but will incur loss of sons.

उपवेशे भृगोर्जातो बलवान् धार्मिकः सदा ।

दक्षिणाङ्गे क्षतादिश्च सन्धौ भवति वेदना ॥ ३३३ ॥

तुङ्गस्थाने स्थितो वापि स्वगृही मित्रसंयुतः ।

तथा सर्वसुखं प्रोक्तं पुत्रदारधनप्रदः ॥ ३३४ ॥

333 - 334. Venus in Upavesa Avasta: (a) One with Venus in Upavesa Avasta will be (bodily) strong, munificent, will have defects in the right side of the body and will incur joint pains.

(b) Should Venus in Upavesa Avasta join a friendly planet in Pisces, Taurus or Libra, one will be happy in all manners and

be endowed with progeny, spouse and wealth.

नेत्रपाणौ भृगोर्जातिश्चक्षुर्नाशो भवेद् ध्रुवम् ।

लग्ने वा सप्तमे वापि तदा भवति निश्चितम् ॥ ३३५ ॥

कर्मस्थाने यदा शुक्रो नेत्रपाणौ भवद्यदि ।

तदा दरिद्रदोषेण समुद्रानपि शोषयेत् ॥ ३३६ ॥

अन्यस्थानेषु सर्वेषु द्विभार्यो बहुसंपदः ।

नानातीर्थपरो मानी साहसी राजसेवकः ॥ ३३७ ॥

335 - 337. Venus in Netrapani Avasta: (a) There will surely be loss of sight if Venus is in Netrapani Avasta in the ascendant or the 7th house.

(b) If Venus is in the 10th house in Netrapani Avasta, the poverty of the subject will be of such a magnitude that even a sea (of wealth) will dry up. To wit, wealth will never come to him at any cost.

(c) In other houses than these, Venus in Netrapani Avasta will cause two wives, much wealth, visits to many pilgrim centres, pride, valour and service under a king.

प्रकाशने भृगोर्जातो धनवान् धार्मिकः शुचिः ।

लग्ने वायु द्वितीये वा नवमे वायु सप्तमे ॥ ३३८ ॥

मित्रगेहस्थितो वापि तुङ्गस्थानगतोऽपि वा ।

तदा राज्यास्पदं भुङ्क्ते कर्मस्थाने विशेषतः ॥ ३३९ ॥

अन्यगृहे यदा शुक्रः सर्वरोगसमन्वितः ।

नित्यं प्रवासी दुःखी च जायते नीचसंस्थिते ॥ ३४० ॥

338 - 340. Venus in Prakasa Avasta: (a) One with Venus in Prakasa Avasta in the ascendant, the 2nd, 9th or the 7th house will be rich, munificent and pure.

(b) Should Venus in this Avasta be in a friendly sign or in exaltation sign or particularly in the 10th house, the subject will acquire a political post of high importance.

(c) Venus in Prakasa Avasta in a sign or house contrary to

the above will victimize the subject with all kinds of diseases. He will live in distant lands and be in grief.

गमनेच्छायां तु यो जातो भ्रातृनाशो भवेद् ध्रुवम् ।

माता च म्रियते तस्य शैशवे व्याधिसंयुतः ॥ ३४१ ॥

341. Venus in Gamanechcha Avasta: One having Venus in Gamanechcha Avasta will incur early loss of brother and mother. He will suffer from diseases in his childhood.

शुक्रस्य गमने जातः पादमूले रुजान्वितः ।

नित्योत्साही महाशिल्पी तीर्थेषु तत्परो भवेत् ॥ ३४२ ॥

342. Venus in Gamana Avasta: One with Venus in Gamana Avasta will suffer from diseases of the sole, be ever enthusiastic, be a great artisan (or Vastu Sastra specialist) and visit pilgrim centres.

सभायाञ्च भृगोर्जातो राजपात्रो धनाधिपः ।

कुशलः सर्वकार्येषु केवलं शूलरोगवान् ॥ ३४३ ॥

शत्रुगेही यदा शुक्रः शत्रुयुक्तोऽय वीक्षितः ।

तदा सर्वविनाशः स्यान्नानारोगसमन्वितः ॥ ३४४ ॥

343 - 344. Venus in Sabha Avasta: (a) One with Venus in Sabha Avasta will beget royal favours. The subject will be a treasurer, be skilful in all undertakings and will suffer "only" from colic pains.

(b) Should Venus in Sabha Avasta be in an inimical sign in aspect to or association with an inimical planet, the person will lose everything and will be a victim of numerous diseases.

भृगोरागमने जातो दुःखितो बहुभाषकः ।

दद्रुरोगी पुत्रशोकी जायते च नराधमः ॥ ३४५ ॥

रिपुगेही रिपुयुतो रिपुणा वीक्ष्यते यदा ।

तदा सर्वविनाशः स्यात्स्त्रीपुत्रस्य विशेषतः ॥ ३४६ ॥

द्वितीये दशमे वापि चतुर्थे चाष्टमे तथा ।

सर्वं सुखं भवेत्तस्य नात्र कार्या विचारणा ॥ ३४७ ॥

345 - 347. Venus in Aagamana Avasta: (a) One with Venus in Aagamana Avasta will be in grief, be garrulous, will incur itch and loss of progeny and be mean among men.

(b) All-round destruction, particularly in the form of loss of spouse and progeny, will occur if Venus in this Avasta is in an enemy's sign in association with or in aspect to an inimical planet.

(c) There will be no need for a second thought to declare all kinds of happiness as a result of Venus getting this Avasta in the 2nd, 10th, 4th or 8th.

शुक्रस्य भोजने जातो बलवान् दाम्भिकः सदा ।

महाधनी भवेन्नित्यं वाणिज्येनाथ सेवया ॥ ३४८ ॥

मन्दाग्निः पित्तशूली च शिरो रोगी रुजान्वितः ।

नानादुःखं भवेत्तस्य प्रवासी परसेवकः ॥ ३४९ ॥

348 - 349. Venus in Bhojana Avasta: One with Venus in Bhojana Avasta will be strong, hypocritic and very affluent through trading or service. He will have a poor digestive power, will incur bilious disorders, head diseases, and various kinds of grief. He will live in foreign places and will serve others.

नृत्येच्छायां च यो जातः स वाग्मी जायते ध्रुवम् ।

पाण्डित्यं कविता चैव वर्धते च दिने दिने ॥ ३५० ॥

यदि दैवाद्वेन्नीचे मूर्खो भवति निश्चितम् ।

तुङ्गस्थाने स्वर्गेहे वा राजपात्रो महाबली ॥ ३५१ ॥

कामुको बहुकान्तश्च नानायोषितिप्रियः सदा ।

श्यामवर्णस्तथा मानी क्षणिको लम्पटः सदा ॥ ३५२ ॥

350 - 352. Venus in Nrityalipsa Avasta: (a) One with Venus in Nrityalipsa Avasta will be eloquent in speech and will

strive for the continuous progress of learning and poetry.

(b) If Venus is in his sign of debility with this Avasta, a fool is born.

(c) If the sign in question be Pisces, Libra or Taurus, one will earn the mercy of a king, be very strong, lustful, very charming and attached to many women. He will be dark in complexion, proud, mean and greedy.

शुक्रस्य कौतुके जातो धनवान् सात्त्विको महान् ।

महाहृष्टो महाक्ता कौतुकी च भवेत्सदा ॥ ३५३ ॥

बहुपुत्रकलत्रश्च नानासुख समन्वितः ।

नीचे तद्विपरीतञ्च दुःखशोकभयानकः ॥ ३५४ ॥

353 - 354. Venus in Kautuka Avasta: (a) One with Venus in Kautuka Avasta will be wealthy, very gentle and very satisfied. He will be a great speaker, will have many sons and wives and will enjoy all kinds of happiness.

(b) If Venus be in debility with this Avasta, he will produce converse results, prove very horrible and cause grief.

निद्रायाश्च भृगोर्जातो भवेद्रोगी सुनिश्चितम् ।

नित्यं क्लेशयुतो रोगी दरिद्रो विकलो महान् ॥ ३५५ ॥

मृत्युस्थाने तु जायायां यदि निद्रा भृगोरपि ।

तदा सर्वविनाशः स्याद्विष्णुना परिकीर्तितम् ॥ ३५६ ॥

355 - 356. Venus in Nidra Avasta: (a) One with Venus in Nidra Avasta will incur diseases and ever be in the grip of grief, poverty and distress of a great order.

(b) One with Venus in the 8th house with Nidra Avasta will incur all-round destruction, according to Vishnu.

इति शुक्रभावफलम् ।

These are the effects for the Avastas of Venus.

अथ शनिभावफलम् ।

Now the effects for the Avastas of Saturn.

शयने च शनेर्जातो क्षुधितो विकल्स्तथा ।

गुह्यस्थाने भवेद्रोगी कोशवृद्धिश्च जायते ॥ ३५७ ॥

लग्ने षष्ठाष्टमे चैव शयने च शनैश्चरः ।

तदा नित्यं प्रवासी स्यादरिद्रो विकलो महान् ॥ ३५८ ॥

पञ्चमे नवमे चैव दशमे सप्तमे तथा ।

पुत्रवान् धार्मिकश्चैव सर्वसुखप्रदायकः ॥ ३५९ ॥

357 - 359. Saturn in Sayana Avasta: (a) One with Saturn in Sayana Avasta will be troubled by hunger, distressed and will have diseases of the privities. He will however increase his wealth.

(b) If this Avasta occurs to Saturn in the ascendant, the 6th or 8th house, the native will ever live in distant lands, be poor and quite bereft of peace.

(c) If the house concerned is the 5th, 9th, 10th or 7th, one will have progeny, be munificent and will enjoy every kind of happiness.

उपवेशे यदा जातः स्त्रीपदो दद्रुसंयुतः ।

धनहानिर्नरेन्द्राच्च पीडा भवति नित्यशः ॥ ३६० ॥

360. Saturn in Upavesa Avasta: One with Saturn in Upavesa Avasta will incur morbid enlargement of feet. He will suffer from itches, loss of wealth and troubles from the king.

लग्ने वा दशमे वापि नेत्रपाणौ शनैश्चरः ।

कार्यबाधा भवेत्तस्य सर्वदुःखप्रदायकः ॥ ३६१ ॥

सप्तमे पञ्चमे वापि पुत्रदारधनक्षयः ।

अनयगृहेषु धनवान् नानासुखप्रदायकः ॥ ३६२ ॥

नेत्रपाणौ यदा जातो मूर्खो भवति पण्डितः ।

धनवान् धार्मिकश्चैव द्विभार्यो बहुसंपदः ॥ ३६३ ॥

पित्तशूली क्षणक्रोधी अग्निभीतिजलि भयम् ।

शिरो रोगी गुदे रोगी सन्धौ भवति वेदना ॥ ३६४ ॥

लग्नेऽथ दशमे चैतद् विपरीतं फलं वदेत् ।

361 - 364½. Saturn in Netrapani Avasta: (a) One with Saturn in Netrapani Avasta in the ascendant or in the 10th house will face obstacles to his undertakings. He will be in grief in many ways.

(b) Saturn will destroy progeny, spouse and wealth if he is in the 7th or 5th in this Avasta. In other houses than these, he will contribute to various kinds of happiness.

(c) Even a fool will become a scholar if Saturn is in this Avasta (other than in the ascendant and the 10th). Further he will be quite wealthy, munificent, will have two wives, will suffer from bilious disorders, be given to anger instantly and will incur diseases of the head, anus and joints and danger from fire and water. If Saturn is in the ascendant or the 10th, contrary effects, but not these, will come to pass.

Notes: (c) Contrary effects, in this particular context, for the ascendant and 10th should not mean that the person will be poor, instead of wealthy; miserly instead of being munificent; will not suffer from bilious diseases instead of suffering from bilious diseases & C. It is simply the ancient's way of excluding the said two houses.

प्रकाशने च यो जातो राजपात्रो भवेच्च सः ।

नानागुणेन गुणवान् धार्मिकः पण्डितः शुचिः ॥ ३६५ ॥

जायास्थाने च लग्ने च प्रकाशे च यदा शनिः ।

तदा सर्वविनाशः स्याज्जातिध्वंसो भवेद् ध्रुवम् ॥ ३६६ ॥

365 - 366. Saturn in Prakasa Avasta: (a) One with Saturn in Prakasa Avasta will earn royal favours, be endowed with numerous virtues, be charitable, scholarly and pure.

(b) Saturn in this Avasta in the 7th or in the ascendant, will cause over-all destruction including that of one's family.

गमनेच्छायां च यो जातो बहुपुत्रो महाधनः ।

पण्डितो गुणवान् दाता जायते च नरोत्तमः ॥ ३६७ ॥

367. Saturn in Gamanechcha Avasta: One with Saturn in Gamanechcha Avasta will have many sons and much wealth. He will be a scholar, a virtuous and charitable person and be the best among men.

गमने च शनेर्जातः श्लिपदी रोगसंयुतः ।

दन्ताघातो भवेत्क्रोधी कृपणः परनिन्दकः ॥ ३६८ ॥

सुतस्थाने कलत्रे वा शनिस्तत्र भवेत्क्वचित् ।

तदा सर्वसुतान् हन्ति कलत्रञ्च विशेषतः ॥ ३६९ ॥

गमने च शनौ जातः पादमूले रुजान्वितः ।

तीर्थे च गमने नित्यं पुत्रदारैर्विवर्जितः ॥ ३७० ॥

कर्मस्थाने कलत्रे च धर्मे च द्वादशे पुनः ।

तदा सर्वसुखं प्रोक्तं पण्डितोऽपि धनेश्वरः ॥ ३७१ ॥

368 - 371. Saturn in Gamana Avasta: (a) One with Saturn in Gamana Avasta will incur morbid enlargement of feet, will be sickly (in some other ways as well), will have injured teeth, be irascible, miserly and will blame others.

(b) One's progeny and spouse will be destroyed by Saturn in the 5th or the 7th in this Avasta.

(c) Diseases of the sole, visits to shrines and absence of progeny and spouse will result Saturn's placement in this Avasta.

(d) If Saturn is in Gamana Avasta in the 10th, 7th, 9th or the 12th, the person will enjoy all kinds of happiness. He will be learned and be a lord of wealth.

सभायाञ्च शनौ जातः पुत्रदारधनैर्युतः ।

सर्वत्र लभते विद्यां नानारत्नसमन्वितः ॥ ३७२ ॥

शत्रुस्थाने गतः सौरिः शत्रुणा यदि वीक्षितः ।

तदा सर्वविनाशः स्याद्विष्णुना परिकीर्तितम् ॥ ३७३ ॥

372 - 373. Saturn in Sabha Avasta: (a) One with Saturn in Sabha Avasta will be blessed with spouse, progeny and wealth. He will acquire learning from all corners and be endowed with various kinds of precious stones (i.e. be wealthy).

(b) Saturn in this Avasta, in an inimical sign with the aspect of an enemy, will cause overall destruction according to Vishnu.

आगमने च शनेर्जातो महाक्रोधी रुजान्वितः ।

सर्पादिभिश्च संतुष्टो भ्रातृनाशो भवेद् ध्रुवम् ॥ ३७४ ॥

लग्ने एतच्चिन्तनीयम् ।

द्वितीये वा तृतीये वा पञ्चमे सप्तमे तथा ।

वित्तपुत्रकलत्रैश्च भ्रातृभिः सह मोदते ॥ ३७५ ॥

नवमस्थो यदा सौरिर्भवेदागमने पुनः ।

तदा पुण्ये भवेद्दहानिर्विघ्नं स्याच्च पदे पदे ॥ ३७६ ॥

374 - 376. Saturn in Aagamana Avasta: (a) One with Saturn in Aagamana Avasta in the ascendant will be highly irascible and will incur diseases. He will be "happy" with snakes etc. His co-born will incur untimely danger.

(b) One will be happy in regard to wealth, spouse, progeny and brothers if Saturn is in this Avasta in the 2nd, 3rd, 5th or 7th house.

(c) If in the 9th house, Saturn in Aagamana Avasta, will produce repeated obstacles in meritorious (i.e. good) deeds.

Notes: (a) The text has some fault in construction in respect of the effect - "happy with snakes" - which should actually indicate something else.

भोजेन च यदा जातो मन्दाग्निश्च महान् भवेत् ।

अशरोगी च शूली च चक्षुरोगी भवेच्च सः ॥ ३७७ ॥

तुङ्गस्थाने स्वर्गेहे वा भोजने च यदा शनिः ।

तदा सर्वसुखं ज्ञेयं सर्वरोगविवर्जितम् ॥ ३७८ ॥

377 - 378. Saturn in Bhojana Avasta: (a) One with Saturn in Bhojana Avasta will have weak digestive powers and

will incur piles, colic pains and eye disorders.

(b) Saturn in exaltation or in Capricorn or Aquarius with this Avasta will grant all kinds of happiness and protect the person from all diseases.

नृत्येच्छायां च यो जातो धनवान् धार्मिको भवेत् ।

नानाविधं स्मृतं सौख्यं भवेत्तस्य न संशयः ॥ ३७९ ॥

नानाधनैर्धनी मानी सर्वसुखप्रदायकः ।

पञ्चमस्थो यदा सौरिर्नृत्यलिप्सा भवेद्यदि ॥ ३८० ॥

नाशयेत् सकलान् पुत्रानिति प्राह दिगम्बरः ।

379 - 380½. Saturn in Nrityalipsa Avasta: (a) One with Saturn in Nrityalipsa Avasta will be wealthy in various manners, be charitable, will enjoy many kinds of happiness and be honourable.

(b) Saturn in the 5th house in Nrityalipsa Avasta will kill all the children of the native.

These have been once stated by Lord Siva, the Mendicant.

कौतुके च यदा जातो राजपात्रो महाधनी ।

दाता भोक्ता महादक्षो धार्मिकः पण्डितः शुचिः ॥ ३८१ ॥

पञ्चमे सप्तमे वापि नवमे दशमे तथा ।

तदा सर्वविनाशः स्यात्सर्वरोगसमन्वितः ॥ ३८२ ॥

381 - 382. Saturn in Kautuka Avasta: (a) One with Saturn in Kautuka Avasta will earn royal favours, be affluent, charitable, will enjoy pleasures, be highly skilful, learned and pure.

(b) All-round destruction and acquisition of many diseases will result Saturn's Kautuka Avasta in the 5th, 7th, 9th or 10th.

निद्रायाञ्च शनिर्जातो धनवान् पण्डितः शुचिः ।

चक्षुरोगी पित्तशूलो द्विभार्यो बहुपुत्रकः ॥ ३८३ ॥

कर्मस्थाने यदा सौरिर्विशेषफलदायकः ।

यदि दैवाद् भवेन्निद्रानाशो भवति निश्चितम् ॥ ३८४ ॥

कार्यनाशो धर्मनाशः क्षुधितो दुःखितः सदा ।

नित्यं प्रवासी रोगी च कार्यहानिः पदे पदे ॥ ३८५ ॥

यदि तुङ्गे त्रिकोणे स्यात्केन्द्रे स्यात्स्वगृहे पुनः ।

तदा सर्वं विचार्यञ्च वैपरीत्येन निश्चितम् ॥ ३८६ ॥

सुतस्थाने च जायायां यदि निद्रा भवेत्पुनः ।

तदा सर्वं शुभं विद्यद् द्विभार्यो बहुपुत्रकः ॥ ३८७ ॥

383 - 387. Saturn in Nidra Avasta: (a) One with Saturn in Nidra Avasta will be wealthy, scholarly, pure, will suffer disorders of eyes and bile and will have two wives and many sons.

(b) Saturn with this Avasta in the 10th house will give special effects (as under). The native will lose his sleep and undertakings, be not virtuous, be troubled by hunger, be grieved, will ever live in foreign lands (out of distress) and will incur diseases. There will be obstacles to his livelihood every now and then. Before declaring these effects, it should be examined whether Saturn is in exaltation, own sign, a trine or an angle. If so, results opposite of these be understood.

(c) Saturn in the 5th or the 7th house with this Avasta will turn into an all-auspicious planet apart from giving two wives and many sons.

Notes: (a) This applies to any house in general.

(b) This applies only to the 10th house which should be none of Saturn's exaltation, own sign, an angle and a trine,

(c) This applies particularly to the 5th and the 7th house.

इति शनिभावफलम् ।

These are the effects for Saturn's Avastas.

अथ राहु फलम् ।

Now Avasta effects for Rahu.

शयने च यदा रहौ यस्य जन्म भवेत्पुनः ।

तस्य क्लेशो महादुःखं जायते न च संशयः ॥ ३८८ ॥

शयने च यदा जातः स्त्रीपदी न च संशयः ।

धनहानिर्भवेत्तस्य पीडा भवति नित्यशः ॥ ३८९ ॥

मिथुने च तथा सिंहे कन्यायां वृषभे तथा ।

सर्वसुखसमायुक्तः शयने च विधुन्तुदः ॥ ३९० ॥

388 - 390. Rahu in Sayana Avasta: (a) One with Rahu in Sayana Avasta will experience anguish and much grief. He will be afflicted by morbid enlargement of feet, will lose money and will be harmed.

(b) Rahu in Gemini, Leo, Virgo and Taurus with this Avasta will usher all kinds of happiness.

उपवेशे च यो जातः स्त्रीपदी रोगसंयुतः ।

धनहानिर्भवेत्तस्य पीडा भवति नित्यशः ॥ ३९१ ॥

391. Rahu in Upavesa Avasta: Morbid enlargement of feet, diseases, loss of money and harm will all follow Rahu in Upavesa Avasta.

नेत्रपाणौ यदा जातश्चक्षुरोगी भवेद् ध्रुवम् ।

तस्यारिष्टं महच्चैव व्याघ्राच्चैव विशेषतः ॥ ३९२ ॥

अधर्मेषु च चित्तं स्यात्स्त्रीवेशो धनवानपि ।

अन्तःक्रूरो महाधैर्यः क्षणिको बहुभाषकः ॥ ३९३ ॥

कोशपार्श्वे भवेद् विघ्नं शैशवे च रुजान्वितः ।

निजबन्धोर्महाद्वेषो बाह्यबन्धोर्महानपि ॥ ३९४ ॥

नेत्रपाणौ यदा राहुर्लग्ने वा सप्तमेऽपि वा ।

तदा सर्वविनाशः स्यात्सर्वदुःखप्रदायकः ॥ ३९५ ॥

गुह्यस्थाने भवेद् रोगी जले चैव भवेद् भयम् ।

नवमे दशमे वापि गमनेच्छा भवेद्यदि ॥ ३९६ ॥

392 - 396. Rahu in Netrapani Avasta: (a) One with Rahu in Netrapani Avasta will have eye diseases, will be subjected to harm particularly from tigers, will concentrate on unjust deeds, be trans-sexual, wealthy and inwardly cruel. He will be very bold, garrulous and will incur disorders of the privities. His childhood will be marked by diseases. He will be greatly inimical to his kinsfolk.

(b) Rahu in the ascendant or in the 7th house with this Avasta will destroy everything and will give all kinds of grief.

(c) If Rahu is in the 9th or the 10th house with this Avasta, the person will suffer from diseases of the privities and will incur danger through water.

प्रकाशने च यो जातो धनवान् धार्मिकः सदा ।

नित्यं प्रवासी चोत्साही सात्त्विको राजसेवकः ॥ ३९७ ॥

सिंहे वा कर्कटे वापि यदि राहुः प्रकाशने ।

शिरच्छेदकरो योगो विष्णुना परिकीर्तितः ॥ ३९८ ॥

397 - 398. Rahu in Prakasa Avasta: (a) Rahu with Prakasa Avasta will make one wealthy, virtuous, live in foreign places, enthusiastic, gentle and serve the king.

(b) In Leo and Cancer, Rahu with this Avasta will cause severance of head, according to Vishnu.

गमनेच्छयाञ्च यो जातो बहुपुत्रो महाधनः ।

पण्डितो गुणवान् दाता जायते च नरोत्तमः ॥ ३९९ ॥

398. Rahu in Gamanechcha Avasta: One with Rahu in Gamanechcha Avasta will have many sons and abundant wealth. He will be a scholar, be virtuous, liberal and be the best of men.

गमने च यदा जातो नानारोगी धनक्षयः ।
दन्तघाती महारोगी पिशुनः परनिन्दकः ॥ ४०० ॥
व्याघ्रभीतिः सर्पभीतिर्निगडस्थो दुरासदः ।
स्त्रीनाशो धननाशश्च बन्धुहीनो भवेन्नरः ॥ ४०१ ॥

400 - 401. Rahu in Gamana Avasta: One with Rahu in Gamana Avasta will be subjected to various kinds of diseases and financial decline. He will have injured teeth, be a tale-bearer, will blame others and be endangered through tigers, snakes and fetters. He will be a wicked person and will incur destruction of his spouse and wealth. He will be devoid of kinsfolk.

सभायाञ्च यदा जातः कृपणो धनसंयुतः ।
नानागुणेन गुणवान् धार्मिकः पण्डितः शुचिः ॥ ४०२ ॥
लग्ने वा दशमे वापि पञ्चमे च यदा भवेत् ।
भार्यापुत्रविनाशः स्याद् वित्तनाशोऽतिचञ्चलः ॥ ४०३ ॥

402 - 403. Rahu in Sabha Avasta: (a) One with Rahu in Sabha Avasta will be a miser. He will be rich, virtuous in many ways, munificent, scholarly and pure.

(b) If Rahu is in Sabha Avasta in the ascendant, 10th or the 5th, the subject will incur destruction of his spouse, progeny and wealth. He will be very unstable in disposition.

आगमने च यो जातः सर्वदुःखप्रदायकः ।
सुहृद्बन्धुविनाशः स्यान्नानाक्लेशोऽपि जायते ॥ ४०४ ॥

250. Rahu in Aagamana Avasta: Should Rahu be in Aagamana Avasta, the subject will experience all kinds of grief and anguish, and will lose his friends and relatives.

भोजने च महालुब्धो मन्दाग्निश्च रुज्जान्वितः ।
दुःखितः कृपणश्चैव क्रूरश्च कलहप्रियः ॥ ४०५ ॥
यदि दैवाद् भवेच्चैव लग्ने वापि धनेऽपि वा ।

पतितं तं विजानीयाच्चन्द्रवंशो भवेद्यदि ॥ ४०६ ॥

सप्तमे दशमे वापि भोजने च यदा तमः ।

नारीञ्च हन्ति नियतं पुण्ये विघ्नं करोति सः ॥ ४०७ ॥

405 - 407. Rahu in Bhojana Avasta: (a) One with Rahu in Bhojana Avasta will be a great miser, will have poor digestive power and will incur health disorders and grief. He will be cruel and fond of quarrels.

(b) If Rahu is in Bhojana Avasta in the ascendant or the 2nd house, one born in lunar dynasty will be a fallen person.

(c) Rahu will destroy one's spouse and cause obstacles in meritorious pursuits if he be in Bhojana Avasta in the 7th or the 10th house.

Notes: (b) It is not clear why "lunar dynasty" is exclusively referred to in this context. It is only meaningful that this restriction is removed for a better application of this principle. The real concept thus should be: Even a person of royal scion will turn base if Rahu is in Bhojana Avasta & C.

जातश्च नृत्यलिप्सायां यदि लग्ने भवेत् क्वचित् ।

तदा षण्ढो महारोगी चक्षुर्नाशो दुरासदः ॥ ४०८ ॥

अन्यगृहे यदा जातो धनवान् बहुसंपदः ।

नानासुखश्च गुणवान् द्विभार्यो बहुपुत्रकः ॥ ४०९ ॥

408 - 409. Rahu in Nrityalipsa Avasta: (a) Rahu in Nrityalipsa Avasta in the ascendant will produce a hermaphrodite. The subject will incur great diseases, will lose his sight and be wicked.

(b) In other houses, Rahu with this Avasta will make the person wealthy of a great order, give him all kinds of happiness, virtues, two wives and many sons.

कौतुके च यदा जातः सर्वगुणसमन्वितः ।

नानाधनेन धनवान् पित्तशूली भवेन्नरः ॥ ४१० ॥

विहाय पञ्चमस्थानं सप्तमं दशमं तथा ।

नानादुःखं भवेत्तस्य पुत्रदार विवर्जितः ॥ ४११ ॥

यदि दैवाद् भवेत्तुङ्गी स्वगृही वा कदाचन ।

तदा सर्वं शुभं जातं जायते नात्र संशयः ॥ ४१२ ॥

410 - 412. Rahu in Kautuka Avasta: (a) One with Rahu in Kautuka Avasta will be endowed with all virtues and all kinds of wealth. But he will suffer from bilious disorders.

(b) Barring the 5th, 7th and 10th houses, Rahu in this Avasta will cause much grief and will deprive one of spouse and progeny.

(c) If Rahu be in exaltation or own sign, these evils will never occur. Further, the subject will enjoy all kinds of auspicious effects.

निद्रायाञ्चापि यो जातः शोक-दुःखरुजान्वितः ।

नवमे दशमे वापि यदि निद्रा भवेत्पुनः ॥ ४१३ ॥

तदा दारिद्र्यदोषेण कृत्स्नां भ्रमति मेदिनीम् ।

413. Rahu in Nidra Avasta: (a) One with Rahu in Nidra Avasta will incur grief and diseases.

(b) Should Rahu be in Nidra Avasta in the 9th or the 10th, the subject will wander all over the world due to his poverty.

Notes: For effects of Ketu's various Avastas, refer to slokas 135 - 146, ch. 45, volume 1, *Brihat Parasara Hora Sastra*, English translation by R. Santhanam.

इति राहुभावफलम् ।

Thus end the effects of Rahu's Avastas.

अथ ग्रहाणां दृष्टि (फलं) चक्रं लेख्यम् ।

दृष्टिफलानि सत्याचार्यमतेनोक्तानि साराकृत्याम्—

सर्वस्य सर्वकालं ग्रहदृष्टिसमुद्भवं फलं यस्मात् ।

कथयाम्यतः प्रयत्नात्सत्याचार्यसमाश्रितः ॥ ४१४ ॥

414. (a) Following this, the effects of planetary aspects

should be written. These effects as detailed in *Saravali* based on Satyacharya's school are narrated below.

(b) The author of *Saravali* states, "For all, at all times, effects due to planets' aspects will accrue. I shall now attempt to detail such things as told by Satyacharya.

Notes: (b) Kalyana Varma, the author of *Saravali*, refers to his authority as Satyacharya in the present quotation whereas in other version it refers to "other preceptors". That his authority was only Satyacharya is more tenable.

A close comparison of the verses in *Saravali* and the present verses attributed to *Saravali* by Bala Bhadra will reveal different statements in some places. Highlighting them in their entirety in these pages will only enlarge the work.

दानरतो बहुभृत्यो ललितो युवतिप्रियो मृदुशरीरः ।
 कुजभवनगते सूर्ये चन्द्रेण निरीक्षते भवति ॥ ४१५ ॥
 सङ्ग्रामो गटवीर्यः क्रूरः संरक्तेत्रकरचरणः ।
 भौमगृहे कुजदृष्टे भानौ जातो बलोपेतः ॥ ४१६ ॥
 प्रेष्यः परकर्मकरो मन्दधनः सत्त्वहीनबहुदुःखः ।
 भानौ बुधसंदृष्टे कुजभवने जायते मलिनकायश्च ॥ ४१७ ॥
 भूरिद्रविणो मन्त्री सेनानी दण्डनायको वापि ।
 तरणौ सुरगुरुदृष्टे कुजभवने जायते श्रेष्ठः ॥ ४१८ ॥
 कुत्सितरमाभर्ता बहुशत्रुः क्षीणबान्धवो दीनः ।
 भौमगृहे सितदृष्टे दिवाकरे जायते कुष्ठी ॥ ४१९ ॥
 दुःखपरिप्लुतदेहः कार्योन्मादो भवेद्विमूढमतिः ।
 {भौमर्क्षे दिवस्करे} रवितनयनिरीक्षिते मूर्खः ॥ ४२० ॥

415 - 420. The Sun in Martian Signs in Aspect to Others: (a) The Sun in a sign of Mars (viz. Aries or Scorpio) being aspected by the Moon will make the subject interested in charitable activities. He will have many servants, be good-looking, fond of women and soft-bodied.

(b) The Sun in a sign of Mars being aspected by Mars will

give the following effects. The native will exhibit great valour in a war, be cruel, will have reddish eyes, palms and soles and be physically strong.

(c) The Sun in a sign of Mars being aspected by Mercury will produce a servant who will work for others. He will have quite limited wealth, be devoid of physical strength, will incur much grief and will have a dirty physique.

(d) An excellent and wealthy person is denoted by the aspect of Jupiter on the Sun placed in a sign of Mars. The native will be a minister, an army chief or a justice.

(e) When it is Venus that aspects the Sun in a sign of Mars, the subject will wed a wicked female. He will have many enemies, less number of kinsfolk and be poor.

(f) Saturn aspecting the Sun in a sign of Mars denotes that the subject will be eclipsed by grief, mad in his acts and foolish.

Notes: In this part of the text and elsewhere in other texts, we find aspects between Sun, Venus and Mercury. By normal standards, only the 7th house can be aspected. However, the authority for aspects between the Sun, Venus and Mercury is Satyacharya, who would not make meaningless statements.

There are some ancient texts in the Tamil language of the southern India quoting sage Kapila that all planets have secret aspect (called "*Achchadana Drishti* - आच्छादन दृष्टि-) on the 12th (as against traditional texts mentioning that no planet can aspect the 12th house from its position). By this yardstick of *Achchadana Drishti*, the Sun can aspect Venus/Mercury and *vice versa*. However, it is found after study of some practical horoscopes that the 12th aspect works.

इति कुजगृहदृष्टिः ।

These effects are for aspects (on the Sun) in a sign of Mars.

वेश्यारतिर्मुदुवचा बहुयुवतिसमाश्रयो भवति ।

सितभवनस्थे सूर्ये दृष्टे शशिना सलिलजीवी ॥ ४२१ ॥

तेजस्वी साहसवान् स्वविक्रमप्राप्तधनकीर्तिः ।

दिननाथे सितभवने कुजसंदृष्टे पुमान् मलिनः ॥ ४२२ ॥
 लिपिलेख्यकाव्यपुस्तकगेहं यन्त्रादि विदधाति निपुणमतिः ।
 दिननाथे भृगुराशौ बुधसंदृष्टे भवेत्सुतनुः ॥ ४२३ ॥
 नृपतिर्नृपमन्त्री वा स्त्रीधनबहुभोगसम्मतौ मतिमान् ।
 दिननाथे सितभवने गुरुसंदृष्टे भवेद् भीरुः ॥ ४२४ ॥
 बहुशत्रुमित्रपक्षो नृपसचिवश्चास्त्रलोचनः सुभगः ।
 दिननाथे सितभवने सितेन दृष्टे भवेद् भीरुः ॥ ४२५ ॥
 नीचोऽलसो दरिद्रो वृद्धस्त्रीसंवृतो विषमशीलः ।
 दिननाथे शनिदृष्टे सितभवने व्याधिसंतप्तः ॥ ४२६ ॥

421 - 426. The Sun in a Sign of Venus in Aspect to Others: (a) If the Sun, placed in a sign of Venus (i.e. Taurus or Libra), begets the aspect of the Moon, the person will join harlots. He will be soft in speech, associated with many women and will eke out his livelihood through water.

(b) Should Mars aspect the Sun in a sign of Venus, the subject will be majestic, adventurous, will earn fame and wealth through his own valour and be dirty.

(c) The Sun in a sign of Venus, begetting Mercury's aspect will produce a person who will be a writer, poet and author of books. He will be a specialist in respect of machinery and will have an attractive physique.

(d) Jupiter lending his aspect to the Sun in a sign of Venus denotes that the person will be a king or a king's minister. He will be endowed with a spouse, wealth and many pleasures, be intelligent and timid.

(e) Should it be Venus that aspects the Sun in Taurus or Libra, the subject will have many foes and many friends. He will be a king's minister, will have charming eyes, be fortunate and timid.

(f) One will be mean, indolent, poor, surrounded by aged women, odd in disposition and troubled by diseases. These will occur when Saturn aspects the Sun in a sign of Venus.

इति रवौ सितभवनदृष्टिः ।

Thus of aspects on the Sun in a sign of Venus.

रिपुबान्धवकृतपीडा विदेशगमनादितो बहुविलासी ।
 बुधभवेने दिनभर्तारि दृष्टे चन्द्रेण पुरुषः स्यात् ॥ ४२७ ॥
 रिपुभयकलहसमेतः परापवादेन वञ्चितो दीनः ।
 बुधराशौ दिनभर्तारि कुजेक्षिते भवति सत्रीडः ॥ ४२८ ॥
 भूपतिचरितः ख्यातो बान्धवसहितोऽरिभिश्च संत्यक्तः ।
 बुधराशौ दिनभर्तारि बुधेन दृष्टे भवेज्जातः ॥ ४२९ ॥
 बहुशास्त्रक्षरितमुखी राजाहूतो विदेशगः सुतनुः ।
 बुधराशौ दिनभर्तारि दृष्टे गुरुणा महोन्मादः ॥ ४३० ॥
 धनदारपुत्रसुखितो मन्दस्नेहस्त्वनामधीः सुभगः ।
 बुधभवेने दिवसकरे शुक्रेण निरीक्षिते भवेच्चपलः ॥ ४३१ ॥
 बहुभृत्यो द्विग्नमना बन्धुवियोगैः सदोच्छिन्नः ।
 बुधवेश्मनि दिनभर्तारि सौरेण विलोकिताः कितवः ॥ ४३२ ॥

427 - 432. The Sun in Mercurian Signs in Aspect to others: (a) If the Sun in a sign of Mercury is aspected by the Moon, the person will have troubles on account of foes, kinsfolk and dwellings in foreign lands. He will be quite amorous.

(b) If Mars aspects the Sun in a sign of Mercury, one will have fear from enemies, incur quarrels, "be devoid of calumny from others", and be poor and bashful.

(c) The Sun in a sign of Mercury with the aspect of Mercury denotes that the person will have a history akin to that of a king. He will be famous, endowed with kinsmen and be devoid of enemies.

(d) The Sun in a sign of Mercury receiving the aspect of Jupiter will produce a person learned in numerous scriptures. He will have a wide open mouth (or a broad face), will receive invitations from the ruler (or government), will live in foreign lands and will have a charming physique. He will however be greatly mad.

(e) Venus aspecting the Sun in a sign of Mercury will cause happiness through wealth, spouse and progeny. He will not be much friendly with others, be devoid of a worthy name and intellect, be fortunate and fickle-minded.

(f) Should **Saturn** be the planet that aspects the Sun in a Mercurian sign, the subject will have many servants, will not be peaceful, be ever troubled by separation from his men and be wicked.

Notes: (b) The original text here is faulty in respect of "being devoid of calumny from others". The correct text seen elsewhere means that the subject will be grieved on account of calumny because of disputes.

इति बुधगृहस्थदृष्टिः ।

These are the effects of aspects (on the Sun) in a sign of Mercury.

राजा राजसमो वा जलपण्यधनः स्थिरः क्रूरः ।

कर्कटके तीव्रकरे दृष्टे शशिना भवेत्पुरुषः ॥ ४३३ ॥

अशौ भगन्दाराद्यै संतप्ती बन्धुभिः सविरुद्धः ।

कर्कटके दिननाथे भौमेन निरीक्षिते विसृतः ॥ ४३४ ॥

विद्यामानयशोभिः ख्यातो नृपवल्लभो भवेन्नृपुणः ।

सूर्ये कुलीरयाते बुधेन दृष्टे पुमान् विकलः ॥ ४३५ ॥

श्रेष्ठो राजा मन्त्री सेनानाथोऽथ सुप्रसिद्धश्च ।

सूर्ये शशिभवनस्थे गुरुणा दृष्टे कलाभ्यधिकः ॥ ४३६ ॥

स्त्रीसेवी विविधधनः परकार्यकरो रणे प्रचण्डश्च ।

कर्कटसंस्थे भानौ शुक्रेण निरीक्षिते प्रियालापः ॥ ४३७ ॥

कफमारुतरोगार्तः परस्वभागी विलोमरतिचेष्टः ।

कर्कटसंस्थे भानौ स्वपुत्रदृष्टे पुमान् विकलः ॥ ४३८ ॥

433 - 438. The Sun Cancer in Aspect to Other Planets:

(a) If the Sun is in Cancer in aspect to the **Moon**, the native will be a king or an equal to that. He will gather wealth in trading activities through water and be firm and cruel in disposition.

(b) **Mars** aspecting the Sun in Cancer will cause trouble from piles, fistula in the *pudendum muliebre* or in the rectum. One will be inimical to relatives and be childless.

(c) If the Sun in Cancer is in aspect to Mercury, one will be famous through learning, honour and name, be dear to the king, skilful and distressed.

(d) Jupiter aspecting the Sun in Cancer produces an excellent person who will be equal to a king, a minister or an army chief. He will be widely famous and be an expert in arts.

(e) The Sun in Cancer aspected by Venus will give the following effects. The subject will serve a woman, will have various kinds of wealth, will do others' jobs, be fierce in war and will speak affably.

(f) If Saturn aspects the Sun in Cancer, one will suffer from diseases caused by imbalances of phlegm and wind, will enjoy others' wealth, will indulge in unusual sexual acts and be distressed.

इति कर्कस्थे दृष्टिः ।

These are the effects for aspects (on the Sun) in Cancer.

मेधावी सुकलत्रः कफार्दितो भूपक्ल्लभो मनुजः ।

आदित्ये सिंहस्थे चन्द्रेण निरीक्षिते भवति ॥ ४३९ ॥

परदाररतश्चौरो धृष्टः साहसकुतोद्यमो रौद्रः ।

सिंहस्थे दिक्सकरे कुजेन दृष्टे प्रधानश्च ॥ ४४० ॥

विद्वान् लिपिलेख्यकरः कितवासेवी पराक्रमविहितः ।

सिंहे दिक्साधिपतौ बुधेन दृष्टे च बहुसत्त्वः ॥ ४४१ ॥

देवारामतडागान् करोति सत्त्वाधिको यजनशीलः ।

सिंहे सहस्ररश्मौ सुरगुरुदृष्टे महाबुद्धिः ॥ ४४२ ॥

दुर्नामकुष्ठरोगैरभिभूतो निर्दयोऽपि गतलज्जः ।

सिंहे तिमिरविनाशे शुक्रेण निरीक्षिते जातः ॥ ४४३ ॥

कार्यविनाशे दक्षः खण्डाचारः परोपतापकरः ।

सिंहस्थे दिक्सकरे स्वपुत्रदृष्टे पुमान् भवति ॥ ४४४ ॥

439 - 444. The Sun in Leo Aspected by Others: (a) Should the Sun be in Leo in aspect to the Moon, the person will

be intelligent, will have a virtuous spouse, be troubled by phlegmatic diseases and be liked by the king.

(b) If Mars aspects the Sun in Leo, the native will be interested in others' wives, be a thief, be audacious, be valorous in acts, industrious, fierce and a chief of men.

(c) The Sun in Leo receiving Mercury's aspect denotes that the person will be learned, an expert author, will join wicked men, be devoid of valour and be very strong.

(d) Jupiter aspecting the Sun in Leo will make the subject involve in construction of temples, parks and tanks. He will be exceedingly strong, will perform fire sacrifices and be highly intelligent.

(e) The Sun in Leo begetting the aspect of Venus will cause a bad name to the subject. He will suffer from leprosy, be unkind and shameless.

(f) One will be skilful in obstructing others' undertakings, be ill-behaved and a source of distress to others, if Saturn aspects the Sun in Leo.

इति सिंहस्थदृष्टिः ।

These are the effects on Leo (occupied by the Sun).

वाग्बुद्धिवित्तपुत्रैः समन्वितो नृपसमो विगतशोकः ।

वाक्पतिराशौ भानौ दृष्टे चन्द्रेण सुशरीरः ॥ ४४५ ॥

सङ्ग्रामे लब्धयशः स्फुटवाङ्मतिस्तौख्यसंपन्नः ।

सूर्ये वाक्पतिराशौ भौमेन निरीक्षिते चण्डः ॥ ४४६ ॥

मधुरवचनो लिपिज्ञः काव्यकलागोष्ठिवादज्ञः ।

गुरुभे सवितरि दृष्टे बुधेन जनसम्मतो भवति ॥ ४४७ ॥

विचरति नरेन्द्रगेहे नृपतिवरचरणश्च धनसंयुक्तः ।

सुरगुरुगेहे सूर्ये गुरुणा दृष्टे सदा विद्वान् ॥ ४४८ ॥

दिव्यस्त्रीभोगयुक्तः सुगन्धमाल्याम्बरादिभिः सहितः ।

सुरगुरुभवने भानौ शुक्रेण निरीक्षिते कान्तः ॥ ४४९ ॥

शीतः परात्रकाङ्क्षी नीचानुरतश्चतुष्पदे क्रीडा ।

देवेज्यगृहे सूर्ये मन्देन निरीक्षिते चपलः ॥ ४५० ॥

445 - 450. The Sun in Jupiter's sign Aspected by Others: (a) The Sun in a sign of Jupiter in aspect to the Moon will cause good speech, intelligence, wealth and sons. The native will be equal to a king, be devoid of grief and will have an attractive physique.

(b) Should Mars aspect the Sun in a sign of Jupiter, one will earn fame fighting battles, will have clear speech, be highly happy and fierce.

(c) If the Sun in a sign of Jupiter is aspected by Mercury, the native will be sweet in speech, will have knowledge of writing activities, literature, poetry, conversations and arguments and be agreeable to others.

(d) The person with the Sun in a Jupiterian sign receiving the aspect of Jupiter will move in royal circles, will serve the best of rulers, be wealthy and learned.

(e) Venus aspecting the Sun in a Jupiterian sign will cause pleasures to the native through women of class. He will be endowed with scented articles, garlands and robes, and be brilliant.

(f) If it is Saturn that aspects the Sun in a sign ruled by Jupiter, the native will be sluggish, will eat others' food, be interested in mean men, will play with quadrupeds and be of unstable disposition.

इति गुरुराशिस्थफलम् ।

These are the effects (for the Sun) in Jupiterian signs.

मायापटुश्चलमतिः स्त्रीसङ्गान्नष्टधनसौख्यः ।

मन्दगृहे तीव्रकरे चन्द्रेण निरीक्षिते भवति ॥ ४५१ ॥

व्याधिभिरभिर्ग्रस्तः परकलहाच्छस्त्रविक्षतशरीरः ।

मन्दगृहे तिमिररिपौ भौमेन निरीक्षिते विकलः ॥ ४५२ ॥

क्रूरः षण्डप्रकृतिः परस्वहारी न साधुसंवर्गः ।

नलिनीदयिते शनिमे बुधेन संवीक्षिते भवति ॥ ४५३ ॥

शोभनकर्मा मतिमान् सर्वेषां प्रियो विपुलकीर्तिः ।

कोणगृहस्थे भानौ गुरुणा दृष्टे मनस्वी च ॥ ४५४ ॥

शङ्खप्रवालमणिभिर्जीवति वेश्याङ्गनाधनसमृद्धः ।

कोणभवने दिनपतौ भृगुणा दृष्टे पुमान् जातः ॥ ४५५ ॥

स्तम्भयति शत्रुपक्षं नरेन्द्रसम्मानवर्धितोऽस्वस्थः ।

भानौ शनैश्चरगेहे शनिदृष्टे जायते योऽसौ ॥ ४५६ ॥

451 - 456. The Sun in Saturn's Sign in Aspect to Others: (a) One with the Sun in a sign of Saturn with the aspect of the **Moon** will be cunning, skilful and fickle-minded. He will lose his wealth and happiness on account of his association with females.

(b) The Sun being in a sign of Saturn and in aspect to **Mars**, will produce troubles from diseases and enemies. The person will have injuries caused due to his involvement in quarrels with others. He will be distressed.

(c) **Mercury** aspecting the Sun in a sign of Saturn denotes the following. The person will be cruel, will have the nature of a eunuch, will usurp others' wealth and will turn away from good men.

(d) The Sun in a sign of Saturn with **Jupiter's** aspect will cause association with auspicious or good deeds. The native will be wise, will show liking for all, be widely famous and intelligent.

(e) **Venus** lending his aspect to the Sun in a sign of Saturn will cause livelihood through conch, coral and other precious stones. The native will have wealth contributed by his lots.

(f) If Saturn aspects the Sun placed in Capricorn or Aquarius, one will defeat his enemies, will progress by royal patronage and will lack in health.

इति शनिगृहस्थे रवौ दृष्टिः ॥

These are the effects for aspects on the Sun in a sign of Saturn and also the aspects on the Sun in various signs.

इत्यर्कः ॥

Thus of the Sun.

सेवासंप्राप्तवित्तः सहजविरहितः साहसी मांसलुब्धः

कामार्तः क्षामजानुः कुनखतनुकचश्चञ्चलो मानवित्तः ।

पदाङ्गः पाणिपादे विततसुतजनो वर्तुलारक्तनेत्रः

सस्नेहस्तोयभीरुव्रणसहितशिरः स्त्रीजितो मेष इन्दौ ॥ ४५७ ॥

457. The Moon in Aries: One with the Moon in Aries will have wealth earned through service, will have no co-born, be adventurous, fond of meat, troubled by lustful feelings, weak-kneed, devoid of progeny and will have defective nails and short hair. He will be fickle-minded, highly honourable, will have lotus symbols on his palm and sole and incur fear from water. He will have many sons and friends. His eyes will be round and reddish. He will be won over by his spouse.

Notes: See also chapter 4, slokas 69 - 80, for relevant information.

राशिफलविचारे विशेषमाह वराहः—

बलवति राशौ तदधिपतौ वा बलसहितः स्याद्यदि तुहिनांशुः ।

कथितफलानामविकलदाता शशिवदतोऽन्येभ्यनुपरिचिन्त्याः ॥ ४५८ ॥

458. Special Rule: Varaha Mihira has stated special things in understanding effects of the Moon in various signs.

(a) The effects prescribed for the Moon sign will come to pass in a full measure if the sign under consideration along with the Moon and her dispositor is strong.

(b) Those effects stated for the various planets should also be considered in the same way as suggested for the Moon.

अत्युग्रकरो नृपतिः प्रणतानां मार्दवं भवति जातः ।

धीरः सङ्ग्रामरुची रविणा दुष्टे शशिनि मेषे ॥ ४५९ ॥

दन्ताक्षिरोगतन्तो विषशिखिवातादिभिः क्षतशरीरः ।

माण्डलिकः स्यान्मेषे कुजदुष्टे शशिनि भूतार्तः ॥ ४६० ॥

नानाविद्याचार्यः सद्भाक्क्यः स्यान्मनोऽभीष्टश्च ।

बुधदृष्टे मेषस्थे निशाकरे सुकविर्विपुलमूर्तिः ॥ ४६१ ॥
 बहुभृत्यधनसमृद्धौ नृपतेः सचिवोऽथ भूपतिर्वापि ।
 मेषगृहे हिमरश्मौ दृष्टे गुरुणा पुमान् जातः ॥ ४६२ ॥
 क्रयविक्रयवित्प्राज्ञो गुणवान् नृपसत्कृतो महाविभवः ।
 रजनीकरेऽजसंस्थे शुक्रेण निरीक्षिते भवति ॥ ४६३ ॥
 तस्करमुख्यो मूर्खः परान्नभोगी विशालवित्तश्च ।
 मेषस्थे हिमरश्मौ शनिना दृष्टे भवेज्जातः ॥ ४६४ ॥

459 - 464. The Moon in Aries with Others' Aspects: (a)

If the Moon is in Aries with the Sun's aspect, the person will be fierce, be a king and will have a soft-corner for modest men. He will be bold and fond of quarrels.

(b) If there be an aspect of Mars on the Moon in Aries, the subject will incur diseases of the teeth and eyes. His body will be affected by poison, fire, and windy imbalances. He will be a regional head. He will be troubled by ghosts.

(c) Should the Moon be in Aries with an aspect of Mercury, one will have knowledge of many branches of learning, will speak in an auspicious manner, will have an agreeable disposition, be a good poet and will have a broad physique.

(d) Jupiter aspecting the Moon in Aries will cause many servants and wealth. The native will be a king, a minister or an army chief.

(e) If Venus aspects the Moon in Aries, one will be an expert in the rules and regulations of trading activities. He will be a virtuous person with royal honours and be very affluent.

(f) The Moon in Aries in aspect to Saturn will produce the undermentioned effects. The native will be a head of thieves, be a fool and will eat others' food. He will have much wealth.

इति मेषगच्छन्द्रदृष्टिः ।

These are the effects of aspects on the Moon in Aries.

व्यूढोरस्कोऽतिदाता घनकुटिलकचः कामुकः कीर्तिशीलः

कान्तः कन्याप्रजावान् वृषसमनयनो हंसहेला प्रचारः ।

मध्यान्ते भोगभोगी पृथुकरचरणः स्कन्धजान्वास्यजङ्घः

स्वाङ्गं पार्श्वोऽस्यपृष्ठे ककुदि शुभगतिः क्षान्तियुको गवीन्दौ ॥ ४६५ ॥

465. The Moon in Taurus: Should the Moon be in Taurus, the person will have a broad chest, be very liberal, will have thick and curly hair, be lustful and famous. He will be brilliant and will have daughters. His eyes will resemble that of an ox and his gait like that of a swan. He will enjoy pleasures during the middle and concluding parts of his life. He will have large arms, legs, shoulders, knees and face. There will be auspicious marks on his face, abdomen and neck. He will be of forgiving disposition.

कर्षकमतिकर्मकरं द्विपदचतुष्पदसमुद्भुजम् ।

प्रायोगिकं प्रकुरुते वृषभे रविवीक्षितश्चन्द्रः ॥ ४६६ ॥

अतिकामं कुजदृष्टो युवतिकृते नष्टसारः मित्रजनम् ।

हृदयहरं नारीणां मातुर्न शुभं शशी वृषे कुरुते ॥ ४६७ ॥

प्राज्ञं वाक्यविधिज्ञं प्रमुदितमिष्टं समस्तजन्तूनाम् ।

जनयति बुधेन दृष्टे शशी वृषेऽनुपमगुणैर्युक्तम् ॥ ४६८ ॥

स्थिरपुत्रदारसुहृदं मातृपितृभक्तिमन्तमतिनिपुणम् ।

धार्मिकमतिविरूपातं गवि गुरुदृष्टः शशी कुरुते ॥ ४६९ ॥

भूषणयानगृहाणां शयनासनगन्धवस्त्रमात्यानाम् ।

भागिनमुपभोक्तारं सितेक्षितो गवि शशी कुरुते ॥ ४७० ॥

धनहीनं चानिष्टकरं वृषभे करोति युवतीनाम् ।

सुतमित्रबन्धुरहितं रविसुतदृष्टः शशी कुरुते ॥ ४७१ ॥

466 - 471. The Moon in Taurus in Aspect to Others: (a) One with the Moon in Taurus will be a tiller (or live by agricultural products), will put in abundant efforts in his work, will have plenty of bipeds and quadrupeds and will indulge in experiments. These are for the Sun's aspect on the Moon in Taurus.

(b) The subject will be highly lustful, will lose his spouse and

friends on account of another woman, will capture the hearts of women and be evil for his mother if the Moon in Taurus is aspected by Mars.

(c) If Mercury aspects the Moon in Taurus, the native will be learned, will have knowledge of code of speech (i.e. well-mannered and impressive in his talks), be a satisfied soul, liked by all men and will have incomparable virtues.

(d) Jupiter aspecting the Moon in Taurus will bless one with long-living spouse and progeny. He will have long-lasting friends, will honour his parents, be highly skilful, charitable and very famous.

(e) If the Moon in Taurus is aspected by Venus, the subject will enjoy ornaments, conveyances, bed comforts, seats (or furniture), scents, robes and garlands.

(f) If Saturn aspects the Moon in Taurus, the person will be devoid of wealth. He will be inauspicious for his spouse and will have no progeny, friends and relatives.

Notes: (b) The first line of verse No. 467 is partially defective in that "Nashta Saara" should read as "Nashta Daara" indicating loss of spouse.

पूर्वार्धे संभूतो जननी मृत्युं करोति न चिरेण ।

पश्चार्धे वृषभे पितुर्वियोगं शशी कुस्ते ॥ ४७२ ॥

472. Taurus & Parents: One with the Moon in the first half of Taurus will incur early loss of mother. He will be separated from his father if the Moon is in the latter half of Taurus.

इति वृषराशिस्थचन्द्रदृष्टिः ।

Those are the effects on the Moon in Taurus.

उन्नासः श्यामचक्षुः सुरतिविधिकलाकाव्यकुद् भोगभोगी
हस्ते मत्स्यायुधाङ्गो विषयसुखपरो बुद्बुदाक्षः शिरालः ।

कान्तः सौभाग्यगास्यप्रियवचनयुतः स्त्रीसुहृद् व्यायाताङ्गो

याति क्लीबैश्च सख्यं शशिनि मिथुनगे मातृयुग्मप्रपुष्टः ॥ ४७३ ॥

473. The Moon in Gemini: One with the Moon in Gemini will have a prominent nose and dark eyes. He will have knowledge of (literary) rules of sexual love, will be an exponent of literature and will enjoy many pleasures. There will be symbols of fish and weapons on his palm. He will be fond of worldly enjoyments. He will have oft-twinkling eyes, be sinewy, brilliant, fortunate, jocular, affable in speech, friendly to women and be tall. He will befriend hermaphrodites and be nurtured by two mothers.

प्रज्ञाधनं प्रकाशं मिथुनगे सूरूपान्वितं सुधर्मिष्ठम् ।

अतिदुःखितमल्पार्थं करोति सूर्येक्षितश्चन्द्रः ॥ ४७४ ॥

अतिशूरमतिप्राज्ञं सुखवाहनविभवरूपसंपन्नम् ।

कुरुते मिथुने चन्द्रो वक्रेण निरीक्षितोऽवश्यम् ॥ ४७५ ॥

अर्थासादनकुशलं कुरुते ह्यपराजितञ्च वीरञ्च ।

पार्थिवमखण्डिताज्ञं मिथुने बुधवीक्षितश्चन्द्रः ॥ ४७६ ॥

विद्याशास्त्राचार्यं विख्यातं सत्यवाचमतिरूपम् ।

मान्यं वाग्मिनमिन्दुः करोति गुरुवीक्षितो मिथुने ॥ ४७७ ॥

परयुवतिमाल्यवस्त्रैर्वरवाहनयानभूषणैर्मणिभिः ।

क्रीडां कुरुते पुरुषो भृगुदृष्टे शशिनि मिथुनस्थे ॥ ४७८ ॥

कुरुते बान्धवरहितं युवतिसुखविभूतिवर्जितञ्चापि ।

अधनं लोकद्वेष्यं जितुमे शनिनेक्षितश्चन्द्रः ॥ ४७९ ॥

474 - 479. The Moon in Gemini Aspected by Others: (a) If the Sun should aspect the Moon in Gemini, the subject will be extraordinarily intelligent, be charming in appearance, very charitable, very grieved and will have limited wealth.

(b) Being very bold, very learned, and endowed with happiness, conveyance and wealth are the effects to follow the aspect of Mars on the Moon in Gemini.

(c) Should it be Mercury that aspects the Moon in Gemini,

the native will be skilful in producing wealth. He will never be defeated. A bold man, he will be akin to a king whose orders will be inviolable.

(d) The Moon placed in Gemini and receiving Jupiter's aspect will make the person a leading scholar and an expert in scriptures. He will be famous, truthful, highly attractive, honourable and eloquent in speech.

(e) Gemini having the planet Moon with the aspect of Venus will cause one to play with (or enjoy) the following. Others' women, garlands, robes, excellent conveyances, ornaments and gems.

(f) Should the Moon in Gemini receive the aspect of Saturn, the subject will be bereft of kinsfolk. He will be deprived of happiness from spouse and prosperity and will have no wealth.

इति मिथुनराशिगतचन्द्रफलम् ।

Those are the effects of the Moon in Gemini.

युक्तः सौभाग्यवीर्यैर्गृहसुहृदटनज्योतिषज्ञानशिल्पैः

कामासक्तः कृतज्ञः क्षितिपतिसचिवः सत्प्रमाणः प्रवासी ।

मांसादः क्लेशकल्पो जलकुसुमरुचिर्हानिवुद्धयानुयातः

प्रासादोद्यानवापीप्रियकरणरतः पीनबाहुः कुलीरः ॥ ४८० ॥

480. The Moon in Cancer: The person having the Moon in Cancer will be endowed with good fortunes, valour, home, friends and travels. He will have knowledge of astrology and arts, be fond of sexual enjoyments, grateful, a minister of the king, will have good credentials, live in distant places, eat meat, be anguished and fond of water and flowers. His prosperity will be subjected to ups and downs. He will be associated with construction of temples, parks and wells and have stout arms.

नरपतिपुरुषं सधन्यं धनरहितं लेखहारकं वापि ।

कुरुते स्वगृहे चन्द्रो रविदुष्टो दुर्गपालं वा ॥ ४८१ ॥

शूरं विकलशरीरं मातुरनर्थावहं प्रियं दक्षम् ।
 क्षितितनयवीक्षिततनुर्जनयति चन्द्रे नरं स्वगृहे ॥ ४८२ ॥
 अक्विकलमतिं नयज्ञं जनयति बुधवीक्षितः शशी स्वगृहे ।
 धनदारपुत्रवन्तं नृपसचिवं सौख्यवन्तञ्च ॥ ४८३ ॥
 नृपतिं नृपगणयुक्तं जनयति चन्द्रः सुरेज्यसंदृष्टः ।
 स्वगृहे सुखितं सुभार्यं नयविनयपराक्रमाक्रन्तम् ॥ ४८४ ॥
 धनकनकवस्त्रयोषिद्रत्नानां भाजनं शशी कुरुते ।
 कर्कटके संदृष्टो वेश्याजननायकं कान्तम् ॥ ४८५ ॥
 अटनमसुखं दरिद्रं मातुरनिष्टं प्रियान्वितं पापम् ।
 शनिना दृष्टः स्वगृहे करोति चन्द्रो नरं नीचम् ॥ ४८६ ॥

481 - 486. The Moon in Cancer with Others' Aspects:

(a) If the Moon is in her own sign in aspect to the Sun, the person will be of royal order (in disposition), be healthy, devoid of wealth, be a plagiarist and will protect forts.

(b) The Moon in her own sign with the aspect of Mars will produce a valorous man who will have defective body. He will be inauspicious for his mother, be liked by others and be skilful.

(c) One will be of peaceful disposition, will have knowledge of justice or policy making, will be endowed with wealth, spouse and children, be a king's minister and be happy, if the Moon in Cancer is in aspect to Mercury.

(d) When Jupiter aspects the Moon in Cancer, the native will be akin to a king, will possess royal virtues, be happy, will have a virtuous wife and will be just, modest and heroic.

(e) The Moon in his own sign with an aspect from Venus will make the person enjoy wealth, gold, robes, spouse and precious stones. He will be a leader of harlots and be brilliant.

(f) Note the aspect of Saturn on the Moon in Cancer. The effects thereof will be futile wanderings, unhappiness, poverty, evils to mother, sinfulness, meanness and association with a beloved woman.

इति कर्के चन्द्रदृष्टिः ।

These are the effects of aspects on the Moon in Cancer.

स्थूलास्थिः स्वल्परोगः पृथुवदनगलो ह्रस्वपिङ्गाक्षियुग्मः

स्त्रीद्वेषी क्षुत्पिपासाजठररदरुजा पीडितो मांसभक्षः ।

दाता तीक्ष्णोऽल्पपुत्रो विपिननगरुचिर्मातृवश्वः सुवक्ता

विक्रान्तोऽकार्यको यः शशभूति रविभे गर्वगम्भीरदृष्टिः ॥ ४८७ ॥

487. The Moon in Leo: The subject with the Moon in Leo will have sturdy bones, will not have much sufferings from diseases and will have broad face and neck.. His eyes will be small and tawny. He will hate women, and will be troubled by hunger, thirst and disorders of abdomen and teeth. He will eat meat, be charitable, fierce in disposition, will have limited progeny, will show interest in forests and hills, be obedient to his mother, be a good speaker and valorous. He will take his work in light vein, be proud and will possess a majestic sight.

नृपतिपुत्रं कुरुते प्रोत्कृष्टगुणं महास्पदं वीरम् ।

रविणा दृष्टः सिंहं पापरतं विश्रुतं चन्द्रः ॥ ४८८ ॥

सेनापतिं प्रचण्डं परयुवतिसुतार्थवाहनोपेतम् ।

जनयेत्पुत्रमपुरुषं कुजेक्षितश्चन्द्रमा सिंहं ॥ ४८९ ॥

शास्त्रासक्तं स्त्रीलिप्तं स्त्रीवश्यं युवतिसेवकं सिंहं ।

कुरुते बुधेन दृष्टो धनसुतभोगान्वितं चन्द्रः ॥ ४९० ॥

अभिजातं कुलपुत्रं बहुश्रुतं गुणसमृद्धञ्च ।

कुरुते नरेन्द्रतुल्यं गुरुदृष्टश्चन्द्रमा सिंहं ॥ ४९१ ॥

प्रमदाविभवैर्युक्तं रोगिणमपि युवतिसेवकं कुरुते ।

सुरतविधिज्ञं प्राज्ञं शशी हरौ शुक्रसंदृष्टः ॥ ४९२ ॥

कर्माधर्मधनं कुरुतेऽनृतवाचं दुर्गपालकं सिंहं ।

रविजेन तथा दृष्टो युवतिसुखैर्हीनमल्पकं च शशी ॥ ४९३ ॥

488 - 493. The Moon in Leo with others' Aspects: (a) If the Moon is in Leo with the aspect of the Sun, the native will be a king, be without a male issue, will have excellent virtues, will obtain a great position on account of his valour, will indulge in

sinful deeds and be widely famous.

(b) **Mars** aspecting the Moon in Leo will make one the head of an army who will be fierce in disposition and be endowed with another man's wife, children, wealth and conveyances.

(c) If the Moon in Leo is in aspect to **Mercury**, one will be interested in scriptures and women and will be a subordinate of his spouse. He will serve women and be endowed with wealth, progeny and pleasures.

(d) Should it be **Jupiter** that aspects the Moon in Leo, the native is of a famous lineage. He will possess abundant knowledge of scriptures and a row of virtues and be akin to a king.

(e) If **Venus** aspects the Moon in Leo, the person will be endowed with wife and fortunes. He will incur diseases and will serve a woman. He will have knowledge of codes of sexual love and be learned.

(f) **Saturn** aspecting the Moon in Leo will make the person earn wealth by indulging in questionable deeds. He will be a liar, protector of forts, be bereft of happiness from his spouse and be mean.

इति सिंहश्वन्द्रः ।

Thus (have been explained the effects of) the Moon in Leo.

स्त्रीलोलो लम्बबाहुर्ललिततरतनुश्चारुदन्ताक्षिकर्णो

विद्वानार्यश्च सभ्यः प्रियवचनरतः सत्यशौचप्रधानः ।

धीरः सत्त्वानुकम्पो परविजयरतः क्षान्तिसौभाग्यभागी

कन्याप्रायः प्रसूतिर्बहुसुरतरतः कन्यकायां शशाङ्के ॥ ४९४ ॥

494. The Moon in Virgo: One will be addicted to women and will have long arms, a softer physique, beautiful teeth, eyes and ears. He will be learned, a gentle person, well-mannered and fond of speaking sweetly. Truth and cleanliness will be important for him. He will be bold, kind to other living beings, interested in others' success, of forgiving disposition and will enjoy prosperity. He will obtain many female issues and be attached to carnal enjoyments. These are for the Moon's occupation of the sign Virgo.

नृपकोशकरं ख्यातं गृहीतवाक्यं विशिष्टकर्माणम् ।
 कन्यायां रविदृष्टो भार्यार्थहीनं शशी कुरुते ॥ ४९५ ॥
 शिल्पाचार्यं ख्यातं धनधवन्तं शिक्षितं सुधीरञ्च ।
 कन्यायां कुजदृष्टो मातुरनिष्टं शशी कुरुते ॥ ४९६ ॥
 ज्योतिषकाव्यविधिज्ञं विवादकलहेषु विजयिनं सुतराम् ।
 सातिशयं कन्यायां जनयति निपुणं बुधेक्षितश्चन्द्रः ॥ ४९७ ॥
 बन्धुजनाढ्यं सुखिनं नृपकृत्यकरं गृहीतवाक्यञ्च ।
 कन्यायां गुरुदृष्टो जनयति विभवान्वितं चन्द्रः ॥ ४९८ ॥
 कन्यायां बहुदारं विविधालङ्कारभोगिनमथाढ्यम् ।
 सततमिहोर्जितं मुदितं कुरुते भृगुनिरीक्षितश्चन्द्रः ॥ ४९९ ॥
 अदृढस्मृतिं दरिद्रं सुखरहितममातुकं युवतिवश्यं च ।
 कन्यायां यमदृष्टः स्त्रीभाग्यधनं शशी कुरुते ॥ ५०० ॥

495 - 500. The Moon in Virgo with Others' Aspects: (a) One with the Moon in Virgo with the Sun's aspect will be a king's treasurer. He will be famous, will fulfil his promise, will indulge in excellent deeds but be bereft of spouse and wealth.

(b) If the Moon is in Virgo with the aspect of Mars, the subject will be an expert craftsman (or Vastu Sastra specialist), be endowed with fame, be rich, well-educated and evilsome for his mother.

(c) Mercury lending his aspect to the Moon in Virgo will produce a skilful astrologer and poet. The native in question will ever be successful in arguments and battles (competitions). He will possess surprising skills.

(d) If the Moon in Virgo is aspected by Jupiter, one will have numerous relatives, be happy, will serve a king, will keep up his promise and will be prosperous.

(e) Should Venus aspect the Moon in Virgo, the subject will have many wives. He will enjoy various kinds of decorations, pleasures and wealth, and be ever happy.

(f) When it is Saturn that aspects the Moon in Virgo, the subject will have an infirm memory, will experience utter poverty and be not happy. He will be deprived of his mother and be a

subordinate to his spouse and will enjoy prosperity through his spouse or a female.

इति कन्यायां शशी ।

Thus end the (effects of the) Moon in Virgo.

उन्नासो व्यायताक्षः कृशवदनतनुर्भूरिदारो वृषाढ्यो

गोगुह्यः शौचसारो वृषसमवृषणो विक्रयज्ञः क्रयेशः ।

भक्तो देवद्विजानां बहुविभवयुतः स्त्रीयुतो हीनदेहो

धन्यो दानैकबुद्धिस्तुलगशशिधरे बन्धुवर्गोपकारी ॥ ५०१ ॥

501. The Moon in Libra: If the Moon is in Libra at birth, the person will have a prominent nose, wide eyes and thin face and body. He will have many wives and own many oxen. His anus will be like that of a cow and testicles like that of a bull. He will be exceedingly pure in conduct, an expert in trading activities, be devoted to gods and Brahmins, will enjoy much prosperity and will have a spouse. His body will be small. He will be prosperous, charitable and helpful to his kinsmen.

अधनं व्याधितमटनं परिभूतं भोगविप्रयुक्तञ्च ।

असुतमदारं तुलके जनयति रविवीक्षितश्चन्द्रः ॥ ५०२ ॥

{क्षत्रनुकृन्तितनिधनं परयुवतिस्तं सदाकलहशीलञ्च ।

निन्दितदेहं जनयति तुलाधरे शशी कुरुते ॥ ५०३ ॥

तीक्ष्णं चोरं क्षुद्रं परयोषिदगन्धमाल्यसंयुक्तम् ।

मतिमन्नयनातुरगं जनयति क्केशितश्चन्द्रः ॥ ५०४ ॥

दृष्टो बुधेन चन्द्रः कलाविदग्धं प्रभूतधनधान्यम् ।

शुभवाक्यं विद्वांसं देशख्यातं तुलाधरे कुरुते ॥ ५०५ ॥

जीवेक्षितस्तुलायां जनयति सर्वत्र पूजितं हिमगुः ।

क्रयविक्रयेषु कुशलं रत्नादिषु भाजनं कुरुते ॥ ५०६ ॥

ललितमरोगं सुभगं सुखवनितासाधनान्वितं प्राज्ञम् ।

विविधोपायविधिज्ञं कुरुते भृगुवीक्षितः शशी तुलके ॥ ५०७ ॥

तुलके शशी धनाढ्यं प्रियवाक्यं वाहनैर्युतं कुरुते ।

विषयरतिं सुखरहितं भास्करिदृष्टो हितं मातुः ॥ ५०८ ॥

502 - 508. The Moon in Libra Aspected by Others: (a)

The Moon in Libra with the aspect of the Sun will make one poor, sickly, a wanderer, humiliated and bereft of pleasures. He will have no spouse and no children.

According to another version (quoted in the original, vide sloka No. 503), the Moon in Libra with the Sun's aspect will bring forth death through a royal person. The native will be attached to other women, be ever fond of quarrels and will have a defective or diseased body.

(b) If Mars aspects the Moon in Libra, the native will be fierce, thievish and mean. He will enjoy others' women, scents and garlands. He will be intelligent but will be a victim of eye disorders.

(c) Should Mercury be the planet that aspects the Moon, the person will be an expert in arts, will have much wealth and food comforts, will speak auspicious words, be a scholar and will beget country-wide fame.

(d) One with the Moon in Libra with Jupiter's aspect will earn respect from all. He will be skilful in trading activities and will possess diamonds etc.

(e) Venus aspecting the Moon in Libra will make one soft-bodied, without diseases and fortunate. He will be endowed with happiness, spouse and paraphernalia, be knowledgeable, will possess various expedients and be a learned person.

(f) If the Moon in Libra is aspected by Saturn, the native will be affluent, affable in speech, endowed with conveyances, attached to material pleasures, devoid of general happiness and be auspicious for his mother.

लुब्धो वृत्तोरुजङ्घः कठिनतरतनुर्नास्तिकः क्रूरचेष्ट-

श्रौरो बाल्ये रुगातो हितरिपुकुनस्वश्चारुनेत्रः समृद्धः ।

कर्मासक्तः सुदक्षः परयुवतिरतो बन्धुहीनः प्रमत्तः

चण्डो राज्ञा हतस्त्वः पृथुजठरशिराः कीटके शीतरश्मौ ॥ ५०९ ॥

509. The Moon in Scorpio: If the Moon is in Scorpio, the subject will be a miser and will have knees and thighs that are round in shape. His body will be harder. He will be an atheist, will indulge in cruel deeds, be a thief and will suffer from childhood diseases. (Even) his enemies will be favourable to him. He will possess defective nails and charming eyes. A plentiful person, he will be devoted to his work. He will be skilful, interested in other women, be devoid of kinsfolk, lascivious, fierce and kingly. His wealth will decline. He will have a big abdomen and physique.

कर्मासक्तं कुरुते लोकद्वेष्यं वित्तवन्तञ्च ।

रविदुष्टोऽलिगतश्चन्द्रः सुखवर्जितं पुरुषम् ॥ ५१० ॥

शूरमज्जेयं समरे प्रभक्षणं भूमिजेन संदृष्टः ।

अनुपमधैर्यं कुरुते नृपतिसमं वृश्चिके विभूतियुतम् ॥ ५११ ॥

चतुरं सुमिष्टवाक्यं यमलापत्यञ्च युक्तिमन्तञ्च ।

जनयति बुधेन दृष्टश्चन्द्रो वृश्चिके च गीतज्ञम् ॥ ५१२ ॥

कर्मासक्तं कुरुते लोकद्वेष्यं च वित्तवन्तञ्च ।

गुरुणा दृष्टोऽलिगतो निशाकरो रूपवन्तञ्च ॥ ५१३ ॥

अतिमदमतीवसुभगं धनवाहनभोगललितं कीटे ।

युवतिविनाशितसारं जनयति भृगुवीक्षितश्चन्द्रः ॥ ५१४ ॥

नीचापत्यं कृपणं व्याधितमटनञ्च सत्यहीनञ्च ।

जनयत्यन्तकदुष्टो नरमधनं चन्द्रमाः कीटे ॥ ५१५ ॥

510 - 515. The Moon in Scorpio with Other's Aspects:

(a) If the Moon in Scorpio is in aspect to the Sun, the native will be interested in his work, will hate the company of others, be wealthy and devoid of happiness.

(b) Mars aspecting the Moon in Scorpio will produce an invincible hero. He will be a voracious eater. His boldness will have no comparison. He will be like a king and be prosperous.

(c) If **Mercury** aspects the Moon, the person concerned will be a skilful person, will speak affable words, will obtain twins and be expedient. He will have knowledge of music.

(d) When it is **Jupiter** that aspects the Moon in **Scorpio**, the native will be interested in his work, will hate the company of others, be wealthy and beautiful.

(e) If **Venus** lends his aspect to the debilitated Moon, the native will be quite lascivious, be exceedingly fortunate, will enjoy wealth, conveyances and pleasures and be soft-bodied. His energy (or wealth) will be destroyed by females.

(f) Saturn aspecting the Moon in **Scorpio** indicates that the subject will acquire mean children. He will be miserly, sickly, wandering, untruthful and be indigent.

इति वृश्चिके शशी ।

Thus (end the effects of) the Moon in **Scorpio**.

उन्नासो वृत्तनेत्रः पृथुहृदयकटिः पीनबाहुः प्रक्ता

दीर्घकंठो जलतटवसतिः शिल्पविद्गूढगुह्यः ।

शूरो धृष्टोऽस्थिसारो विततबहुबलः सथूलकंठोऽघ्राणो

बद्धस्नेहः कुतञ्जो धनुषि शशिधरे संहताङ्घ्रि प्रगल्भः ॥ ५१६ ॥

516. The Moon in Sagittarius: One with the Moon in **Sagittarius** will have a prominent nose, round eyes, big chest and waist and stout hands. He will be a good speaker and will have long face and long neck. He will live near water resorts, will have knowledge of arts and secret affairs, be heroic, impudent and will have sturdy bones and be physically mighty. His neck, lips and nose will be stout. He will be bound by friendship, be grateful and resolute. He will keep his legs together in position.

Notes: The expression "*goodha guhya*" is insensible and is in place of "*goodha vignah*" - गूढ विज्ञः - found in another version. The latter denotes "knowledge of secret affairs" as rendered above.

नृपतिमथाढ्यं कुरुते शूरं विख्यातपौरुषं चापे ।
 भास्करदृष्टश्चन्द्रस्त्वनुपमसुखवाहनोपेतम् ॥ ५१७ ॥
 सेनापतिं समुद्धं सुभगं प्रख्यातपौरुषं पुरुषम् ।
 जनयत्युत्तमभृत्यं क्षितिसुतदृष्टः शशी धनुषि ॥ ५१८ ॥
 बहुभृत्यं वाक्सारः ज्योतिषशिल्पक्रियादिनिपुणञ्च ।
 बुधदृष्टो हिमरश्मिर्नग्नाचार्यं हये कुरुते ॥ ५१९ ॥
 अनुपमदेवं कुरुते पृथ्वीपालस्य मन्त्रिणं चापे ।
 त्रिदशगुरुदृष्टमूर्तिर्धनधर्मसुखान्वितं चन्द्रः ॥ ५२० ॥
 सुखिनमतीव हि ललितं सुभगं पुत्रार्थकामवन्तञ्च ।
 चापे सुमित्रभार्यं भार्गवदृष्टः करोतीन्दुः ॥ ५२१ ॥
 प्रियवादनं सुवाक्यं बहुश्रुतं सत्यवादिनं सौम्यम् ।
 अभिजातं नृपपुरुषं जनयति सौरैःक्षितः शशी धनुषि ॥ ५२२ ॥

517 - 522. The Moon in Sagittarius with Others' Aspects: (a) The Moon in Sagittarius in aspect to the Sun will make the native kingly, wealthy, heroic and famous for valour. He will enjoy unparalleled happiness and conveyances.

(b) If Mars aspects the Moon in Sagittarius, one will be an army head, be plentiful, very fortunate, famous for his valour and will have excellent servants.

(c) Should Mercury aspect the Moon in Sagittarius, the subject will have many servants and will speak with essence. He will be an expert astrologer, artisan and trader, and be a teacher of dancing.

(d) The Moon in Sagittarius with Jupiter's aspect will bless the subject with an incomparable physique. He will be a king's minister and be endowed with wealth, happiness and virtues.

(e) One will be exceedingly happy, soft, fortunate and endowed with progeny, wealth, desires, friends and wife if the Moon is placed in Sagittarius with the aspect of Venus.

(f) Saturn aspecting the Moon in Sagittarius produces one who will be fond of musical instruments. He will speak affably, will have abundant knowledge of scriptures, be truthful, well-

disposed, famous and of royal quality.

Notes: (c) In sloka No. 519, the expression "Nagnaacharyam" does not give a sensible meaning. The right version - "Nataacharyam" - means a teacher of dancing. This is for expertise in the art of dancing.

(d) Vide sloka No. 520, "Anupamadevam" should read as "Anupamadeham" which stands for an excellent body.

इति धनुस्थः शशी ।

Thus (end the effects of) the Moon in Sagittarius.

नीतिज्ञः शीतभीरुः पृथुलतरशिराः सत्यधर्मोपसेवी

प्रांशुः ख्यातोऽल्परोषो मदनभययुतो निर्गुणस्त्यक्तलज्जः ।

चार्वङ्गः क्षामदेहो गुर्युवतिरतः सत्कविवृत्तजघो

मन्दोत्साहोऽतिलुब्धः शशिनि मकरगे दीर्घकण्ठोऽतिकर्णः ॥ ५२३ ॥

523. The Moon in Capricorn: The native with the Moon in Capricorn will have knowledge of justice and will have fear from cold things or cold weather. His veins will be quite large. He will serve truthful and virtuous men, be learned, famous, less irascible, lustful, be not endowed with virtues and be shameless. His limbs will be attractive. He will be thin-bodied and ill-associated with a teacher's (or an elder's) spouse. His enthusiasm will be dampened. He will be a miser and will possess a long neck and large ears.

अधनं दुःखितमटनं परकर्मरतं मलीमसं कुरुते ।

मकरे कुविषयनाथं शिल्पमतिं निरीक्षितो रविणा ॥ ५२४ ॥

अतिविभवमतिमुखरं सुभगं धनसंयुतं मुगे पुरुषम् ।

वाहनयुतं प्रचण्डं करोति वक्रेक्षितश्चन्द्रः ॥ ५२५ ॥

मूर्खं प्रवासशीलं मुगे शशी तीक्ष्णमलिनञ्च ।

जनयति बुधेन दृष्टः सुखरहितं निर्धनं पुरुषम् ॥ ५२६ ॥

भूपतिमनुषमवीर्यं नृपतिगुणसंयुतं मृगे जातम् ।

बहुदारपुत्रमित्रं जनयति गुरुवीक्षितश्चन्द्रः ॥ ५२७ ॥

परयुवतिधनविभूषणवाहनमालान्वितं नरं मकरे ।

सोपक्रोशमपुत्रं जनयति भृगुवीक्षितश्चन्द्रः ॥ ५२८ ॥

अलसं मलिनं दान्तं विसुखधनं पारदारिकमसभ्यम् ।

दिवसकरपुत्रदृष्टः करोति चन्द्रो नरं मकरे ॥ ५२९ ॥

524 - 529. The Moon in Capricorn With Others' Aspects: (a) The Moon in Capricorn with the aspect of the Sun will make the person poor and grieved. He will wander aimlessly, will do others' jobs, be dirty and will have an artistic bent of mind.

(b) Mars aspecting the Moon in the sign Capricorn will give the following effects. The subject will be very prosperous, very garrulous, very fortunate, wealthy, endowed with conveyances and be fierce.

(c) Should the Moon in Capricorn be in aspect to Mercury, the subject will be foolish, disposed to live in distant places, be fierce and bereft of happiness and wealth.

(d) One with the Moon in Capricorn in aspect to Jupiter will be a king and will have incomparable heroism and virtues that are peculiar to royalty. He will possess many wives, children and friends.

(e) Venus aspecting the Moon in Capricorn denotes the following. The native will be involved with others' women, be wealthy, will have ornaments, conveyances and garlands. He will be censured and be childless.

(f) If the Moon in Capricorn obtains Saturn's aspect, one will be indolent, dirty, subdued, bereft of happiness and wealth, be associated with the spouses of other men and be ill-mannered.

Notes: (a) "*Kuvishaya natham*" is a corrupt text for "*Kuvalaya natham*". The latter term stands for the planet Moon.

(f) The present text denotes lack of wealth for Saturn's aspect on the Moon in Capricorn. There is another version which indicates wealth, which is only right.

मकरगः शशी ।

(Thus end the effects of) the Moon in Capricorn.

उद्घोणो रूक्षदेहः पृथुकरचरणो मद्यपानप्रसक्तः

सद्वेषो धर्महीनः परसुतजनकः सथूलपर्वा कुनेत्रः

शाठ्यालस्याभिभूतो विपुलमुखकटिः शिल्पविद्यासमेतो ।

दुःशीलो दुःखतप्तो घटभूदुपगते रात्रिनाथे दरिद्रः ॥ ५३० ॥

530. The Moon in Aquarius: One will have an elevated nose, a rough physique, stout arms and legs, be interested in liquor, will hate good men, be devoid of virtues and will have illegal progeny. The joints of his body will be strong and his eyes defective. He will be crafty, indolent, will have wide face and waist, will have knowledge of arts (or Vastu Sastra), be evil in disposition, grieved and indigent. These effects follow the Moon in Aquarius.

अतिमलिनमतीवशूरं नृपस्य धार्मिकं कृषिकरञ्च ।

कुरुते दिनकरदृष्टो घटधरसंस्थः क्षपानाथः ॥ ५३१ ॥

कुम्भेऽतिसत्यवाक्यं मातृगुरुधनैर्वियुक्तमलसम् ।

विषयं परकार्यकरं करोति भौमेक्षितश्चन्द्रः ॥ ५३२ ॥

अशनोपचारकुशलं गीतविधिज्ञं प्रियश्च युवतीनाम् ।

तनुभिवसुखं पुरुषं करोति बुधवीक्षितः शशी कुम्भे ॥ ५३३ ॥

ग्रामक्षेत्रतरूणां (वर) भवनं (नाना?) वराङ्गनानाञ्च ।

कुरुते भोगिनमार्यं साधुं गुरुवीक्षितः शशी कुम्भे ॥ ५३४ ॥

नीचमपुत्रममित्रं कातरमाचार्यनिन्दितं पापम् ।

कुरुते शशी कुयुवतिं सितेक्षितो घटधरेऽल्पसुखम् ॥ ५३५ ॥

नखरोमधरं मलिनं परदाररतं (शठं) विधर्मिणम् ।

स्थावरभागिनमाढ्यं शशी घटे सौरिसंदृष्टः ॥ ५३६ ॥

531 - 536. The Moon in Aquarius with Others' Aspects:

(a) The Sun aspecting the Moon in Aquarius will give the following effects. The person concerned will be very dirty, exceedingly heroic, will possess the appearance due to a king, be virtuous and industrious.

(b) Should the Moon in Aquarius be in aspect to Mars, the native will be very truthful and be devoid of maternal happiness, preceptor as well as wealth. He will be indolent, attached to worldly pleasures and will do others' work.

(c) The Moon in Aquarius with Mercury's aspect will make the subject an expert in honouring his guests. He will have knowledge of music, be liked by women and will enjoy prosperity.

(d) Jupiter aspecting the Moon in Aquarius will bless the native with lordship of villages, lands, trees, beautiful abodes and beautiful women. He will be an excellent and virtuous man.

(e) One will be mean, childless, bereft of friends, timid in disposition, will blame his teachers, be sinful and will have limited happiness if the Moon in Aquarius is in aspect to Venus.

(f) Saturn aspecting the Moon in Aquarius will cause prominent hair and nails. The person will be dirty, interested in others' women, crafty, devoid of virtues and will be rich with immovable properties.

इति कुम्भगश्चन्द्रः ।

Thus (end the effects for) the Moon in Aquarius.

शिल्पोत्पाताभिचाराहितजयनिपुणः शास्त्रविच्चारुदेहो ।

गेयज्ञो धर्मनिष्ठो बहुयुवतिरतः सौख्यभाग्भूपसेवी ।

ईषत्कोपो महत्कः सुखनिधिधनभाक् स्त्रीजितः शुद्धभावो

यानासक्तः समुद्रे स्मितियुगलगत्य शीतगौ सत्यशीलः ॥ ५३७ ॥

537. The Moon in Pisces: One with the Moon in Pisces will have a powerful position in the field of fine arts (i.e. an expert in the field), will win even unfavourable people, be learned in scriptures, will have a charming physique and knowledge of music and be attached to religion. He will join many females, be endowed with favourable words, serve a king and be nearly or somewhat irascible. He will have a large head, be an ocean of happiness, wealthy, defeated by women, be of good disposition, be interested in sailing and be truthful.

Notes: The expression "*Silpa + Utpaata + Abhichara*" in

the first line should read as “*Silpa + Utpanna + Adhikaara*” which denotes powerful position in the field of fine arts (or Vastu Sastra). The former expression is defective in composition and is not capable of meaning anything tangible.

“*Saukhya Bhaak*” in the second line should read as “*Saumya Vaaak*” which means the native will be favourable to others in respect of his speech. Regarding happiness, the person is described as an ocean of happiness by the term “*Sukha Nidhi*”.

तीव्रं मदनप्रकाशं सुखिनं सेनापतिं धनसमृद्धम् ।
जनयति दिनकरदृष्टः समुचितभाग्यं शशी मीने ॥ ५३८ ॥
परिभूतं सुखरहितं कुलटापुत्रं च पापनिरतञ्च ।
जनयति नक्षत्रपतिः क्षितिमुतदृष्टो झषे शूरम् ॥ ५३९ ॥
जनयति बुधेन दृष्टो मीनस्थश्चन्द्रमाः पुरुषम् ।
भूपतिमतीवसुखिनं वरयुवतिसमावृतं वश्यम् ॥ ५४० ॥
गुरुदृष्टो मीनस्थो ललितं चण्डोग्रमाण्डलिकम् ।
अल्पार्थं सुकुमारं बहुभिः स्त्रीभिर्वृतं जनयेत् ॥ ५४१ ॥
कुरुते शशी सुशीलं रतिवन्तं नृत्यवाद्यगेयरतम् ।
शुक्रेक्षितो झषस्थो हृदयहरं कामिनीनाञ्च ॥ ५४२ ॥
विकलमहितं जनन्याः कामार्तं पुत्रदाररतिहीनम् ।
कुरुते रविमुतदृष्टो नीचं विरूपाङ्गनासक्तम् ॥ ५४३ ॥

538 - 543. The Moon in Pisces with Others' Aspects: (a) One with the Moon in Pisces with the Sun's aspect will be fierce, lustful, happy, an army chief and will have plenty of wealth and accumulated fortunes.

(b) If the planet Moon placed in Pisces receives the aspect of Mars, the subject will be humiliated and bereft of happiness. He is the son of a questionable woman, be attached to sins and be heroic.

(c) Mercury aspecting the Moon in Pisces denotes that the person concerned will be kingly, exceedingly happy, surrounded by excellent women and be overcome by them.

(d) If Jupiter aspects the Moon in Pisces, one will be good-looking, fierce in disposition, be the head of a region, will have limited wealth, soft-bodied and be surrounded by many a woman.

(e) Should the Moon in Pisces be in aspect to Venus, one will be endowed with good qualities, be indulgent in (excessive) sexual love and fond of dance, musical instruments and music. He will rob females of their hearts.

(f) With Saturn aspecting the Moon in Pisces, one will be distressed, a source of evil for his mother, be troubled by lust and be bereft of progeny, spouse and sexual enjoyments. He will be mean and fond of ugly women.

Notes: (d) "Limited wealth" denoted by the term "*Alpaartham*" should be replaced by "*Atyaadhyam*" - "अत्याढ्यम्", the right text, which indicates that the subject will be very rich. This is in tune with the potency of Jupiter's aspect on the Moon in Pisces.

राशिपतौ बल्युक्ते राशौ च बलान्विते तथा चन्द्रे ।

राशिफलं निर्बाधं भावं विना च संचिन्त्यम् ॥ ५४४ ॥

544. The lord of the Moon sign, the Moon sign itself and the Moon being all in strength will cause fruition of the effects without any obstacle. These effects for Rasi positions should not be mixed up with effects for the planet's position in a Bhava or house. (That is, Rasi effects and Bhava effects should be differently understood.)

इति मीनराशिगश्चन्द्रचारः ।

These are the effects for the Moon in Pisces.

भौमांशे कुजदृष्टो निर्वक्तृकं चन्द्रमाः प्रचण्डञ्च ।

जनयति मायाबहुलं प्रचण्डं च सूर्यजेन कलिपुरुषाणाम् ॥ ५४५ ॥

सूर्येण नीचघातकमथवाप्यारक्षकं शूरम् ।

जीवेन मनुजनाथं ख्यातं विद्वांसमाराध्यम् ॥ ५४६ ॥

शुकेण नृपतिसचिवं धनान्वितं स्त्रीविलेपनानुरतम् ।

शूरं शीघ्रप्रबलं चपलञ्च सौम्येन ललितञ्च ॥ ५४७ ॥

545 - 547. The Moon in a Navamsa of Mars: (a) If the Moon is in a Navamsa of Mars (i.e. Aries or Scorpio Navamsa) with the aspect of Mars, the person will be devoid of speaking powers, and be fierce.

(b) If by **Saturn**, he will be highly cunning, fierce and a promoter of strife.

(c) If by the **Sun**, he will destroy base men, will protect others and be heroic in disposition.

(d) If by **Jupiter**, he will be lord of men, famous, scholar and worthy of worship.

(e) If by **Venus**, he will be a king's minister, endowed with wealth and fond women and perfumes.

(f) If by **Mercury**, he will be heroic, will achieve quick fame, be fickle-minded and be charming in appearance.

Notes: This portion deals with Navamsa positions. Although the words "Amsa", "Bhaaga" etc. allow a free interpretation to mean any division (or a degree of longitude), Navamsa is the right interpretation in the present context. The reader will find specific references to Dvadasamsa and many other divisions in the ensuing pages.

Aspects between two heavenly bodies are formed by their longitudes and are hence to be seen only in the Rasi diagram and not in other divisional diagrams.

The aspected planet should be in specified Navamsa in aspect to a given planet in terms of longitude in the Rasi chart. Example: Moon in the sign Capricorn 11th degree while the Sun is in the sign Cancer. The Moon thus is in Aries Navamsa and receives the Sun's aspect.

अथ सितगुहांशकफलम् ।

सितभागे सितदृष्टो योषिद्वस्त्रान्नपानधनसौख्यम् ।

जनयति बुधेन चन्द्रो वाद्यज्ञं नृत्यगेयरतम् ॥ ५४८ ॥

गुरुणा कविप्रधानं नयशास्त्रविशारदं नृपतिसचिवम् ।

परदारधर्मेण परं कामिन्यारेण बहुभृत्यम् ॥ ५४९ ॥

सूर्येण महामूर्खं प्रियंवदं सततमन्नपानरुचिम् ।

सौरिण बन्धकीनां गुणैश्च सदुशं दिशति चन्द्रः ॥ ५५० ॥

इति सितगुहांशकफलम् ।

548 - 550. The Moon in a Navamsa of Venus: Now the effects of Navamsas of Venus.

(a) If the Moon is in a Navamsa of Venus (i.e. in Taurus or Libra Navamsa) with the aspect of Venus, the native will enjoy happiness on account of women, robes, food, drinks and wealth.

(b) If by Mercury, he will have knowledge of playing musical instruments and be interested in dancing and singing.

(c) If by Jupiter, he will be chief among the poets (or authors), skilful in the branch of law and be a minister of the king.

(d) If by Mars, he will be fond of seeing others' women, be lustful and will have many servants.

(e) If by the Sun, he will be a great fool, will speak sweetly and be ever interested in eating and drinking.

(f) If by Saturn, he will have the qualities of a courtesan. Thus end the effects of Navamsas of Venus.

Notes: (d) The word "Dharmena" in the second line of verse No. 549 should in fact read as "Darsana" meaning sight. Thus the person will be ill-related to others' females.

अथ बुधांशगचन्द्रफलम् ।

बुधभागे बुधदृष्टः शिल्पाचार्यं कविं शशी जनयेत् ।

शुक्लेक्षितो विशीलं गेयज्ञं वचनसाराढ्यम् ॥ ५५१ ॥

नृपमन्त्रिणं गुणाढ्यं गुरुणा दृष्टः प्रतिष्ठितं कान्तम् ।

भौमेक्षितेऽतिचौरं विवादसौख्यं नरं रौद्रम् ॥ ५५२ ॥

शास्त्रार्थकान्यबुद्धिं प्राज्ञं शिल्पिनमवेक्षितः शनिना ।

नटधरं विख्यातं जनयति सूर्येक्षितश्चन्द्रः ॥ ५५३ ॥

इति बुधांशगचन्द्रः ।

551 - 553. The Moon in a Navamsa of Mercury: Now the effects of the (planetary aspects on the) Moon in Navamsas of Mercury.

(a) If the Moon is in a Navamsa of Mercury (i.e. Gemini or

Virgo Navamsa) with the aspect of **Mercury**, the subject will be an expert craftsman and be a poet.

(b) If by **Venus**, one will not have any virtues, will have knowledge of music and be a very impressive speaker.

(c) If by **Jupiter**, one will be a king's minister, rich of virtues, famous and beautiful.

(d) If by **Mars**, one will be a thief, will gain in litigations and be fierce in appearance.

(e) If by **Saturn**, one will be disposed to comment on the meanings of scriptures, be learned and a craftsman.

(f) If by the **Sun**, he will be an expert dancer and famous.

Thus (end the effects of planetary aspects on) the Moon in Mercury's Navamsas.

Notes: (f) "*Natadharam*" vide sloka 553 should read as "*Natavaram*" which indicates an expert dancer.

स्वांशे दिनकरदृष्टः शशी कुशं परीक्षितशरीरम् ।

परधनहरणे निपुणं लुब्धं निपुणं बुधेनापि ॥ ५५४ ॥

सौरिण कृत्यकरं वधबन्धविवादसंतप्तम् ।

शुक्रेण स्त्रीपोष्यं जनयेदथवा नपुंसकाकारम् ॥ ५५५ ॥

नृपमन्त्रिणं नृपं वा जनयति गुरुणावलोकितश्चन्द्रः ।

भौमेन धर्मनिरतं निद्राबहुलं च सतमस्कम् ॥ ५५६ ॥

इति कर्काशे चन्द्रफलम् ।

554 - 556. The Moon in Cancer Navamsa: Now the effects of the planetary aspects on the Moon in Cancer Navamsa.

(a) The Moon in own Navamsa in aspect to the **Sun** will make the person emaciated and free from diseases.

(b) If by **Mercury**, one will be an expert in stealing others' wealth, be miserly and endowed with skill.

(c) If by **Saturn**, he will be in servitude and be troubled by torture, confinement and litigations.

(d) If by **Venus**, he will be inimical to women (or spouse) and will resemble a hermaphrodite.

(e) If by **Jupiter**, one will either be a king or his minister.

(f) If by **Mars**, one will be just in disposition, will sleep much

and be indolent (or foolish).

Notes: (a) "*Parikshita Sariram*" in the text means "one with a tested physique" which makes no proper sense. The correct version "*Avikshata Sariram*" means one with an "unhurt body" or without diseases.

(d) "*Stri Poshyam*" should read as "*Stri Dveshyam*" indicating enmity with spouse.

These are the effects for (aspects on) the Moon in Cancer Navamsa.

अथ सिंहांशे चन्द्रदृष्टिः ।

रविभागे रविदृष्टः सरोषणः समरलब्धकीर्तिधनः ।

पापो निर्दय इन्दौ सौरिण प्राणिनां हन्ता ॥ ५५७ ॥

भौमेन स्वर्णधनं ख्यातं नृपसत्कुतं प्रचण्डनरम् ।

गुरुणा जनयति दृष्टश्चमूर्तिं वा नरेन्द्रञ्च ॥ ५५८ ॥

शुक्रेण दृष्टमूर्तिः सुतार्थिनं मृतसुतं वापि ।

सौम्येन दैवचिन्तकमितिहासरतं शिवे भक्तम् ॥ ५५९ ॥

इति सिंहांशे चन्द्रदृष्टिः ।

Now the effects of aspects on the Moon with Leo Navamsa.

557 - 559. The Moon in Leo Navamsa: (a) If the Moon is in Leo Navamsa with the aspect of the **Sun**, the person will be given to anger and will be famous through war.

(b) If by **Saturn**, he will be a sinner, unkind and will kill living beings.

(c) If by **Mars**, he will be rich with gold, famous, honoured by the king and fierce.

(d) If by **Jupiter**, he will be an army chief or a king.

(e) If by **Venus**, he will obtain dead children and be desirous of having progeny.

(f) If by **Mercury**, he will be an astrologer, fond of heroic history and a devotee of Lord Siva.

Thus (end the effects of) the aspects on the Moon with Leo Navamsa.

अथ जीवांशे चन्द्रफलम् ।

गुरुभागे गुरुदृष्टो विषदं नृपवल्लभं विपुलकीर्तिम् ।

जनयति शशी सितेन च समस्तभोगेषु संसक्तम् ॥ ५६० ॥

बुधदृष्टो हास्यकरं नृपप्रियं नायकं वरूथिन्याः ।

अस्त्राचार्यं कुरुते कुजेक्षितः सर्वतः ख्यातः ॥ ५६१ ॥

दोषैर्विविधैः ख्यातं दिनकरदृष्टो नरं प्रमाणज्ञम् ।

सौरेण वृद्धवेषं मलीमसाङ्गं तिरस्कृतं नीचम् ॥ ५६२ ॥

560 - 562. The Moon in Jupiter's Navamsa: Now effects of the Moon with Jupiter's Navamsa.

(a) The Moon in a Navamsa of Jupiter (i.e. Sagittarius or Pisces Navamsa) with the aspect of **Jupiter** will make one administer poison, dear to king and widely famous.

(b) If by **Venus**, he will be interested in all kinds of pleasures.

(c) If by **Mercury**, he will be a comedian, liked by the king and be a leader.

(d) If by **Mars**, he will be an expert in use of missiles and be famous in all places.

(e) If by the **Sun**, he will incur various kinds of blemishes, be famous and a "knower of modes of proof".

(f) If by **Saturn**, he will look like an old man, be dirty, dishonoured and base.

(Thus end the effects of the Moon in Jupiter's Navamsas.)

Notes: (a) "*Vishadam*" means one who administers poison which suggestion is not tenable. This term is rightly replaced in another version by "*Visadam*" - विशदम् - meaning beautiful or spotless.

(e) "*Pramanagna*" means a "knower of modes of proof". In a subtle sense, this knowledge is of six kinds in Vedanta, from *Pratyaksha Pramana* through *Arthapatti*. These are (1) perception by the senses, (2) inference, (3) analogy or comparison, (4) verbal authority, revelation (5) negative proof and (6) inference from the circumstances. Hence the meaning in the present context is that the native will be a great scholar in philosophy.

अथ सौरांशकफलम् ।

सौरांशे शनिदृष्टः कृपणं रोगान्वितं मृतसुतं वा ।

सूर्येणाल्पापत्यं व्याधिग्रस्तं विरूपतनुम् ॥ ५६३ ॥

भौमेन नरपतिसमं स्वाढ्यं स्त्रीदुर्लभं सुखैर्युक्तम् ।

शुक्रेण विषमशीलं युवतिभिरवधारितं बधिरम् ॥ ५६४ ॥

सौम्येन पापनिरतं कुत्सितचरितं सदा शशी दृष्टः ।

गुरुणा स्वकर्मनिरतं पुरुषं कुरुते नरं दान्तम् ॥ ५६५ ॥

563 - 565. The Moon in Saturn's Navamsas: Now the effects of (the Moon in) Saturn's Navamsas.

(a) If the Moon is in a Navamsa of Saturn (i.e. Capricorn or Aquarius Navamsa), in aspect to Saturn, the person will be miserly. He will acquire dead children.

(b) If by the Sun, he will have limited progeny, will suffer from health disorders and be ugly.

(c) If by Mars, he will be equal to a king, affluent and will find it difficult to beget married. He will enjoy happiness in general.

(d) If by Venus, he will be crooked in disposition, be surrounded by women and be deaf.

(e) If by Mercury, he will be sinful and will have a bad history.

(f) If by Venus, he will be attached to his work, and be restrained.

चर्गोत्तमस्वांशकपरकीयनवांशकेषु दृष्टिफलम् ।

पुष्टं मध्यं स्वल्पं विपरीतं स्तादनष्टिफलम् ॥ ५६६ ॥

राशिफलं यदि दृष्टं पूर्वं प्रथितैर्ग्रहैः शशाङ्कस्य ।

स्यात्तस्य निरोधो दुष्टो यद्यंशपतिर्बली भवति ॥ ५६७ ॥

अंशपतेश्चन्द्रस्य च फलं विनिश्चित्य दर्शनकृतानि ।

कथितानि यवनवृद्धैः फलानि सम्यगव्यपदिशन्ति ॥ ५६८ ॥

566 - 568. Related Conditions: (a) The favourable effects for the above-mentioned aspects will be full, moderate or limited

depending on the Moon being in Vargottama Navamsa, own Navamsa and another planet's Navamsa. In case of evil effects, these will be reverse.

(b) If the Navamsa lord is stronger than the Rasi lord, the effects stated earlier for the Rasi positions will not materialize. Then the effects due for Navamsa positions will come to pass.

(c) If the conditions for fruition of effects for various Rasīs (Moon signs) are not present, those for Navamsas will bear fruits. These have been well explained by senior among Yavanas.

इत्यंशकचन्द्रदृष्टिफलम् । इति चन्द्रः ।

These are the effects for aspects on the Moon in various Navamsas.

अथ भौमः ।

Now effects for Mars (in various signs in aspect to other planets).

सधनं विशदं प्राज्ञं सक्रोधं चोरनायकं मनुजम् ।

सुमतिं कुजो हि कुरुते दिननाथनिरीक्षितः स्वर्क्षे ॥ ५६९ ॥

मातुरहितं कृशाङ्गं स्वजनद्वेष्यं च मित्ररहितञ्च ।

स्वगृहेऽसुकशशिदुष्टः सेष्यं कन्याप्रियं कुरुते ॥ ५७० ॥

परधनहरणे निपुणं चानृतकं कामदेवभरुञ्च ।

कुरुते स्वभे जदुष्टो द्वेष्यं वेश्यापतिं भौमः ॥ ५७१ ॥

प्राज्ञं मधुरं सुनयं मातृपितृवत्सलं धनसमृद्धम् ।

अनुपममीश्वरमान्यं त्रिदशगुरुवीक्षितोऽवनेः पुत्रः ॥ ५७२ ॥

स्वगृहेऽसुक सितदुष्टः स्त्रीहेतोर्वधभागिनं कुरुते ।

असकृत्सकृत्तु विभवं स्त्रीहेतोरार्जवं याति ॥ ५७३ ॥

स्वर्क्षे चौरविघाते निपुणं शूरे निर्दयं स्वजनहीनञ्च ।

अपरस्त्रीभर्तारं जनयति सौरेक्षितो भौमः ॥ ५७४ ॥

इति स्वर्क्षगभौमफलम् ।

569 - 574. Mars in Own Sign Aspected by Others: (a) If

Mars in own sign (Aries or Scorpio) is aspected by the Sun the person will be wealthy, beautiful, learned, irascible, leader of thieves and intelligent.

(b) Mars in own sign in aspect to the Moon will cause early loss of mother. The person will be thin, will hate his own men, be bereft of friends, jealous and fond of girls.

(c) One with Mars in own sign in aspect to Mercury will be skilful in usurping others' wealth. He will be untruthful, devoted to god of love (i.e. be exceedingly libidinous), will hate others and will be a lord of courtezans.

(d) One with Mars in own sign in aspect to Jupiter will be learned, sweet in speech, justly disposed, devoted to parents, will have plenty of wealth, be an incomparable person and honourable like god.

(e) One with Mars in own sign in aspect to Venus will undergo troubles on account of women. He will lose wealth through women more than once.

(f) One with Mars in own sign in aspect to Saturn will be a thief, a hero, unkind, devoid of relatives and be the husband of a "superior woman".

These are the effects of Mars in own sign.

Notes: (f) The term "*Apara Stri*" vide sloka 574 denotes a superior woman. There is another version which reads "*Anya Stri*" which means that the subject will have illicit relation with another man's wife. This latter version is only in order and is accordingly to be followed.

अथ शुक्रगृहे भौमे ग्रहाणां दृष्टिफलम् ।

वनपर्वतेषु रमते रमाद्वेषो भवेद् बहुविपक्षः ।

सितमे रविणा दृष्टे प्रचण्डकोपः कुजे धीरः ॥ ५७५ ॥

मातुरपक्षो विषमो वेषवधूनां प्रियस्तासाम् ।

शुक्रगृहे शशिदृष्टे रणभीरुर्हि जायते भौमे ॥ ५७६ ॥

कलहप्रियो बहुवचो मृदुकायो मन्दपुत्रधनः ।

सितमे भवति च भौमो बुधदृष्टः शास्त्रवित्पुरुषः ॥ ५७७ ॥

वादनगीतविधिज्ञः सौभाग्ययुतः स्वबन्धुदयितश्च ।

शुक्रभवने क्षितिसुते गुरुणा दृष्टे भवेत्स्फीतः ॥ ५७८ ॥

नृपमन्त्री नृपदयितः सेनानाथः प्रसिद्धनामा च ।

सितगेहे भवति कुजे शुक्रेण निरीक्षिते सुखिनः ॥ ५७९ ॥

सुखभाक् ख्यातो धनवान् मित्रस्वजनैर्युतो भवेत् विद्वान् ।

श्रेणिपुरग्रामाणामधिपः सितमे च शनिदृष्टे ॥ ५८० ॥

इति शुक्रगृहगे भौमे दृष्टिः ।

Now the effects for Mars being in a sign of Venus with aspects from other planets.

575 - 580. Mars in a Sign of Venus Aspected by Others:

(a) One with Mars in a sign of Venus with the **Sun's** aspect will wander in forests and hills, will hate his spouse, will have many enemies, be highly irascible and be bold.

(b) One with Mars in a sign of Venus in aspect to the **Moon** will be hostile to his mother. He will be crooked in disposition, will acquire make up like a bride (i.e. of trans-sexual nature), and will fear involvement in war.

(c) One with Mars in a sign of Venus with **Mercury's** aspect will promote quarrels, be talkative, soft-bodied and will have limited progeny and limited wealth. He will be learned in scriptures.

(d) One with Mars in a sign of Venus with **Jupiter's** aspect will have knowledge of rules of playing musical instruments and singing, be endowed with prosperity, well-disposed to his kinsmen and great.

(e) One with Mars in a sign of Venus with the aspect of **Venus** will be a minister of the king, be dear to the king, be an army chief, will have a famous name and be happy.

(f) One with Mars in a sign of Venus with the aspect of **Saturn** will be happy, famous, wealthy, endowed with friends and relatives, learned and be the lord of a group of villages and towns.

These are the effects of aspects on Mars in a sign of Venus.

अथ बुधगृहे भौमे दृष्टिः ।

विद्याधनशौर्ययुतं गिरिवनदुर्गप्रियं महासत्त्वम् ।

बुधभवने रक्ताङ्गो जनयति दृष्टः सदा रविणा ॥ ५८१ ॥

सुखिनं धनिनं कान्तं कन्यापुररक्षकं युवतिसत्त्वयुतम् ।

शशिजगृहे नृपगृहपालं जनयति चन्द्रेक्षितो रक्तः ॥ ५८२ ॥

लिपिगणितकाव्यकुशलं बहुभाषिणममृतमधुरवाक्यञ्च ।

दूतं बहुदुःखसहं जनयति वक्रो बुधेक्षितो ज्ञक्षे ॥ ५८३ ॥

राज्ञः पुरुषं प्रकाशं दैन्येन विदेशगं नरं कुरुते ।

सर्वक्रियासु शूरं बुधराशौ नायकञ्च गुरुदृष्टः ॥ ५८४ ॥

शुक्लेण दृश्यमानं स्त्रीकृत्यकरं समुद्रसुभगञ्च ।

बुधभवने रक्ताङ्गः कुरुते वस्त्रान्नभोत्कारम् ॥ ५८५ ॥

अङ्गारो गिरिदुर्गरतं कामुकमतिदुःखभागिनं नरं कुरुते ।

अतिशूरमतिमलिनं यमेक्षितो बुधगृहे विभवहीनम् ॥ ५८६ ॥

इति बुधगृहे भौमः ।

581 - 586. Mars in a Sign of Mercury with Others' Aspects: Now the effects of aspects of planets on Mars in a sign of Mercury.

(a) Should Mars be in a sign of Mercury (Gemini or Virgo) with the Sun's aspect, the subject will be endowed with learning, wealth and valour. He will like forests, hills and forts, be greatly strong and will have a blood-red physique.

(b) If the Moon aspects Mars in a sign of Mercury, one will be happy, wealthy, beautiful, will protect virgins and towns and be endowed with support of women. He will guard a royal palace.

(c) Mercury aspecting Mars in Gemini or Virgo will produce the following effects. The person will be skilful in writing, poetry and mathematics and will be garrulous. His speech will be sweet like nectar. He will be a messenger and will endure much grief.

(d) If Mars in a sign of Mercury begets the aspect of Jupiter, the native will be kingly, splendorous and will migrate to other countries out of poverty. He will be heroic in all undertakings and be a leader.

(e) Should Mars, placed in a Mercurian sign, beget Venus's aspect, the subject will indulge in deeds that are characteristic of a female. He will enjoy plenty of prosperity. His body will be of blood-red hue. He will enjoy robes and food.

(f) **Saturn** aspecting Mars in a sign of Mercury will make the person undergo a lot of grief. He will be fond of forests and forts, be very heroic, dirty and devoid of prosperity.

Thus (end the effects of) Mars in a sign of Mercury.

अथ कर्कगभौमफलम् ।

पितरुर्गर्दितदेहस्तेजस्वी दण्डनायको धीरः ।

चन्द्रगृहस्थे भौमे दिनकरदृष्टे भवेत्पुरुषः ॥ ५८७ ॥

बहुभिर्व्याधिभिरार्तो नीचाचारो विरूपदेहश्च ।

शशिभवनेऽवनिपुत्रे शशिना दृष्टे सशोकश्च ॥ ५८८ ॥

मलिनः पापाचारः क्षुद्रकुटुम्बी बहिष्कृतः स्वजनैः ।

कर्कटगे बुधदृष्टे क्षितितनये भवति निर्लज्जः ॥ ५८९ ॥

विख्यातो नृपमन्त्री विद्वान् त्यागान्वितो भवेद्वन्यः ।

गुरुदृष्टे शशिभवने भोगैश्च विवर्जितो वक्रे ॥ ५९० ॥

स्त्रीसङ्घात्रधनः परिभूतः स्त्रीकृतैस्तथा दोषैः ।

कर्कटगे क्षितिपुत्रे सितदृष्टे स्याद् विप्रधनः ॥ ५९१ ॥

जलसंयानासधनः क्षितिपालसमोऽतिललितचेष्टः ।

शशिशुहसंस्थे भौमे यमेक्षिते स्यात्सदा कान्तः ॥ ५९२ ॥

इति कर्कभौमफलम् ।

587 - 592. Mars in Cancer with Others' Aspects: Now effects for Mars in Cancer.

(a) One with Mars in Cancer with the aspect of the **Sun** will be troubled by bilious disorders, be majestic, a lord of justice and be bold.

(b) Should the **Moon** aspect Mars in Cancer, one will be in the grip of numerous diseases and be known for his base conduct. He will have an ugly physique and be in grief.

(c) One with Mars in Cancer with the aspect of **Mercury**

will be dirty and of sinful conduct. He will have a mean family, be an abandoned man and be shameless.

(d) If **Jupiter** aspects Mars in Cancer, the subject will be well-known, be the minister of a king, scholarly, of sacrificing disposition and fortunate. Material enjoyments will shun him.

(e) One will lose wealth on account of his association with females if Mars in Cancer acquires the aspect of **Venus**. He will be humiliated on account of women, and his wealth will be in a danger of destruction (by other means as well).

(f) If **Saturn** aspects Mars in Cancer, the subject will earn wealth through water-transport and be equal to a king. His deeds will be quite sportive in nature. He will be ever lovely.

These are the effects for Mars in Cancer.

अथ सिंहस्थभौमः ।

प्रणतानां हितकारी मित्रैः स्वजनैश्च संयुतश्चण्डः ।

गोकुलवनाद्रिचारी सिंहे भौमे च तरणिना दृष्टे ॥ ५९३ ॥

मातुर्न शुभो मतिमान् कष्टशिरोर्तिः विपुलकीर्तिश्च ।

केसरिभवने भौमे शशिना दृष्टः पद्मनाभः ॥ ५९४ ॥

बहुशिल्पज्ञो लुब्धः काव्यकलालम्पटो विषमशीलः ।

पञ्चमभवने भौमे बुधेन दृष्टेऽतिनिपुणश्च ॥ ५९५ ॥

भूपतिसमीपवर्ती विद्यामार्यो विविधबुद्धिश्च ।

अवनिसुते सिंहस्थे गुरुणा दृष्टे चमूनाथः ॥ ५९६ ॥

विविधस्त्रीभोगसंयुतः स्त्रीसुभगो नित्ययौवनो दृष्टः ।

लेयगृहे रक्ताङ्गे सितेन दृष्टे भवेज्जातः ॥ ५९७ ॥

वृद्धाकारो निःस्वः परवेशमभ्रमणशीलवान् कुनखी ।

दिनकरराशौ रुधिरे दिनकरतनयेन संदृष्टे ॥ ५९८ ॥

इति सिंहस्थभौमः ।

593 - 598. Mars in Leo with Others' Aspects: Now about Mars placed in Leo.

(a) One with Mars in Leo aspected by the Sun will do good

to modest people. He will be endowed with friends and relatives, be fierce and will move in places of cowherds, forests and hills.

(b) The Moon aspecting Mars in Leo will not be auspicious for the native's mother. He will be intelligent, will incur diseases of neck and head, be widely famous and be implored (rather sought after) by women.

(c) One with Mars in the 5th sign, Leo, in aspect to Mercury will have knowledge of many branches of craftsmanship, be miserly, an expert in poetry and arts, crooked in disposition, wicked and highly skilful.

(d) The subject having Mars in Leo with the aspect of Jupiter will be close to the king and be a professor of learning. He will have various kinds of thinking and be the leader of an army.

(e) Venus aspecting Mars in Leo will cause pleasures to the native through many women. He will enjoy fortunes on account of his spouse, be ever youthful and be a satisfied person.

(f) If Saturn aspects Mars in Leo, the person will resemble an old man. He will be without wealth, disposed to live in others' homes and will have defective nails.

Thus end the effects for Mars in Leo.

Notes: (b) In the first line of sloka No. 594, the word "Kashta" should read as "Kantha" - कण्ठ - meaning neck.

(e) The term "Drushta" in the first line of verse No. 597 should read as "Hrushta" - हृष्ट - denoting a satisfied person.

अथ जीवगृहगे दृष्टिः ।

लोकनमस्यं कुभगं वनगिरिदुर्गेषु लब्धगृहवासम् ।

सुरगुरुभवने भौमः करोति रविवीक्षितः क्रूरः ॥ ५९९ ॥

विकलं कलहप्रायं प्राज्ञं रुधिरः करोति शशिदृष्टः ।

विद्वांसं गुरुभवने नृपतिविरुद्धं सदा पुरुषम् ॥ ६०० ॥

मेधाविनं सुनिपुणं शिल्पाचार्यं बुधेन संदृष्टः ।

गुरुभवने क्षितितनयः करोति विद्वांसमुत्पन्नम् ॥ ६०१ ॥

सुकलत्रं सुखसहितं रिपुभिरदृष्टं च वित्तवन्तश्च ।

गुरुभवने गुरुदृष्टो व्यायामपरं कुजः कुरुते ॥ ६०२ ॥

कन्यानामतिदयितं चित्रालङ्कारभागिनमुदारम् ।

विषयासक्तं क्षितिजो गुरुभे शुक्लेक्षितः कुरुते ॥ ६०३ ॥

गुरुभे शनिना दृष्टः कुशरीरमुदारभागिनं पापम् ।

अटनं सुखधनरहितं परकर्मकरं कुजः कुरुते ॥ ६०४ ॥

इति जीवगुहगे दष्टिः ।

Now aspects on Jupiter's sign (containing Mars).

599 - 604. Mars in Jupiter's Sign with Others' Aspects:

(a) Mars in a sign of Jupiter (Sagittarius or Pisces) with the aspect of the Sun will beget universal respect for the person. He will have misfortunes and will live in forests, hills and forests. He will be cruel in disposition.

(b) The Moon lending his aspect to Mars placed in a sign of Jupiter will make one distressed, fond of quarrels and learned. He will be a scholar and will go against the king.

(c) One will be intelligent, highly skilful, an expert artisan and a scholar, if Mars placed in a sign of Jupiter acquires Mercury's aspect.

(d) Jupiter aspecting Mars in Sagittarius or Pisces will bless one with a good spouse, happiness, fortunes through foes and wealth. The person will be interested in gymnastics.

(e) One with Mars in a sign of Jupiter with the aspect of Venus will be quite dear to girls, be fond of pictures and decoration (or beautification), liberal and be interested in material pleasures.

(f) Saturn aspecting Mars in a sign of Jupiter will give a bad physique but liberal disposition. The person will be sinful, will wander aimlessly, be bereft of happiness and wealth and will do others' jobs.

Thus (end effects of) aspects on (Mars in) Jupiter's signs.

Notes: (a) According to another versions, the person will be very fortunate which is only right. The term "Kubhagam" in our text thus should read as "Subhagam"

अथ शनिगृहे भौमे दुष्टिफलम् ।

अतिविकृतं शूरतनुं योषिदपत्यर्थक्स्त्रैर्युक्तम् ।

सूर्येक्षितोऽतितीक्ष्णं सौरगृहे भूमिजः कुरुते ॥ ६०५ ॥

चपलमहितं जनन्या विविधालङ्कारभाजनमुदारम् ।

अस्थिरसौहृदमार्यं जनयति चन्द्रेक्षितो वक्रः ॥ ६०६ ॥

अतिमधुरमटनपरं रवितनयगृहे निर्वृतमसत्त्वम् ।

कापटिकमधर्मपरं जनयति बुधवीक्षितो वक्रः ॥ ६०७ ॥

अतिरूपं मन्दगृहे नृपतिगुणसमन्वितं स्थिरारम्भम् ।

दीर्घायुषं क्षमाजो गुरुसंदृष्टः करोति विद्वांसम् ॥ ६०८ ॥

विविधोपभोगमाढ्यं शनिभे स्त्रीवेषितानुरतमेव ।

शुक्लेण दृश्यमाने जनयति कलहप्रियं वक्रः ॥ ६०९ ॥

नृपतिभीतिवित्तवन्तं युवतिद्वेष्यं बहुप्रजं प्राज्ञम् ।

सुखरहितं रणशौण्डं करोति शनिभे शनीक्षितो वक्रः ॥ ६१० ॥

इति भौमः ।

Now effects of aspects on Mars in a sign of Saturn.

605 - 610. Mars in Saturn's Sign with Others' Aspects:

(a) The Sun aspecting Mars in a sign of Saturn (Capricorn or Aquarius) will give an ugly body. The native will be heroic, will possess many wives, many sons and much wealth, and be very fierce.

(b) If the Moon aspects Mars in a sign of Saturn, the subject will be of unstable mind and a source of evil for his mother. He will have various kinds of ornaments and be liberal. His friendship will be temporary. He will be a gentle person.

(c) Mars in a sign of Saturn with an aspect from Mercury denotes that the person will speak quite sweetly. He will be disposed to wandering, be without any means of livelihood, be weak, cunning and unjust.

(d) One with the planet Mars in Saturn's sign with aspect from Jupiter will be very beautiful. He will possess such qualities that are peculiar to a king and will have a firm beginning of any undertaking (leading to its completion). He will

be endowed with longevity and be a scholar.

(e) Venus aspecting Mars in a sign of Saturn will promote different kinds of pleasures. The subject will be affluent, of transsexual nature and fond of quarrels.

(f) Saturn himself aspecting Mars in Capricorn or Aquarius will cause fear from king, wealth, hatred for women, many children, scholarship, familiarity with warfare and absence of happiness.

Thus end the (effects of) aspects on Mars in a sign of Saturn, (as well as effects of) Mars (in various signs).

अथ बुधः ।

अथ भौमगृहे बुधे दृष्टिफलम् ।

सत्यवचनं सुखाढ्यं भूपतिस्त्कारसत्कृतं मनुजम् ।
कुरुते बुधेऽर्कदृष्टे बन्धुजनेशं क्षमासुतमे ॥ ६११ ॥
रजनीकरेण दृष्टो युवतिशतमनोहरं क्षितिजराशौ ।
अतिसेवकमतिमलिनं चन्द्रसुतो गीतशीलञ्च ॥ ६१२ ॥
सुकृतप्रियं सुवाक्यं कलासमेतं च पण्डितं कुजमे ।
जनयति कुजेन दृष्टः प्रचुरधनं क्षितिपक्त्लभं वा शूरम् ॥ ६१३ ॥
सुखिनं कुजमे शशिजः स्निग्धाङ्गमनोरमसुकेशं वा ।
जीवेक्षितोऽतिधनिनं जनयत्याज्ञापकं पापम् ॥ ६१४ ॥
कृपणं त्वधनं सुभगं गणनगरपुरोगमं चतुरवाक्यम् ।
प्रत्ययिनं सितदृष्टः कुजमे स्त्रीसंयुतं शशिजः ॥ ६१५ ॥
रुधिरगृहे शनिदृष्टो हिमकिरणसुतोऽतिदुःखितं जनयेत् ।
उग्रं हिंसाभिरतं कुलजनहीनं नरं नित्यम् ॥ ६१६ ॥

इति भौमगृहे बुधदृष्टिः ।

Now of Mercury.

Effects of aspects on Mercury in a sign of Mars.

611 - 616. Mercury in a Sign of Mars With Others' Aspects: (a) Mercury in a sign of Mars (Aries or Scorpio) with the aspect of the Sun, will make the native truthful, very happy and

honoured by the king. He will be like a lord among his kinsfolk.

(b) With Mercury in a sign of Mars in aspect to the Moon, the subject will steal the hearts of "a hundred women". He will be in servitude and dirty. He will have inclination for achievements in the field of music.

(c) One with Mercury in Aries or Scorpio with the aspect of Mars will be fond of good deeds, will speak affably, be skilful in arts, be very affluent and be liked by the king.

(d) One with Mercury in a sign of Mars having Jupiter's aspect will be happy and will have a glossy body with charming looks and beautiful hair. He will be exceedingly wealthy, will issue orders to others and be sinful.

(e) Venus aspecting Mercury in a sign of Mars will make the subject miserly, poor and quite prosperous. He will lead a group of men or a town, will be skilful in speech and be endowed with a spouse.

(f) With Saturn's aspect on Mercury in a sign of Mars, the person will experience much grief, be fierce, inclined to trouble others and will not be with his kinsfolk.

Thus end the effects of aspects on Mercury in a sign of Mars.

Notes: (e) Miserliness and poverty are not part of the right text and hence this suggestion of our text should be rejected. In lieu of these, the indication is that one will be in royal service.

अथ शुक्रगृहगे बुधे दृष्टिः ।

दारिद्र्यदुःखतप्तं व्याधितदेहं परोपचाररतम् ।

दिनकरदृष्टः सौम्यः कुरुते जनाधिकृतं सितभे ॥ ६१७ ॥

प्रत्ययिनं धनवन्तं दृढभक्तमरेणिं दृढकुटुम्बम् ।

ख्यातं नरेन्द्रसचिवं ज्ञान्द्रनिरीक्षितः सितभे ॥ ६१८ ॥

व्याधिभिरिभिर्ग्रस्तं भुगुभे त्ववमानसंतप्तम् ।

जनयति बुधोऽसुगृष्टो बहिःकृतं सर्वविषयेभ्यः ॥ ६१९ ॥

प्राज्ञं गृहीतवाक्यं देशपुराणेणनायकं ख्यातम् ।

त्रिदशगुरुदृष्टमूर्तिर्जनयति सौम्यः सितस्य गेहस्थः ॥ ६२० ॥

सुभगं ललितं सुखिनं वस्त्रालङ्कारभागिनं सितभे ।

हृदयहरं कन्यानां कुरुते शुक्रेक्षितः शशिजः ॥ ६२१ ॥

शुक्रगृहेऽर्कजदृष्टः सुखरहितं बन्धुशोकसंतप्तम् ।

व्याधितमनर्थबहुलं सौम्यः कुरुते नरं मलिनम् ॥ ६२२ ॥

इति शुक्रगृहे बुधे दृष्टिः ।

Now Mercury in a sign of Venus with aspects from other planets.

617 - 622. Mercury in a Sign of Venus with Others' Aspects: (a) One with Mercury in Taurus or Libra with the aspect of the Sun will be in the grip of poverty, grief and diseases. He will be interested in attending to others and will be a head of men.

(b) One with Mercury in a sign of Venus in aspect to the Moon will be reliable, rich, of lasting devotion and be without diseases. He will have a secure family, be famous and be a king's minister.

(c) One with Mars aspecting Mercury in a Venusian sign will be troubled by diseases and foes. He will be humiliated and be bereft of all material objects.

(d) One with Jupiter aspecting Mercury in a sign of Venus will be learned, hospitable in speech, be leader of a country, town or group of men and be famous.

(e) Should Venus aspect Mercury in Taurus or Libra, the native will very prosperous, soft, happy, will enjoy robes and ornaments, and will capture girls' hearts.

(f) If Saturn lends his aspect to Mercury in Taurus or Libra, the subject will be devoid of happiness, grieved on account of relatives, will incur diseases and many evils and be dirty.

Notes: (a) "Headship of men" is the result of corrupt text. Elsewhere the right text indicates that the subject will be disregarded by others.

Thus end effects of aspects on Mercury in a sign of Venus.

अथ स्वराशिगे बुधदृष्टिः ।

अवितथकथनं मधुरं नृपवल्लभमीश्वरं ललितचेष्टम् ।

दयितं करोति लोके रविणा दुष्टो स्वगृहे ॥ ६२३ ॥

सुमधुरमतिवाचालं कलहरतं शत्रुक्त्सलं सुहृद्दुष्टम् ।
 जनयति शशिना दृष्टो बुधः शुभं सर्वकार्येषु ॥ ६२४ ॥
 विक्षतगात्रं मलिनं प्रतिभायुक्तं नरेन्द्रकृत्यज्ञम् ।
 कल्मषमतीव कुरुते स्वगृहे रुधिरेण संदृष्टः ॥ ६२५ ॥
 पार्थिवमन्त्रिणमग्र्यं प्रतिरूपमुदारं विभवपरिवारम् ।
 यूपध्वजेन दृष्टो जनयति शूरं स्वभे सौम्यः ॥ ६२६ ॥
 प्राज्ञं नरेन्द्रभृत्यं दूतं वा सन्धिपालकं शशिजः ।
 सव्गृहे सितेन दृष्टो जनयति नीचाङ्गनासकम् ॥ ६२७ ॥
 सततोत्थितं विनीतं सफलारम्भं परिच्छदसमुद्भूतः ।
 सौम्यः स्वगृहे दृष्टो रविजेन नरं सदा कुरुते ॥ ६२८ ॥

इति स्वराशिगे बुधदृष्टिः ।

Now effects of aspects on Mercury in his own sign.

623 - 628. Mercury in His Own Sign With Others' Aspects: (a) One with Mercury in Gemini or Virgo with the aspect of the Sun will be truthful and sweet in speech. He will be liked by the king, be lordly, will perform good deeds and be liked by all.

(b) One with Mercury in his own sign with the aspect of the Moon will be quite sweet in speech, be talkative, fond of promoting quarrels, interested in gaining scriptural knowledge and be very firm.

(c) Should Mars aspect Mercury in own sign, the subject will be physically injured, be dirty, intelligent, endowed with knowledge of completing royal assignments and be agreeable to others.

(d) One with Mercury in his own sign with the aspect of Jupiter, will be a king's minister, the foremost among men, good-looking, liberal and be valorous. His kinsfolk will be affluent.

(e) If Venus aspects Mercury in own sign, the person will be learned, be a king's servant, messenger (or ambassador) and be in charge of implementing treaties. He will be attached to base women.

(f) Should Saturn lend his aspect on Mercury in Gemini or Virgo, the subject will have unobstructed progress, be modest, will have fruitful beginning of an undertaking and plenty of robes.

Notes: (b) The original is somewhat faulty and the last two effects are supplied from another version containing right text. Thus end aspects on Mercury in his own sign.

रजकान्मालाकारान्गृहवस्तुज्ञास्तथा च मणिकारान् ।
जनयति रविणा दृष्टो बुधो गृहं शिशिरगोश्च गतः ॥ ६२९ ॥
युवतिविनाशितसारं युवतिनिमित्तं च दुःखितशरीरम् ।
कर्कटगः शशिशुक्रो जनयति सुखवर्जितं सौम्यः ॥ ६३० ॥
स्वल्पश्रुतिमतिमुखरं प्रियान्वितं कूटकारकं चौरम् ।
वक्रेक्षितः शशिशुक्रो कुरुते सौम्यः प्रियालापम् ॥ ६३१ ॥
मेधाविनमतिधन्यं भाग्ययुतं वल्लभं नरेन्द्राणाम् ।
गुरुणा दृष्टः शशिमे विद्यानां भाजनं बुधः कुरुते ॥ ६३२ ॥
कन्दर्पसदृशरूपं प्रियंवदं गीतवादितविधिज्ञम् ।
सुभगं शशिमे ललितं कुरुते शुक्रेक्षितः सौम्यः ॥ ६३३ ॥
दम्भरुचिं पापरतिं बन्धनभाजं गुणैर्विर्युजः ।
सहजाचारद्वेष्यं कुरुते सौरेक्षितः शशिमे ॥ ६३४ ॥

इति कर्कगे बुधे दृष्टिः ।

629 - 634. Mercury in Cancer with Other's Aspects: (a)

If the Sun aspects Mercury in Cancer, the person will be a washerman, a gardener (or a house-builder), will have knowledge of Griha Vastu (ancient architecture concerning house building) and be a gemsmith.

(b) One will lose his energy on account of women if Mercury is in Cancer in aspect to the Moon. He will grieve on account of women and be never happy.

(c) If Mars aspects the planet Mercury in Cancer, the native will have limited knowledge of scriptures, be talkative, endowed with a fiancée, will produce fictitious things, be a thief

and will speak sweetly.

(d) **Jupiter** aspecting Mercury in Cancer will produce an intelligent person who will be very affluent, prosperous, dear to king and learned.

(e) If **Venus** aspects Mercury in Cancer, one will be equal to Cupid in looks (i.e. uniquely charming), will speak affably, will have knowledge of music and related instruments, be fortunate and soft-spoken.

(f) If **Saturn** lends his aspect to Mercury in Cancer, the subject will be a hypocritic, be attached to sinful deeds, exposed to risk of confinement, devoid of good qualities and will criticise the conduct of his co-born.

Thus end aspects on Mercury in Cancer.

अथ सिंहगे बुधे दृष्टिः ।

सेष्यं दिनकरदुष्टो धनगुणवृद्धं नरं बुधः कुरुते ।

हिंस्रं क्षुद्रं सिंहो स्वभावचपलं विगतलज्जम् ॥ ६३५ ॥

ललनाप्रियमतिचतुरं काव्यकलागेयनृत्यरतं सितमे ।

धनिनं सुशीलवेषं करोति चन्द्रेक्षितः सौम्यः ॥ ६३६ ॥

ज्ञानी च रविभवने विकृताङ्गं समरूपम् ।

अचतुरशीलमकान्तं नपुंसकं भौमसंदृष्टः ॥ ६३७ ॥

सुकुमारमतिप्राज्ञं रविभे वादज्ञमीश्वरं ख्यातम् ।

परिवारवाहनयुतं करोति गुरुवीक्षितः सौम्यः ॥ ६३८ ॥

अतिशयरूपं ललितं प्रियंवदं वाहनाढ्यमतिधीरम् ।

जनयति सितेन दुष्टो मन्त्रिणमतिपार्थिवं सिंहो ॥ ६३९ ॥

व्यायतगात्रं रुक्षं शुचिरूपं स्वेदतोऽग्नगन्धज्ज्व ।

अतिदुःखितं रविगृहे सौम्यः सुखवर्जितं रविजदृष्टः ॥ ६४० ॥

इति सिंहगे बुधे दृष्टिः ।

Now of aspects on Mercury in Leo.

635 - 640. Mercury in Leo with Others' Aspects: (a) The Sun aspecting Mercury in Leo will make the person jealous, very

rich and virtuous. He will trouble others, be mean, of unstable disposition and bereft of shame.

(b) One with the Moon's aspect on Mercury in Leo will be fond of women, be highly talented, be interested in poetry, arts, music and dance, be wealthy and virtuous.

(c) One will be endowed with wisdom if Mars aspects Mercury in the sign Leo. He will have an ugly but symmetric physique, will not possess talents, will not be majestic and be a hermaphrodite.

(d) If Jupiter aspects Mercury in Leo, the subject will be quite soft-bodied, be very learned, will have knowledge of musical instruments, be lordly, famous and endowed with kinsmen and conveyances.

(e) Venus aspecting Mercury in Leo will cause a surprising beauty to the subject. He will be attractive, sweet in speech, rich in conveyances and valorous. He will be a minister and be a superior king.

(f) Mercury in Leo aspected by Saturn will cause a tall and rough body. The person will be pure in conduct, will emit foul smell on account of sweating, be much grieved and be bereft of happiness.

These are the effects of aspects on Mercury in Leo.

Notes: (b) The term "*Sitabhe*" in the first line of verse No. 636 denotes Taurus and Libra. It should read as "*Inabhe*" which means Leo, the sign of the Sun.

अथ जीवगृहगे बुधे दृष्टिः ।

शूरं प्रमेहपीडितमश्मर्योपहतामनसं शान्तम् ।

जनयति रविणा दृष्टो जीवगृहगे चन्द्रजः पुरुषम् ॥ ६४१ ॥

लेखकमतिसुकुमारं प्रत्ययिनं राजमन्दिरं गुरुगृहस्थः ।

सुखभागिनमतिपापं कुरुते चन्द्रजः पुरुषम् ॥ ६४२ ॥

श्रोणीभुतकं श्रेष्ठं चौराणां विपिनवासिनाञ्चपि ।

कुरुते लिपिकरमधिपं सौम्यो गुरुमन्दिरे रुधिरदृष्टः ॥ ६४३ ॥

स्मृतिमतिकुलसंपन्नं कुरुते प्रतिभासविज्ञानम् ।

नृपमन्त्रिकोशपालं गुरुमे सौम्यो निरीक्षिते गुरुणा ॥ ६४४ ॥

कन्याकुमारकानां (णां) लेख्याचार्यं धनान्वितं कुरुते ।

गुरुमे ज्ञः सितदृष्टः सुकुमारं शौर्यसंयुतं मनुजम् ॥ ६४५ ॥

दुर्गाख्याभिरतं बद्धशनं दुष्टशीलमतिमलिनम् ।

कुरुते रविसुतदृष्टो बुधो नरं जीवराशिगो भ्रष्टम् ॥ ६४६ ॥

इति जीवगृहगे बुधे दृष्टिः ।

Now aspects on Mercury in a sign of Jupiter.

641 - 646. Mercury in Jupiter's Sign With Others'

Aspects: (a) Should the Sun aspect Mercury in a sign of Jupiter (Sagittarius or Pisces), the subject will be heroic, troubled by urinary disorders and be peaceful in disposition.

(b) The Moon aspecting Mercury in a sign of Jupiter will produce a writer. The person will be tender-bodied, be reliable in a royal palace, will enjoy happiness and be highly sinful.

(c) Mars aspecting Mercury in a sign of Jupiter will give the following effects. The native will be a leader of group of men and of thieves. He will be an excellent person, will live in forests and be a writer.

(d) If Jupiter aspects Mercury in Sagittarius or Pisces, one belongs to an excellent family, will honour scriptures, be the foremost among scientists and be a minister or a treasurer with a king.

(e) If Venus aspects Mercury in a sign of Jupiter, the subject will impart education to girls and boys (i.e. be a teacher), be wealthy, tender-bodied and heroic.

(f) Should Saturn aspect Mercury in a sign of Jupiter, the person will be interested in forts and forests, will eat abundantly, be wicked in disposition, very dirty and a fallen person.

Thus end the aspects on Mercury in a sign of Jupiter.

Notes: (b) "Highly sinful" is replaced by "very affluent" by another version. The latter is to be accepted.

अथ शनिगृहगे बुधे दृष्टिः ।

Now effects on Mercury in a sign of Saturn.

कल्भमत्तिसारयुतं बहुभक्षं निष्ठुरं प्रियालापम् ।
 जनयति रविणा दृष्टो सौरगृहे बोधनः ख्यातम् ॥ ६४७ ॥
 जलजीविनमसमृद्धं मूलसुराकन्दवणिजं वापि ।
 भीरुं सत्वरमरूपं शनिमे चन्द्रेक्षितः कुरुते ॥ ६४८ ॥
 वाचा चपलं सौम्यं क्रीडारसमत्वरं सुखाधारम् ।
 कुरुते भूमिजदृष्टो रवितनयगृहे बुधः पुरुषम् ॥ ६४९ ॥
 बहुधनधान्यसमृद्धं ग्रामपुरश्रेणिपूजितं सुखिनम् ।
 कुरुते गुरुणा दृष्टः शशितनयः सार्थवाहकं शनिमे ॥ ६५० ॥
 नीचपतिं च विरूपं बुद्धिविहीनं कामवश्यञ्च ।
 अतिसुतजननं कुरुते भार्गवदृष्ट्यार्किमे शशिजः ॥ ६५१ ॥
 पापकरं सुदरिद्रं कर्मकरं चातिदुःखितं दीनम् ।
 कुरुते शनिना दृष्टः सौरगृहे बोधनः पुरुषम् ॥ ६५२ ॥
 इति शनिगृहे बुधो दृष्टिः ।

647 - 652. Mercury in Saturn's Sign with Others'

Aspects: (a) If Mercury in a sign of Saturn (i.e. Capricorn or Aquarius) begets the Sun's aspects, one will be dear to all, be very mighty, will eat much, be hard-hearted, will speak sweetly and be famous.

(b) The Moon aspecting Mercury in a sign of Saturn will make one eke out his livelihood through water. He will not have abundance (of wealth), will trade in roots, liquor and bulbous vegetables, be timid, hasty and unsightly.

(c) Mercury in a sign of Saturn begetting the aspect of Mars will cause one to be talkative, fickle-minded, gentle, fond of sports and happy.

(d) Jupiter aspecting Mercury in a sign of Saturn will give plenty of grains and wealth. The subject will be honoured by men of villages and towns (i.e. by the public), be happy and endowed with conveyances.

(e) If Mercury in Capricorn or Aquarius is in aspect to Venus, the subject will be leader of base men, be ugly, bereft of intelligence, subdued by lust and will obtain many children.

(f) Should Saturn aspect Mercury in Capricorn or Aquarius, the subject will indulge in sinful deeds, be in the grip of a high degree of poverty, be in servitude, will incur much grief and be pitiable.

Thus end aspects on Mercury in a sign of Saturn.

इति बुधः ।

Thus of Mercury (in various signs aspected by other planets).

अथ भौमगृहे गुरौ ग्रहाणां दृष्टिफलम् ।

Now of planets' aspects on Jupiter in a sign of Mars.

धर्मिष्ठमनुत्भीरुं विख्यातसुतं महाभोगम् ।

भौमगृहे रविदृष्टो सुरराजमन्त्रितं गुरुः कुरुते ॥ ६५३ ॥

इतिहासमहाकाव्यकुशलं बहुरत्नं स्त्रीषु भाजनं कुरुते ।

कुजगेहे शशिदृष्टस्त्रिदशगुरुः पार्थिवं प्राज्ञम् ॥ ६५४ ॥

नृतपुरुषशूरमग्नयं नयविनयसमन्वितं च धनिनम् ।

अविधेयभृत्यदारं जनयति क्रेक्षितो जीवः ॥ ६५५ ॥

अनृतं वञ्चनपापं परविवरान्वेषणेषु निपुणञ्च ।

सेवाविनयकृतज्ञः कापटिकः सौम्यसंदृष्टः ॥ ६५६ ॥

गृहशयनवसनगन्धैर्माल्यैरालम्बनादिभिर्विभवैः ।

समुदितमतिं च भीरुं कुरुते शुक्रेक्षितो जीवः ॥ ६५७ ॥

मलिनं लुब्धं तीक्ष्णं साहसिकं संमतं च धीरं च ।

अस्थिरमित्रापत्यं त्रिदशगुरुः सौरसंदृष्टः ॥ ६५८ ॥

इति भौमगृहे गुरौ दृष्टिः ।

653 - 658. Jupiter in a Sign of Mars with Others' Aspects: (a) If the planet Jupiter is in a sign of Mars (Aries or Scorpio) in aspect to the Sun, the native will be charitable, will fear telling lies, will have famous progeny, will greatly enjoy pleasures and will be a king's minister.

(b) If the Moon aspects Jupiter in a Martian sign, the

subject will be skilful in history and poetry, will enjoy many precious stones and women, be kingly and learned.

(c) If Mars aspects Jupiter in Aries or Scorpio, the person will be truthful, heroic, the foremost of men and be endowed with just disposition and modesty. He will be affluent and will have disobedient servants and spouse.

(d) Mercury aspecting Jupiter in a sign of Mars denotes that the native will be a liar, will cheat others, be skilful in detecting others' faults, be in servitude, modest, grateful and cunning.

(e) If Venus aspects Jupiter in a sign of Mars, the native will be endowed with home, beds, robes, furniture, scents, flowers and wealth. He will possess a wholesome intelligence (lacking in no respect) and be timid.

(f) Should Saturn aspect Jupiter in a Martian sign, the subject will be dirty, miserly, fierce, valorous, agreeable to others and bold. His friends and progeny will be temporary.

Thus the aspects on Jupiter in a sign of Mars.

अथ शुक्रगृहगे गुरौ ग्रहाणां दृष्टिफलम् ।

Now effects of Jupiter in a sign of Venus with aspects from other planets.

द्विपदचतुष्पदभागिनमत्याढ्यं व्यायताङ्गमिह पुरुषम् ।

प्राज्ञं नरेन्द्रसचिवं करोति सूर्येक्षितो जीवः ॥ ६५९ ॥

अतिधनिनमतिमधुरं जननीदयितं प्रियञ्च युवतीनाम् ।

अत्युपभोगं कुरुते त्रिदशगुरुर्वीक्षितः शशिना ॥ ६६० ॥

दयितं बालस्त्रीणां प्राज्ञं शूरं च धनसमृद्धञ्च ।

सुखिनं नरेन्द्रपुरुषं जनयति रुधिराङ्गसंदृष्टः ॥ ६६१ ॥

प्राज्ञं चतुरं सुभगं मधुरं विभवान्वितं गुणैः समृद्धञ्च ।

सुखिं मलिनं कान्तं जनयति बुधवीक्षितो जीवः ॥ ६६२ ॥

अतिललितकमतिधनिनं वरभूषणधारिणं समृद्धशीलम् ।

वरभोगशयनवसनं जनयेद् भृगुवीक्षितो जीवः ॥ ६६३ ॥

प्राज्ञं बहुधनधान्यं महत्तरं ग्रामनगरपुरुषाणाम् ।

मलिनमरूपमभार्यं कुरुते सौरेक्षितो जीवः ॥ ६६४ ॥

इति शुक्रगृहगे गुरौ दृष्टिः ।

659 - 664. Jupiter in a Sign of Venus With Others' Aspects: (a) If Jupiter is in a sign of Venus with the Sun's aspect, one will possess servants and quadrupeds, be quite rich, tall, learned and be a king's minister.

(b) The Moon lending his aspect to Jupiter in a sign of Venus will make one very rich, very sweet in speech, dear to mother and liked by women. He will enjoy much pleasures.

(c) If Mars aspects Jupiter in a sign of Venus, one will be liked by young women, learned, heroic, affluent, happy and kingly.

(d) Mercury aspecting Jupiter in a sign of Venus will make one learned, skilful, fortunate, sweet in speech, wealthy and virtuous. He will have plenty of everything, be charming, dirty and majestic.

(e) If Venus aspects Jupiter in Taurus or Libra, the person will be exceedingly beautiful and exceedingly wealthy. He will possess excellent ornaments, be soft in disposition, will possess excellent enjoyments, bed comforts and residence.

(f) Saturn aspecting Jupiter in a sign of Venus will make one learned. He will possess abundant food comforts and wealth. He will be a great man among the men of villages and towns, be dirty, ugly and without wife.

Thus end the aspects on Jupiter in a sign of Venus.

अथ बुधगृहगे गुरौ ग्रहाणां दृष्टिफलम् ।

Now the effects of aspects on Jupiter in a sign of Mercury.

आर्यं ग्रामश्रेष्ठं कुटुम्बिनमुदारपुत्रधनयुक्तम् ।

तीक्ष्णकरदृष्टमूर्तिस्त्रिदशगुरुर्बुधगृहे कुरुते ॥ ६६५ ॥

चन्द्रेक्षितस्तु कुरुते वसुमन्तं मातृवत्सलं धन्यम् ।

सुखयुवतिपुत्रवन्तं सुरपतिगुरुरनुपमं गुरुमे ॥ ६६६ ॥

समरशतलब्धविजयं वीक्षितगात्रं धनान्वितं कुरुते ।

धरणीसुतदृष्टदेहस्त्रिदशगुरुः सम्मतश्च लोके ॥ ६६७ ॥

कुरुते ज्यौतिषकुशलं बहुसुतदारं वित्तवन्तञ्च ।

अतिशयविरुद्धवाक्यं बुधमे सौम्येक्षितो मान्यम् ॥ ६६८ ॥

देवप्रासादानां कृत्येष्वेकं सुदारभोक्तारम् ।

हृदयहरं नारीणां कुरुते शुक्लेक्षितो जीवः ॥ ६६९ ॥

श्रेणीगणराष्ट्राणां पुरोगमं ग्रामपत्तनानाञ्च ।

जनयति शनिना दृष्टः सुवशं जीवो नरं बुधमे ॥ ६७० ॥

इति बुधगेहे गुरौ दृष्टिः ।

665 - 670. Jupiter in Mercury's Sign with Others' Aspects: (a) One with Jupiter in a sign of Mercury (Gemini or Virgo) with the aspect of the Sun will be a gentle person, the best among his villagers (or place of birth), a family man, liberal and endowed with progeny and wealth.

(b) One will be wealthy, dear to his mother, prosperous and endowed with happiness, spouse and progeny if the Moon aspects Jupiter in a sign of Mercury.

(c) If Mars aspects Jupiter in a sign of Mercury, the subject will have success obtained "in a hundred battles", will have an ugly body, be wealthy and be agreeable to all.

(d) One will be an expert astrologer, will have many wives and children and be wealthy. His words will imply manifold meanings causing surprise. He will be honourable. These effects will come to pass if Jupiter in a sign of Mercury is aspected by Mercury himself.

(e) One will be involved in temple construction activities, will have a good spouse and will rob the hearts of females if Jupiter placed in a sign of Mercury begets the aspect of Venus.

(f) Saturn aspecting Jupiter in a sign of Mercury will cause headship of a group of men or a State. He will be the best among his townfolk and be pliable.

Notes: (c) "*Veekshita Gaatram*" is not a sensible term. It sensibly reads as "*Vikruta Gaatram*" in another version which means an ugly body.

(d) In the second line of sloka No. 668, "*Virudhdha*" should read as "*Viroopa*" meaning "manifold" to befit the context. Thus end the aspects on Jupiter in a sign of Mercury.

अथ कर्कगे गुरौ ग्रहाणां दृष्टिफलम् ।

Now effects of Jupiter in Cancer with aspects from other planets.

रविदृष्टः शशिवने विख्यातमथाग्रसरं समूहानाम् ।

सुखधनदारविहीनं परदाराढ्यं गुरुः कुरुते ॥ ६७१ ॥

अत्यन्तं श्रुतिमन्तं नृपतिं बहुकोशवाहनसमृद्धिम् ।

उत्तमयुवतीपुत्रं जनयति शशिभे गुरुर्हिमगुदृष्टः ॥ ६७२ ॥

कौमारे दाराढ्यं हेमालङ्कारभागिनं प्राज्ञम् ।

शूरं सुव्रणगात्रं जीवो रुधिराङ्गवीक्षितः कुरुते ॥ ६७३ ॥

बान्धवमातृनिमित्तं धनिनं कलहान्वितं विगतपापम् ।

जनयति बुधेन दृष्टः प्रत्ययिनं मन्त्रिणां जीवः ॥ ६७४ ॥

बहुदारं बहुविभवं नानालङ्कारभागिनं सुखिनम् ।

भृगुतनयदृष्टमूर्तिः सुभगं पुरुषं गुरुः कुरुते ॥ ६७५ ॥

सौरेण दृष्टमूर्तिः महत्तरं ग्रामसैन्यनगराणाम् ।

वाचालं बहुविभवं वृद्धत्वे भोगदारयुतम् ॥ ६७६ ॥

इति कर्के गुरौ दृष्टिः ।

671 - 676. Jupiter in Cancer With Others' Aspects: (a)

One with Jupiter in Cancer in aspect to the Sun will earn fame and be the foremost among a group of men. He will be devoid of happiness, wealth and spouse, and will be after others' wives.

(b) The Moon lending his aspect to Jupiter in Cancer will make one highly learned in scriptures. He will be kingly and will possess plenty of wealth, numerous conveyances, an excellent spouse and (excellent) progeny.

(c) Jupiter in Cancer with the aspect of Mars will grant marriage in boyhood itself. The subject will be rich with golden

ornaments, be learned, heroic and will have an injured physique.

(d) One will become wealthy through his kinsfolk and mother. He will be involved in quarrels, be not sinful, be reliable and be a minister. These effects will come to pass with Mercury aspecting the planet Jupiter in Cancer.

(e) If Venus aspects Jupiter in Cancer, the native will have many wives (say two or more marriages), much prosperity, many kinds of ornaments, be happy and fortunate.

(f) Jupiter in Cancer begetting Saturn's aspect will make one a great person in a village or town or in an army. He will be talkative, very wealthy and will acquire a spouse and worldly pleasures in his advanced age.

Thus end aspects on Jupiter in Cancer.

Notes: (a) There is another version to state that the native will not initially be endowed with happiness, wife and wealth all of which will be acquired by him later. That is, he will have initial obstacles in these areas. Further, the version concerned does not specify illegal association with others' females. I personally subscribe to these suggestions.

(c) "*Su + Vrana Gaatram*" should read as "*Sa + Vrana Gaatram*". The latter term indicates an injured physique.

अथ सिंहस्थे गुरौ ग्रहाणां दृष्टिफलम् ।

Now Jupiter in Leo with aspects from other planets.

लोके दयितं ख्यातं सनुपतिधनसमुद्भञ्ज ।

जनयति दिनकरदृष्टस्त्रिदशगुरुः शीलसंयुक्तम् ॥ ६७७ ॥

अतिसुभगमतिमलिनं स्त्रीभाग्यैरुपचितार्थमत्याढ्यम् ।

रञ्जनीकरदृष्टमूर्तिर्जितेन्द्रियं जनयति सुरेज्यः ॥ ६७८ ॥

सभ्यं सतां गुरुणां विशिष्टकर्माणमग्र्यमतिनिपुणम् ।

स्तब्धं शूरं क्रूरं गुरुरिह भौमेक्षितः कुरुते ॥ ६७९ ॥

गृहवास्तुज्ञानरतं विज्ञानगुणान्वितं रुचिरवाक्यम् ।

कुरुते मंत्रिणमग्र्यं बुधेक्षितो विश्रुतं जीवः ॥ ६८० ॥

दयितं स्त्रीणां सुभगं भूपतिसत्कारसत्कुतं पुरुषम् ।

सितदृष्टः सुरपूज्यः जनयति सिंहे महासत्त्वम् ॥ ६८१ ॥

बहुकथनं मधुरवचनं सुखरहितं वित्तभागिनं तीक्ष्णम् ।

अमरस्त्रीतुल्यसुखं भोक्तारं गुरुः सौरसंदृष्टः ॥ ६८२ ॥

इति सिंहस्थे गुरुदृष्टिः ।

677 - 682. Jupiter in Leo With Others' Aspects (a) The Sun aspecting Jupiter in Leo will make the person dear to others. He will enjoy fame, wealth through royal patronage and be virtuous.

(b) If the Moon aspects Jupiter in Leo, one will be very prosperous and very dirty. His wealth will expand through the fortunes of his spouse. He will be affluent and will conquer his senses.

(c) Should Mars aspect Jupiter in Leo, one will possess an excellent conduct in the midst of good men and elders. He will perform special deeds, be the foremost among men, be highly talented, stunned, heroic and cruel.

(d) One with Mercury's aspect on Jupiter in Leo will be a specialist in architectural branch of learning. He will have a scientific bent of mind, be the foremost among advisers and be very learned in scriptures.

(e) If Venus lends his aspect on Jupiter in Leo, the subject will be liked by women, be fortunate, will receive royal recognition and be very mighty.

(f) Saturn aspecting Jupiter in Leo means that the subject will be talkative but sweet in speech. He will not have (general) happiness, will enjoy wealth and be fierce. He will enjoy material pleasures akin to a divine female.

Thus of the aspects on Jupiter in Leo.

Notes: (f) Vide second line of verse 682, our text attributes a great deal of material pleasures resembling the degree of enjoyment by an angel (in the assembly of Indra, the king of gods). But this is replaced by another version with "mean spouse and mean progeny for the native". The relevant text thereof reads as "*Adhama Stree Sutha Purusham*"

अथ स्वगृहे गुरौ ग्रहाणां दृष्टिफलम् ।

Now Jupiter in his own sign with other planets' aspects.

नृपतिविरुद्धं जनयति विबुधगुरुः संस्थितः स्वगृहे ।

रविदृष्टः परिपूरितधनबन्धुजनेन परिमुक्तम् ॥ ६८३ ॥

अतिसुभगं युवतीनां मानधनैश्वर्यगर्वितं कुरुते ।

नानाविधसौख्ययुतं जनयति चन्द्रेक्षितो जीवः ॥ ६८४ ॥

संग्रामविकृतगात्रं क्रूरं वा बान्धवप्रतीपकरम् ।

जनयति कुजेन दृष्टो देवगुरुर्नष्टपरिवारम् ॥ ६८५ ॥

मंत्रिणमथ नृपतिं वा सुतधनसौभाग्यसत्त्वसम्पन्नम् ।

कुरुते बुधेन दृष्टः सकलानन्दयुतमप्रतिभरूपम् ॥ ६८६ ॥

भोज्यान्नपानविभवं परिगृहशयनासनोत्तमस्त्रीकम् ।

आभरणवसनभृतं जनयति शुक्लेक्षितो जीवः ॥ ६८७ ॥

मलिनमतीक्सभयं ग्रामपुरश्रेण्यधिकृतं दीनम् ।

रविजेन सदा दृष्टो जनयति सुखवर्जितं जीवः ॥ ६८८ ॥

इति स्वगृहे गुरौ दृष्टिः ॥

683 - 688. Jupiter in his Own Sign With Others' Aspects: (a) If the Sun aspects Jupiter found in his own sign (Sagittarius or Pisces), the subject will go against the king and be bereft of wholesome wealth and kinsfolk.

(b) Jupiter in his own sign with the Moon's aspect will give a great deal of fortunes through women. The native will be proud on account his name and wealth. He will enjoy many kinds of pleasures.

(c) Mars aspecting Jupiter in his own sign will cause injuries in a battle. The person concerned will be cruel, be harmful to his relatives and will lose his family members.

(d) Jupiter in his own sign begetting Mercury's aspect will make one a king or a minister. He will enjoy plenty of happiness, wealth, fortunes and strength. He will be endowed with every kind of happiness but be deprived of intelligence.

(e) If Venus aspects Jupiter in own sign, the native will enjoy a lot of food, drinks and wealth. He will possess (i.e. will enjoy) others' houses, beds and seats (furniture). He will acquire an excellent spouse and ornaments.

(f) Saturn aspecting Jupiter in his own sign will cause one to be very dirty, in the grip of fear and a leader of villages, towns of group of men. He will be miserable and devoid of happiness. Thus the aspects on Jupiter in his own sign.

Notes: (d) Absence of intelligence is not included in another version. Mercury aspecting Jupiter, with the latter in his own sign, should surely bless one with great intelligence.

(e) In the first line of verse 687, "*Pari Gruha*" is a wrong expression. It should read as "*Vara Gruha*" - वर गृह - meaning excellent houses.

अथ शनिगृहे गुरौ ग्रहाणां दृष्टिफलम् ।

Now effects of planetary aspects on Jupiter in a sign of Saturn.

प्राज्ञं पृथिवीपालं सौरगृहे भानुना च संदृष्टः ।

प्रकृतिसमृद्धिं जनयति जीवो विभवान्वितं सुविक्रान्तम् ॥ ६८९ ॥

पितृमातृभक्तमार्यं कुलोद्वहं प्राज्ञमाढ्यं मन्दर्क्षे ।

चन्द्रेक्षितस्तु जीवः सुशीलमतिधार्मिकं कुरुते ॥ ६९० ॥

शूरं नरेन्द्रयोधं गर्वितमोजस्विनं सुवेषञ्च ।

विख्यातमार्यमान्यं करोति क्रेक्षितो जीवः ॥ ६९१ ॥

कामरतिं गुणमुख्यं श्रेष्ठतमं सार्थवाहमाढ्यं वा ।

चातुर्यमित्रबन्धनं बुधसंदृष्टौ गुरुः प्राज्ञम् ॥ ६९२ ॥

सुखिनं प्राज्ञं व्यपगतदोषं चिरायुषं सभयम् ।

जनयति सितेन दृष्टौ लक्ष्मीपरिवेष्टितं पुरुषम् ॥ ६९३ ॥

अनुपममनुपमविद्यं महत्तरं देशपार्थिवं पुराणम् ।

द्विपदचतुष्पभागिनमाढ्यं सौरिक्षितो जीवः ॥ ६९४ ॥

689 - 694. Jupiter in Saturn's Sign With Others'

Aspects: (a) One with Jupiter in a sign of Saturn (Capricorn or Aquarius), with the Sun's aspect, will be learned, kingly, known for his good nature, be wealthy and valorous.

(b) The Moon aspecting the planet Jupiter in a sign of Saturn will make the native devoted to his parents. He will be gentle, will follow the traditions of his family, be learned, wealthy, virtuous and charitable.

(c) One with Mars aspecting Jupiter in a sign of Saturn will be valorous, a warrior under a royal administration, proud and majestic. He will dress well, be famous, gentle and honourable.

(d) If Mercury aspects Jupiter in a sign of Saturn, the native will be lustful, virtuous, excellent, rich with conveyances and wealth, will have skilful friends and relatives and be learned.

(e) One will be happy, learned, devoid of any blemishes, long-lived, in the grip of fear, and surrounded by Lakshmi, the goddess of lucre. These effects will come to pass with Venus aspecting Jupiter in a sign of Saturn.

(f) Saturn aspecting Jupiter in Capricorn or Aquarius will give the following results. The person will be incomparable. He will have incomparable learning. A great person, he will rule a country. He will have servants, quadrupeds and wealth.

इति शनिगृहगे गुरौ दृष्टिः ।

Thus end aspects on Jupiter in a sign of Saturn.

इति गुरुः ॥

Thus of Jupiter.

अथ कुजगृहगे शुके ग्रहाणां दृष्टिफलम् ।

Now effects of Venus in a sign of Mars with aspects from other planets.

स्त्री हेतोर्दुःखार्तयुवतिनिमित्ताद् विनष्टधनसौख्यम् ।

कुजभवने रविदृष्टो जनयति शुक्रो नृपप्रार्थ्यम् ॥ ६९५ ॥

उद्धतमतिं च चपलं कामातुरमार्ययुवतिभर्तारम् ।

जनयति भृगुरपत्यं रजनीकरवीक्षित पुरुषम् ॥ ६९६ ॥

धनसौख्यमानरहितं दीनं परतर्कमलिनचेष्टम् ।

जनयति रुधिरक्षेत्रे रुधरेण निरीक्षितः शुक्रः ॥ ६९७ ॥

मूर्खं दुःसमनार्यं स्वबन्धुपरिवादकं विनयहीनम् ।

वैरं क्षुद्रं क्रूरं बुधदृष्टो भार्गवः कुरुते ॥ ६९८ ॥

सुनयमुदारचरितं सुशरीरं व्यायतं बहुसुतं च ।

त्रिदशगुरुदृष्टमूर्तिर्जनयति रुधिरालये शुक्रः ॥ ६९९ ॥

अतिमलिनमलसमधनं स्वभिमतजनसेवकं कुरुते ।

भुगुतनयो रुधिरगुहे दिनकरपुत्रेक्षितश्चौरः ॥ ७०० ॥

695 - 700. Venus in a Sign of Mars With Others' Aspects: (a) The Sun aspecting Venus in a sign of Mars (Aries or Scorpio) will, on account of females, cause grief as well as loss of wealth and happiness. The person will, however, be sought after by the ruler.

(b) Should the Moon aspect Venus in a sign of Mars, the native will be of extraordinary intelligence. He will be unstable in disposition, lustful, will marry a gentle female and will be childless.

(c) Venus in Aries or Scorpio aspected by Mars will deprive one of wealth, happiness and honour. He will be miserable, will argue with others and indulge in dirty acts.

(d) Mercury aspecting Venus in a sign of Mars will produce a fool who will be proud (or mad) and will lack gentleness. He will blame his kinsfolk, be immodest, inimical, mean and cruel.

(e) One with Jupiter aspecting Venus in a sign of Mars will be justly disposed, be known for his liberal mind, will have an attractive physique, be tall and will have many children.

(f) Should Saturn aspect Venus in a sign of Saturn, the native will be very dirty, indolent, without wealth, will serve his relatives and be thievish.

Notes: (b) Instead of "extra-ordinary intelligence" attributed by our text, there is an erroneous version to state that one will be imprisoned.

अथ स्वभवनगे शुक्रे ग्रहाणां दृष्टिफलम्

Now effects of Venus in his own sign with aspects from other planets.

दिनकरदृष्टः शुक्रो वरभार्याभाजनं धनसमृद्धम् ।

जनयत्युत्तमपुरुषं स्वहितो निर्व्रितञ्चापि ॥ ७०१ ॥

परमकुलीनापुत्रं सुखधनदारैः सुतैरुपेतञ्च ।

अत्यन्तयुवतिकान्तं जनयति चन्द्रेक्षितः शुक्रः ॥ ७०२ ॥

दुःशीलाभर्तारं प्रमदाहेतोश्च नष्टगृहसारम् ।

जनयति शुक्रः स्वगृहे मदनवशं क्लृप्तदृष्टः ॥ ७०३ ॥

कान्तं मधुरं सुभगं सुखधृतिमतिसंयुतं विपलस्तत्त्वञ्च ।

जनयति बुधेन दृष्टः सर्वगुणसमन्वितं रूपातम् ॥ ७०४ ॥

प्रमदापुत्रगृहाणां भागिनमथ वाहनानाञ्च ।

स्वर्क्षे गुरुसंदृष्टः कुरुते शुक्रोऽधिकं च चेष्टानाम् ॥ ७०५ ॥

स्वल्पसुखं स्वल्पधनं दुःशीलं बन्धकीपतिञ्चैव ।

सौरिक्षितस्तु जनयेद् व्याधितदेहं नरं शुक्रः ॥ ७०६ ॥

इति स्वभवनदृष्टिः ।

701 - 706. Venus in Own Sign with Others' Aspects: (a)

If Venus is in his own sign (Taurus or Libra) with the aspect of the Sun, the native will have an excellent wife, be affluent, the best of men and vanquished on account of women.

(b) Should the Moon aspect Venus in his own sign, the subject is born in a family (or of a woman) that is among the best ones. He will be endowed with happiness, spouse and progeny, be highly gentle and lovely in appearance.

(c) If Mars aspects Venus in his own sign, one will marry a wicked female. His home and energy will be destroyed on account of women. He will be in the grip of lust.

(d) One will be beautiful, sweet in speech, very prosperous and endowed with happiness, courage, intelligence and abundant physical energy if Mercury aspects Venus in his own sign.

(e) **Jupiter** aspecting Venus in his own sign indicates that the person will be blessed with spouse, progeny, home and conveyances. He will put in much efforts (in his undertakings).

(f) Venus in his own sign with **Saturn's** aspect will limit one's happiness and wealth. He will be of bad disposition and will marry an unchaste woman. Diseases will trouble him.

These are (the effects of Venus) receiving aspects in his own sign.

Notes: (a) "*Swahito Nirjitham cha*" should read as "*Stree Hetor Nirjitam*" which means that the person will be vanquished on account of women.

(b) *Atyanta (Ati + Anta) Yuvati* is a wrong expression. The correct version reads as "*Atyaarya (Ati + Aarya) Matim*" which denotes one with a highly gentle disposition.

(d) Vide first line of verse No. 704, "*Vipala*" means a "moment". It should be "*Vipula*" meaning "abundant".

(f) "*Bandhaki*" means a woman illicitly connected with many men, i. e. an unchaste woman, a harlot. It is also sometimes, rarely though, used to indicate a barren lady.

अथ बुधगृहे शुके ग्रहाणां दृष्टिफलम् ।

नृपजननीयस्वानां कृत्यकरं पण्डितं धनसमृद्धञ्च ।

दिनकरदृष्टः शुक्रो जनयति सुखभागिनं नित्यम् ॥ ७०७ ॥

कृष्णनयनं सुकेशं शयनाशनभागिनं कान्तम् ।

सुकुमारमिन्दुदृष्टो जनयति शुक्रो नरं सुभगम् ॥ ७०८ ॥

कामपरमतीव सुभगं युवतिकृते चार्थनाशकं कुरुते ।

वक्रेक्षितस्तु शुक्रो गुरु (बुध) भवनमथागतः प्रसवे ॥ ७०९ ॥

प्रज्ञाचारं धनिनं वाहनपरिभोगभागिनं सुभगम् ।

गणपतिमहेश्वरं वा बुधदृष्टो भार्गवः कुरुते ॥ ७१० ॥

शशिसुतभवने शुक्रस्त्रिदशगुरुनिरीक्षितो नरं कुरुते ।

अतिसुखिनमतिधनिनं प्रतिरूपं प्राज्ञमाचार्यम् ॥ ७११ ॥

दिनकरसुतेन खलपरिभूतं चपलं द्विष्टं च मूर्खञ्च ॥ ७१२ ॥

707 - 712. Venus in Mercury's Sign with Others' Aspects: Now detailed are the effects of Venus placed in a sign of Mercury and begetting aspects from other planets.

(a) Should the **Sun** aspect Venus in a sign of Mercury (Gemini or Virgo), the subject will perform the deeds of the king, his own mother and kinsfolk. He will be a scholar and will have plenty of wealth. His happiness will be endless.

(b) The **Moon** aspecting Venus in a sign of Mercury will give dark coloured eyes and beautiful hair. The person will enjoy sleeping and food comforts, be beautiful, soft-bodied and very prosperous.

(c) If Venus is in a sign of Mercury and receives the aspect of **Mars**, one will be exceedingly libidinous, very fortunate and will lose his wealth through women.

(d) **Mercury** aspecting Venus in a sign of Mercury will cause a wise behaviour on the part of the native. He will be rich with conveyances and pleasures and will be head of a group of men and be kingly.

(e) Venus in a sign of Mercury with **Jupiter's** aspect will produce much happiness and a lot of wealth. The native will be a model of beauty worth imitation, be learned and a teacher.

(f) With **Saturn** aspecting Venus in a sign of Mercury, one will be much in grief. He will be humiliated by wicked men, be unstable in disposition, disliked by others and foolish.

इति बुधगृहे शुके दृष्टिः ।

Thus end aspects on Venus in a sign of Mercury.

अथ कर्कगे शुके ग्रहाणां दृष्टिफलम् ।

कर्मपरां स्तब्धाङ्गी नृपतिसुतां रोषणां धनोपेताम् ।

भार्या ददाति शुक्रश्चन्द्रगृहे भानुसंदृष्टः ॥ ७१३ ॥

मातृसपत्नीजनकं कन्यापूर्वप्रजं बहुसुतञ्च ।

सुभगं सुखिनं ललितं कुरुते चन्द्रेक्षितः शुक्रः ॥ ७१४ ॥

सुकलानिदमत्यर्थं स्त्रीहेतोर्दुःखितं च सुखिनञ्च ।

भौमेक्षितः प्रजनयेद् वृद्धिकरं चात्मवर्गस्य ॥ ७१५ ॥

पण्डितभार्यापतिकं बन्धुनिमित्तं च दुःखितं नित्यम् ।

असुखितमधनं प्राज्ञं करोति बुधवीक्षितः शुक्रः ॥ ७१६ ॥

पुत्रैर्धनैश्च भृत्यैर्वाहनभोगैश्च बान्धवैर्मित्रैः ।

कुरुते नरमिह युक्तं नरपतिदयितञ्च गुरुसंदृष्टः ॥ ७१७ ॥

स्त्रीनिर्जितं दरिद्रं पतितमरूपं तथार्थचपलञ्च ।

जनयति सुखैर्विहीनं दिनकरसुतवीक्षितः शुक्रः ॥ ७१८ ॥

इति कर्कगे शुके दृष्टिः ।

713 - 718. Venus in Cancer With Others' Aspects: Now about the effects of Venus being in Cancer with aspects from other planets.

(a) If Venus is in Cancer in aspect to the Sun, the person will acquire a spouse of the following description. She will be attached to her duties, will have an obstructed (or paralysed) body, will be akin to a king's daughter, given to anger and wealthy.

(b) With the Moon aspecting Venus in Cancer, one will have a step-mother. His first issue will be a female, to be followed by many male issues. He will be very fortunate, happy and beautiful.

(c) Should Mars aspect Venus in Cancer, one will have knowledge of many arts, be quite wealthy and will be grieved on account of wife (or women). He will be generally happy and will contribute to the prosperity of his kinsmen.

(d) If Mercury aspects Venus in Cancer, the subject will marry a scholarly lady. He will be sad through his relatives, will lack in happiness and will not be rich but learned.

(e) Venus in Cancer with the aspect of Jupiter will give progeny, wealth, servants, conveyances, pleasures, kinsmen and friends. The person in question will be liked by the king.

(f) Saturn aspecting Venus in Cancer denotes a person who is vanquished by females and in the grip of poverty. He will be morally fallen, of an ugly appearance and a wavering mind about money, and will enjoy no happiness.

These are the aspects on Venus in Cancer.

अथ सिंह शुके ग्रहाणां दृष्टिफलम् ।

सेष्यं कन्यादयितं कामार्तं युवतिकारणाद्धनिनम् ।

भागिनमथ करभानां जनयति {सिंहे} रविवीक्षितः शुक्रः ॥ ७१९ ॥

मातृसपत्नीजनकं युवतिकृते दुःखितं विभववन्तम् ।

वसुमन्तमनेकपतिं करोति चन्द्रेक्षितः शुक्रः ॥ ७२० ॥

नृपपुरुषं विख्यातं युवतिकृते दुःखितं धनसमृद्धम् ।

सुभगं परदाररतं जनयति वक्रेक्षितः शुक्रः ॥ ७२१ ॥

सङ्ग्रहंनिरतं लुब्धं स्त्रीलोलं पारदारकं शूरम् ।

शठमातृकञ्च धनिकं करोति बुधवीक्षितः शुक्रः ॥ ७२२ ॥

वाहनधनभृत्ययुतं बहुदारपरिग्रहं रविक्षेत्रे ।

कुरुते नरेन्द्रमन्त्रिणमिन्द्रगुरुवीक्षितः शुक्रः ॥ ७२३ ॥

नृपतिं नृपतिप्रतिष्ठं सूर्यगृहे कोशवाहनसमृद्धम् ।

रण्डापतिं सुरूपं दुःखयुतं सौरसंदृष्टः ॥ ७२४ ॥

719 - 724. Venus in Leo With Others' Aspects: Now of effects of Venus in Leo with aspects from other planets.

(a) The **Sun** aspecting Venus in Leo will produce jealousy in the person. He will be liked by women, troubled by sexual feelings and enriched on account of females. He will possess elephants (i.e. rich conveyances).

(b) Should the **Moon** aspect Venus in Leo, the person will have a step-mother, will incur grief on account of females, be powerful, wealthy and will lord over many people.

(c) If **Mars** aspects the planet Venus in Leo, one will be a royal person, famous, grieved on account of women, will have plenty of wealth, very fortunate and interested in others' wives.

(d) One with **Mercury's** aspect on Venus in Leo will be fond of accumulating (wealth), be miserly, be after women, illicitly attached to others' spouses, valorous, crafty, a liar and wealthy.

(e) **Jupiter** aspecting Venus in Leo will cause conveyances, wealth, servants, numerous wives and ministership in a royal hierarchy.

(f) Venus in Leo enjoying **Saturn's** aspects will make the

person kingly, endowed with fame befitting royalty. He will have plenty of money and conveyances. He will marry a widow, be good-looking but in grief.

Notes: (d) In the second line of verse No. 722, the expression "Shatha + Matrukam (Cha) - शठ मात्रुकं च" is immune to a meaningful translation. The correct text elsewhere reads as "Shatham + Aanrutikam (Cha) - शठ आनृतिकं च" which indicates a person who is crafty and a liar.

अथ गुरुराशिगे भृगौ ग्रहाणां दृष्टिफलम् ।

अतिरौद्रमतिं शूरं (गुरुभे) प्राज्ञं च धनिनमतिदयितम् ।

रविणा दृष्टो जनयति विदेशगमनं नरं शुक्रः ॥ ७२५ ॥

ख्यातं नरेन्द्रपुरुषं भोगैरशनैः समन्वितं विपुलैः ।

कुरुते ह्यनुपमसारं गुरुभे चन्द्रेक्षितः शुक्रः ॥ ७२६ ॥

अधिकद्वेष्यः स्त्रीणां विचित्रसुखदुःखमर्थवन्तञ्च ।

कुरुते गोधनभाग्यं भूमिसुतेनेक्षितः शुक्रः ॥ ७२७ ॥

आभरणभूषणानां भागिनमपि चान्नयानानाम् ।

बुधदृष्टो भुगुतनयः कुरुते बहुवाहनार्थयुतम् ॥ ७२८ ॥

गजतुरगगोधनाढ्यं बहुपुत्रकलत्रमतिसुखिनम् ।

गुरुणा दृष्टो गुरुभे जनयति शुक्रो महाविभवम् ॥ ७२९ ॥

नित्यं च धनप्रायं सुखिनं भोगान्वितं धनसमृद्धम् ।

गुरुभवने शनिदृष्टः कुरुते शुक्रो नरं सुभगम् ॥ ७३० ॥

इति गुरुराशिगे भृगौ दृष्टिः ।

725-730. Venus in Jupiter's Sign With Others' Aspects:

Now the effects of aspects on Venus in a sign of Jupiter.

(a) If Venus is in a sign of Jupiter (Sagittarius or Pisces) with the Sun's aspect, the native will be extremely fearful and extremely heroic. He will be learned, wealthy, quite liked by others and will go to foreign countries.

(b) The Moon aspecting Venus in a sign of Jupiter will grant fame, royal status, pleasures, distinction and unparalleled strength.

(c) If Venus is in a sign of Jupiter with the aspect of Mars,

the subject will have strong dislike for women. He will have various kinds of happiness and grief, be rich and endowed with many quadrupeds.

(d) **Mercury** aspecting Venus in a sign of Jupiter will grant ornaments, (comforts of) food and drinks, many conveyances and wealth.

(e) One with Venus in Sagittarius or Pisces with the aspect of Jupiter will own many horses, elephants and cows. He will have many children and wives and be exceedingly happy.

(f) **Saturn** aspecting Venus in a sign of Jupiter will incessantly give wealth. The person will be happy, will enjoy pleasures and plenty of wealth and be highly prosperous.

Thus of the aspects on Venus in a Jupiterian sign.

Notes: (d) "*Anna Yaanaanaam*" in the first line of verse 728 should read as "*Anna Paanaanaam*" meaning food and drinks.

अथ शनिगृहे भुगौ ग्रहाणां दुष्टिफलम् ।

स्तिमितं वृषभस्त्रीणां महाधनं सर्वसौख्यसंपन्नम् ।

सौरगृहे रविदृष्टः कुरुते शुक्रो नरं शूरम् ॥ ७३१ ॥

तेजस्विनमतिरूपं सुबन्धुपुत्रान्वितं तथा सुभगम् ।

कुरुते शशिना दृष्टो रविजगृहे भार्गवः कान्तम् ॥ ७३२ ॥

जायाविनाशकारिणमनर्थबहुलं च रोगिणं शुक्रः ।

कुरुते श्रमाभितप्तं पश्चात् सुखिनञ्च क्षितिजसंदृष्टः ॥ ७३३ ॥

प्राज्ञं धनधर्मरतं विधानरुचिमतिशयेन विद्वांसम् ।

जनयति बुधेन दृष्टो भृगुतनयः सौख्यसंपन्नम् ॥ ७३४ ॥

प्रियवस्त्रगन्धमाल्यं सुकुमारं गीतवादितविधिज्ञम् ।

जनयति गुरुणा दृष्टो भृगुपुत्रः सत्कलत्रयुतम् ॥ ७३५ ॥

सौरगृहे शनिदृष्टः शुक्रो वरवाहनार्थयुतम् ।

मलिनं श्यामशरीरं (सु) रुचिरगात्रं महादेहम् ॥ ७३६ ॥

731 - 736. Venus in Saturn's Sign With Others' Aspects:

Now effects of aspects on Venus in a sign of Saturn.

(a) One with the Sun aspecting Venus in a sign of Saturn (Capricorn or Aquarius) will be tranquil in disposition, mighty on account of females and very rich. He will enjoy all kinds of pleasures and be heroic.

(b) The Moon aspecting Venus in a sign of Saturn will produce a majestic and beautiful person. He will have good relatives and progeny, be very prosperous and radiant.

(c) If Mars aspects Venus in Saturn's sign, the spouse of the native will incur early end. He will incur many evils in his life and be subjected to diseases. After a series of ordeals, happiness will dawn on him.

(d) Venus in a sign of Saturn with the aspect of Mercury will produce a learned, rich and munificent person. He will have knowledge of sacred books, be a scholar of great order and be much happy.

(e) Should Jupiter lend his aspect on to Venus in a sign of Saturn, the native will have desired robes, scents and garlands. He will be attractive, knowledgeable in music and related instruments and will possess an excellent wife.

(f) If Saturn himself aspects Venus in Capricorn or Aquarius, one will enjoy the best of conveyances and wealth. He will however be dirty, dark in complexion and will have an attractive and huge body.

इति शनिगृहे भृगौ दृष्टिः । इति शुक्रः ।

Thus end aspects on Venus in a sign of Saturn and others.
Thus of Venus.

अथ भौमगृहे शनौ ग्रहाणां दृष्टिफलम् ।

Now the effects of aspects on Saturn in a sign of Mars.

कर्षणनिरतमथाढ्यं गोमहिषाजाविसंयुतं धन्यम् ।

सूर्येण दृश्यमानो जनयति कर्मोद्युतं सौरः ॥ ७३७ ॥

चपलं नीचप्रकृतिं नीचरूपाङ्गनासु संसक्तम् ।

रजनीकरदृश्यमानः सुखधनरहितं नरं गुरुते ॥ ७३८ ॥

प्राणिबधकरं क्षुद्रं कुरुते चौराधिपं सुविख्यातम् ।

प्रिययुवतिना संतप्तं सौरो वक्रेक्षितः कौजे ॥ ७३९ ॥

अनृतयुतं क्रोधपरं बहुवाचं तस्करप्रायञ्च ।

कुरुते बहुधेन दृष्टः सुखविभवनिःकृतं पुरुषम् ॥ ७४० ॥

सुखधनसौभाग्ययुतं नृपमन्त्रिणमग्रगणयञ्च सुविचारम् ।

गुरुदृष्टो रवितनयः कुजगेहे मानवं कुरुते ॥ ७४१ ॥

अति चञ्चलञ्च विषमं वराङ्गनापण्ययुवतिसंसक्तम् ।

जनयति रविजो दृष्टः शुक्रेण विवर्जितं भोगैः ॥ ७४२ ॥

इति भौमगृहे शनौ दृष्टिः ।

737 - 742. Saturn in a Sign of Mars With Others' Aspects: (a) If the Sun aspects Saturn in a sign of Mars (Aries or Scorpio), the native will be a tiller, wealthy, endowed with cows, buffalos and goats and hard working.

(b) The Moon aspecting Saturn in a sign of Mars will be unstable and mean in disposition, be interested in base and beautiful females and be bereft of happiness and riches.

(c) If Saturn in a sign of Mars receives the aspect of Mars himself, the native will kill living beings, be mean, a head of thieves, famous and sad in love affairs.

(d) Mercury aspecting Saturn in a sign of Mars will make one a liar, irascible, garrulous, thievish and bereft of happiness and wealth.

(e) If Saturn in a sign of Mars receives the aspect of Jupiter, the subject will enjoy happiness, wealth and prosperity. He will be a king's minister, be the foremost among men and will have good thoughts.

(f) Should Venus aspect Saturn in a sign of Mars, one will be very unstable and crooked in disposition, be attached to excellent as well as questionable women, and be devoid of worldly pleasures.

Thus end the aspects on Saturn placed in a sign of Mars.

Notes: (b) "*Neecha Roopa + Angana*" vide the first line of verse 738 reads as "*Neecha Viroopa + Angana*" in another version. The former means "base and beautiful women" while the latter means "base and ugly women". It occurs to me that "ugly women" is more suitable to the context.

अथ शुक्रगृहगे शनौ ग्रहाणां दृष्टिफलम् ।

Now the effects of Saturn's aspects on planets in signs of Venus.

स्फुटवाक्यं विगतधनं विद्वांसं परगृहेषु भोक्तारम् ।

रविणा मन्दो दृष्टः कुरुते परपेलवं पुरुषम् ॥ ७४३ ॥

युवतीजननोदारं नृपवृन्दपुरस्कृतं युवतिकान्तम् ।

शशिना दृष्टः सौरिः कुरुते वस्त्रान्नकुसुमपरिवारम् ॥ ७४४ ॥

सङ्ग्रामकथाभिज्ञं सङ्ग्रामप्रत्ययिनं सुबहुवाक्यञ्च ।

जनयति कुजसंदृष्टो जनपरिवेष्टितं सौरः ॥ ७४५ ॥

नित्यं प्रहसनशीलं क्लीबरतं युवतिसेवकं नीचम् ।

बुधदृष्टो रवितनयः शुक्रगृहे मानवं कुरुते ॥ ७४६ ॥

परिवादैः परिखिन्नं परकार्यरतं प्रियञ्च लोकस्य ।

कुरुते गुरुणा दृष्टो दातारं सोद्यमं सौरः ॥ ७४७ ॥

मध्ये स्त्रीकृतसौख्यं रत्नानां भाजनं महासत्त्वम् ।

शुक्रगृहे सितदृष्टो जनयति सौरो नृपतिदयितम् ॥ ७४८ ॥

इति शुक्रगृहगे शनौ दृष्टिः ।

743 - 748. Saturn in a Sign of Venus With Others' Aspects: Now effects of aspects on Saturn placed in a sign of Venus.

(a) One will be clear in speech, will lose his wealth, be learned, will depend on others for food and will possess a very delicate body. These are for Saturn is in a sign of Venus (Taurus or Libra) with the aspect of the Sun.

(b) The Moon aspecting Saturn in a sign of Venus will make the native liberal towards women. He will be honoured by the king, liked by women and be endowed with robes, food, flowers and relatives.

(c) Saturn in a sign of Venus with the aspect of Mars will make one skilful in war preparation. He will be reliable in times of war, will speak much and be surrounded by many people.

(d) With Mercury aspecting Saturn in a sign of Venus, the subject will ever be jocular in disposition, fond of hermaphrodites,

will serve women and be mean.

(e) **Jupiter** aspecting **Saturn** in **Taurus** or **Libra** will cause blame and grief. The person will be interested in others' work, liked by others, munificent and industrious.

(f) Should **Venus** aspect **Saturn** in **Taurus** or **Libra**, the subject will acquire happiness through women in the middle of his life, will possess precious stones, be very mighty and be liked by the ruler.

Thus end effects of aspects on **Saturn** in a sign of **Venus**.

Notes: (a) "*Parapelavam*" in the second line of verse 743 should read as "*Paripelavam*" meaning "of a very delicate body".

(b) "Liberal towards women" is replaced by "wealthy on account of women" in another version.

अथ बुधगृहे शनौ ग्रहाणां दृष्टिफलम् ।

सुखरहितमथात्यन्तं धनरतिमतिधार्मिकं जितक्रोधम् ।

क्लेशाभिज्ञं धीरं कुरुते रत्नवीक्षितः सौरिः ॥ ७४९ ॥

नृपतुल्यं स्निग्धतनुं नारीभ्यः प्राप्तविभवसत्कारम् ।

स्त्रीणां वा कृत्यपरं सौरश्चन्द्रेक्षितः कुरुते ॥ ७५० ॥

विख्यातं मल्लहितमथ भारवहं तथा विकृष्टमतिम् ।

रुधिराङ्गवीक्षिततनुर्जनयति सौरो धनं पुरुषम् ॥ ७५१ ॥

धनिनं युद्धे कुशलं नृत्याचार्यञ्च गीतशीलम् ।

शिल्पकमतिनिपुणं वा जनयति बुधवीक्षितः सौरः ॥ ७५२ ॥

प्रत्ययिनं राजकुले सर्वगुणसमन्वितं सतामिष्टम् ।

गुणगृह्यधनं कुरुते गुरुणा दृष्टः शनैश्चरश्चापि ॥ ७५३ ॥

स्त्रीमन्तं शास्त्रकुशलं योगाचार्यञ्च योषिताञ्चापि ।

शुक्रेक्षितोऽर्कपुत्रः स्त्रीणामिष्टं नरं कुरुते ॥ ७५४ ॥

इति बुधगृहे शनौ दृष्टिः ।

749 - 754 Saturn in Mercury's Sign With Others' Aspects: (a) If the Sun aspects Saturn in a sign of Mercury, the

native will be devoid of happiness and wealth, be exceedingly liberal, will conquer his anger, will endure grief and be valorous.

(b) The **Moon** aspecting Saturn in a sign of Mercury will make one equal to a king. He will have a glossy physique, will acquire wealth and honour through females and will serve females.

(c) Saturn in a sign of Mercury with the aspect of Mars will make one a famous boxer. He will be stupefied, will carry loads, will have excellent intelligence and be wealthy.

(d) **Mercury** lending his aspect to Saturn in Gemini or Virgo will make one wealthy, skilful in a war, a teacher of dancing, fond of music and skilful in arts.

(e) One will be a reliable person in royal circles, if **Jupiter** aspects Saturn in Mercury's sign. He will be endowed with many good qualities, be liked by good people and will earn wealth by means of his virtues (i.e. by fair means).

(f) Should Saturn in Gemini or Virgo be in aspect to **Venus**, the native will be endowed with a spouse, be skilful in scriptures, be a teacher of Yoga or be saintly and be liked by women.

Thus end aspects on Saturn in a sign of Mercury.

Notes: (a) "*Dhana Rathī*" of our text is replaced by another version with "*Dhana Rahitam*". The latter means being without wealth. "*Klesabhijnam*" is replaced with "*Klesa Sahishnum*" which means enduring grief. The translation is provided for the correct versions.

(c) "*Vikhyatam Malla*" should read as "*Vikhyata Malla*" denoting a famous boxer. "*Hita*" should read as "*Mohita*" meaning stupefied.

(f) Vide first line of verse No. 754, the words "*Yoshitaam cha api*" should read as "*Yoginam va api*" which denotes an ascetic or a contemplative saint.

अथ कर्कगे शनौ ग्रहाणां दृष्टिफलम् ।

Now effects for Saturn's aspects on planets in Cancer.

पित्रादिरहितं बाल्ये दिनपतिदृष्टः शनैश्चरः शशिभे ।

धनसुखदारविहीनं कर्षकपुष्टं नरं पापम् ॥ ७५५ ॥

जन्मनि मातुरनिष्टं धनवन्तं सहजपीडितं वापि ।

हिमकिरणेन तु दृष्टो दिनकरपुत्रो नरं कुरुते ॥ ७५६ ॥
 नृपतिसमन्वितविभवं विकलाङ्गं कनकरत्नपरिवारम् ।
 क्षितिसुतदृष्टः सौरः कुरुते निजबन्धुपत्नीशम् ॥ ७५७ ॥
 निष्ठुरमतिप्रचारं गमिताचारं वामिकञ्चापि ।
 जनयत्युत्तमचेष्टं बुधदृष्टो भास्करिः पुरुषम् ॥ ७५८ ॥
 बाल्ये क्षेत्रगृहाणां पुत्राणां भागिनं नरं कुरुते ।
 धनरत्नदारवन्तं त्रिदशगुरुनिरीक्षितः सौरः ॥ ७५९ ॥
 आयतकुलजातानां रूपविलासैः सुखैश्च सहितानाम् ।
 कुरुते जन्म नराणां भार्गवदृष्टः सदा सौरः ॥ ७६० ॥

755-760. Saturn in Cancer With Others' Aspects: Now Saturn in Cancer with aspects from other planets.

(a) The Sun aspecting the planet Saturn in Cancer will deprive the native of his father and others in his boyhood. He will not possess wealth, happiness and spouse but will be happy with (even) bad quality of food.

(b) At one's very birth, his mother will be endangered if Saturn in Cancer is in aspect to the **Moon**. He will however be wealthy but will trouble his brothers and sisters.

(c) **Mars** lending his aspect to Saturn in Cancer will give riches equal to that of a king. The subject will have some physical defects, be endowed with gold, gems and kinsfolk. He will lord over the spouse of one of his relatives.

(d) If Saturn in Cancer is aspected by **Mercury**, the subject will be cruel-minded, talkative, of wandering disposition, crooked and will perform excellent deeds.

(e) **Jupiter** aspecting Saturn in Cancer will bless the person with landed and housing properties in boyhood itself. He will possess wealth, gems and spouse.

(f) Should **Venus** aspect Saturn in Cancer, the native is of an excellent lineage by birth. He will be deprived of beauty, grace and happiness.

Notes: (a) The expression "*Karshaka Pushtam*" in the second line of verse No. 755 defies a sensible translation. Elsewhere, this is replaced by "*Kadasana Tushtam*" - a

compromising attitude with any kind of food.

(d) "*Prachaaram*" in the first line of verse 758 should read as "*Pravaacham*" - talkative.

अथ सिंहगे शनौ ग्रहाणां दृष्टिफलम् ।

धनसुखहीनमनार्यं प्रियानुतं पापसंयुतं रविभे ।

भुतकं दुःखितमेकं जनयति सूर्येक्षितः सौरः ॥ ७६१ ॥

नानारत्नधनानां युवतीनां भाजनं विपुलकीर्तिम् ।

शशिना दृष्टः कुरुते सौरो नृपवल्लभं पुरुषम् ॥ ७६२ ॥

प्रतिदेशमटनमधनं चौरं गिरिदुर्गवासिनां क्षुद्रम् ।

भार्यापुत्रविहीनं जनयति शनी रुधिराद्भृष्टः ॥ ७६३ ॥

नैष्कृतिकं सधनमलसं स्त्रीकर्मकरं मलीमसं दीनम् ।

जनयति बुधेन दृष्टो दिनकरभवनाश्रितः सौरः ॥ ७६४ ॥

ग्रामपुरश्रेणीनां पुरोगमाढ्यं च वित्तवन्तञ्च ।

गुरुदृष्टः प्रत्ययिनं जनयति सौरः सुशीलञ्च ॥ ७६५ ॥

युवतिद्वेष्यमकान्तं जठरसुखभागिनं धनसमुद्धम् ।

शुकेक्षितस्तु कुरुते भानुगृहे रविसुतः स्वतन्त्रम् ॥ ७६६ ॥

इति सिंहगे शनौ दृष्टिः ।

761 - 766. Saturn in Leo With Others' Aspects: Now effects of Saturn in Leo with aspects from other planets.

(a) The **Sun** aspecting Saturn in Leo will deprive one of wealth and happiness. He will not be a gentle person but be a liar, will perform sinful acts, be a servant and be sad.

(b) Saturn in Leo in aspect to the **Moon** will bless the person with various kinds of jewels, wealth and women. His fame will be wide-spread. He will be liked by the ruler.

(c) One with **Mars** aspecting Saturn in Leo will wander in "each and every" country. He will be poor, a thief, will live in hills and forts, be mean and will not have spouse and progeny.

(d) If **Mercury** should aspect Saturn in Leo, the native will not be outspoken. He will be wealthy, indolent, will do females' jobs, be dirty and pitiable.

(e) **Jupiter** aspecting Saturn in Leo denotes that the native will be the foremost among his villagers, townsmen or a group of men (i.e. will have abundant progress), be wealthy and virtuous.

(f) Saturn in Leo with the aspect of **Venus** will cause enmity with spouse. The person will not be beautiful, will enjoy good food and plenty of wealth and be independent.

Thus the aspects on Saturn in Leo.

अथ गुरुगृहगे शनौ ग्रहाणां दृष्टिफलम् ।

परपुत्राणां पितरं कुरुते सूर्येक्षितो धनसमुद्भम् ।

तेभ्यो धनञ्च लभते मानं ख्यातं तथा सौरः ॥ ७६७ ॥

मातृरहितं सुशीलं नामद्वयसंयुतं रवेस्तनयः ।

जनयति शशिना दृष्टो भार्यासुतवित्तसंपन्नम् ॥ ७६८ ॥

वातव्याधिगृहीतं लोकद्विष्टं प्रवासनिरतञ्च ।

क्षुद्रं निन्दितशीलं जनयति भौमेक्षितः सौरः ॥ ७६९ ॥

जनयति गुरुभवनस्थो नृपतिं नृपसंमतं सदाचारम् ।

मान्यं धनिनं सौम्यं सुभगं सौम्येक्षितः सौरः ॥ ७७० ॥

नृपतिं नृपतुल्यं वा मन्त्रिणमथ नायकञ्च सेनायाः ।

जनयति गुरुणा दृष्टः सर्वापद्वर्जितं सौरः ॥ ७७१ ॥

कुरुते द्विमातृपितृकं विषिनाद्रिरतं विविधशीलम् ।

जनयति सितेन दृष्टो रवितनयः कर्मसंपन्नम् ॥ ७७२ ॥

767 - 772. Saturn in Jupiter's Sign With Others' Aspects: Now effects of planets on Saturn in a sign of Jupiter.

(a) The **Sun** aspecting Saturn in a sign of Jupiter (i.e. Sagittarius or Pisces) will give the following effects. The native will have illegal progeny, be highly rich through such progeny, be honourable, and famous.

(b) If Saturn in a sign of Jupiter begets the aspect of the **Moon**, one will be devoid of mother (i.e. lose his mother early), be virtuous, will have two names and be endowed with spouse, progeny and wealth.

(c) **Mars** aspecting Saturn in a sign of Jupiter will cause

rheumatic diseases. The person will dislike others, be disposed to living in distant places (out of distress), mean and blamed by others.

(d) Should Mercury aspect Saturn in a sign of Jupiter, one will be kingly, recognized by the king, of good conduct, honourable, wealthy, auspicious and fortunate.

(e) Jupiter aspecting Saturn in Sagittarius or Pisces will make the person a king or equal to a king. Or he will be a minister or an army chief. He will be immune to all kinds of dangers.

(f) Venus aspecting Saturn in a sign of Jupiter will cause two mothers and two fathers. The native will be interested in forests and hills. He will have various dispositions and be highly industrious.

अथ स्वगृहे शनौ ग्रहाणां दृष्टिफलम् ।

रोगिणमरूपभार्यं परान्नभोगिनमतीव दुःखसहम् ।

अटनरतं भारसहं जनयति सूर्येक्षितः सौरः ॥ ७७३ ॥

चपलमसत्यं पापं मातुरनिष्टं प्रियान्वितं स्वाद्यम् ।

उत्पन्नमदनदुःखं करोति चन्द्रेक्षितः सौरः ॥ ७७४ ॥

अतिरूपं विक्रान्तं विख्यातगुणं महाजनपुरोगम् ।

तीक्ष्णं साहसनिरतं जनयति वक्रेक्षितो मन्दः ॥ ७७५ ॥

भारसहं तामसिकं शोभनमटनज्ञमल्पवित्तं च ।

धन्यं जनयति शनिः बुधेन संवीक्षितः सौरः ॥ ७७६ ॥

समुदितगुणं नरेन्द्रं नृपवंशकरं चिरायुषमरोगम् ।

त्रिदशगुरुदृष्टमूर्तिर्जनयति सौरः स्वगृहस्थः ॥ ७७७ ॥

विधनं परदाररतं सुभगं सुखिनञ्च वित्तवन्तञ्च ।

उत्पन्नपानभक्ष्यं जनयति शुक्रेक्षितः सौरः ॥ ७७८ ॥

इति स्वगृहे शनौ दृष्टिः ।

773 - 778. Saturn in Own Sign With Others' Aspects:
Now effects of Saturn placed in his own sign with aspects from other planets.

(a) If Saturn is in his own sign (Capricorn or Aquarius)

begetting the aspect of the Sun, the native will have an ugly and sickly spouse. He will thrive on others' food and will incur much sadness. He will be disposed to wandering and will carry loads.

(b) The **Moon** aspecting Saturn in Capricorn or Aquarius will give the following effects. The subject will be unstable in disposition, be sinful, evil to his mother, will have a fiance, be wealthy, and be lustful and sad.

(c) With **Mars** aspecting Saturn in his own sign, the person will be exceedingly beautiful, heroic, famous for virtues, be foremost among men, fierce and valorous.

(d) One having Saturn in his own sign with the aspect of **Mercury** will carry loads, be indolent, auspicious, of wandering disposition, will have limited wealth and be fortunate.

(e) If **Jupiter** aspects Saturn who is in Capricorn or Aquarius, the native will have many virtues, be a king, will promote the growth of royal family, be long-lived and be without diseases.

(f) Should **Venus** aspect Saturn in his own sign, the person will be without wealth, be interested in others' wives, be fortunate, happy, wealth and will enjoy comforts of food and drink.

Thus end the effects of Saturn in his own sign with aspects from other planets.

Notes: (f) "*Vidhanam*" - विधनं - in the first line of sloka 778 should read as "*Dhaninam*" meaning wealthy, which however is a repetition because of the term "*Vittavantam*"

इति ग्रहाणां दुष्टिफलानि ।

Thus end the effects of various planets in different signs with different planets' aspects.

इति श्रीमद्वैवस्वतव्यपण्डित दामोदरात्मजबलभद्रविरचिते होरात्ने
ग्रहभावफलदुष्टिफलाध्यायस्तुतीयः ॥ ३ ॥

Thus ends the 3rd chapter dealing with effects of planetary Avasthas and aspects in Hora Ratnam of Bala Bhadra, son of Damodara Pandita, the excellent among astrologers.

CHAPTER FOUR

4

Effects of Planets with different divisions, dignities, strengths etc

ततो मैत्रीचक्रादुपयुक्ताः सूर्यादिग्रहाणां भावा लेख्याः । ततो मैत्रीचक्रे
सप्तवर्गचक्रं होरा-द्रेष्काण-नवांश-द्वादशांश-त्रिंशांशकुण्डलीस्वेष्टकालफलसहितञ्च
लेख्यम् । ततः स्थान-दिक्काल-निसर्ग-चेष्टा-दृग्बलानि लेख्यानि । ततो
ग्रहाणामिष्टकष्टचक्रं लेख्यम् ।

After this (i.e. following the initial preparations as explained in the previous chapter), the positions of the Sun and others in the various Bhavas should be noted down to be used in association with the speculum of planetary terms (i.e. friendship etc). Then should be noted down the Sapta Varga Chakra, i.e. the positions of various planets in the seven divisions including (Rasi and) Hora, decanate, Navamsa, Dvadasamsa and Trimsamsa along with strengths like positional, directional, natural, motional and aspectual, and Ishta and Kashta Phalas of the planets.

Notes: The author advises us of the step-by-step method to prepare required details. This amounts to preparation of Bhava positions of planets, Panchadha Sambandha (5-fold terms) diagram, Sapta Varga charts, Shadbala, Ishta Phala and Kashta Phala so that one is well-equipped with required details for a meaningful analysis of a horoscope.

Most authors restricted themselves to employment of Shad

Varga or Sapta Varga. Maharshi Parasara advocated full use of Shodasa Vargas (16 Vargas) which only will lead us to the knowledge of Vimsopaka strength of the planets. Without 16 Vargas, Vimsopaka strengths of planets can be never known. *Without Vimsopaka strengths, dasa period results can never be understood in full, according to sage Parasara.*

In this chapter, BalaBhadra systematically supplies relevant effects for Sapta varga positions of planets, individual effects keeping Shadbala disbursement in mind and many other things. These details are bound to be useful as we see them for the first time with such minute classifications.

This entire chapter is as per Yavanas.

अथ सूर्यादिग्रहाणां राश्यादिबलवर्गफलान्याह—

वृद्धयवनः—

Now told are the effects of signs, divisions etc. relating to the Sun and others.

Authority - Vriddha Yavana.

मेषं गतोऽर्कः समरप्रचण्डं नरं प्रसूते धनवीर्ययुक्तम् ।

शस्त्रार्थवाक्कर्मसु लब्धशब्दं जयेषिणं साधितमुच्चवृत्तम् ॥ १ ॥

Effects of the Sun in Signs.

1. The Sun in Aries: Should the Sun be in the sign Aries at birth, the subject will be fierce in battles (or leading his disputes) and be endowed with wealth and heroism. He will be skilful in interpreting ancient Sastras, and in speech and deeds. He will be ever after attaining success and will possess a superior history.

Notes: The Sun in Aries will further give strong bones to the person. He will be broad-minded in disposition, be fond of changing places and will prove fortunate for the family of his birth. He will work in favour of highly placed people and be exceedingly intelligent.

If the Sun is past 10 degrees in Aries, then one's father will have a severe downfall in fortunes soon after the native's birth.

The effects stated for a planet in its sign of exaltation,

debilitation and Moola Trikona should not be applied liberally. Good effects will end with the end of degree of exaltation, Moola Trikona etc. and will materialise in a far lesser ratio thereafter. Similarly malefic effects will decline proportionately once the planet crosses the deep debility point.

As for effects in other signs, the planet concerned will depend upon its dispositor, association, aspect, strength etc. Moreover, the effects stated will not come to pass without the help of a suitable dasa period or a transit. The importance of dasa periods and future transits has already been stressed by Bala Bhadra in his comments immediately following the sloka 38, chapter 1 *supra*. And the planet's position in a suitable Bhava is a dire necessity. Take the Sun in Aries who is supposed to give wealth. Suppose in a horoscope, he is in the 12th while Taurus is the ascendant. Then the native will earn wealth but will not be able to retain it for long.

Sometimes even an exalted planet will carry with it certain adverse trends on its own. For example, the Sun in his exaltation space will be ready to cause disorders of blood and bile through the medium of the concerned significator; that is blood disorders through the Moon and bilious disorders through Mars.

These guidelines, coupled with my elaborate notes in *Saravali* for the positions of various planets in various signs, may be well-remembered in each and every case.

वृषं गतोऽर्कः प्रियगन्धमाल्यं मिष्टाशनाच्छादनलब्धसौख्यम् ।

सङ्गीतविद्याभिरतं रतिज्ञं नरं सुयानं बहुमित्रयुक्तम् ॥ २ ॥

2. The Sun in Taurus: If the Sun is in Taurus at birth, the native will be fond of scents and garlands and will enjoy happiness concerning food and robes. He will have interest in the science of music, be a knower of (the art of) sexual pleasures and will possess conveyances of a superior order and many friends.

Notes: The native will further be ill-related to a widowed female. He will have many enemies, will have a weak-sight due to seeking excessive pleasures and will endure a series of difficulties. There may be childhood danger through stones, water or animals. He will obey the orders of his well-wishers.

बन्धुप्रियं साहसकर्मशीलं सुखानि रोगोपहतं सपापम् ।

तिष्ठास्तृतीये दिनकृत्प्रसूते नरं शुभाचारगुणैर्विहीनम् ॥ ३ ॥

3. The Sun in Gemini: One with the Sun in Gemini at birth will be fond of his kinsfolk and be intent upon performing adventurous deeds. He will enjoy general happiness but be troubled by diseases and be sinful. He will be bereft of orthodox conduct and virtues.

Notes: Further, one with the Sun in Gemini will be brought up by two mothers. He will have wide educational achievements. He will be attached to his native region, will face impediments to professional pursuits off and on, and will be a responsible house-holder. He will look after his family members affectionately.

The native will be skilful in gathering wealth but will not easily spend his money. He will have knowledge of astrology and related subjects.

His father would be a very intelligent person but will suffer from disorders of joints, movements and lungs. His sisters will incur some disappointments and liability through marriage.

मेधाविनं वाङ्मधुरं विनीतं नैपुण्यवाक् सभ्यगुणैरुपेतम् ।

तिष्ठन् रविः कर्कटके मनुष्यं करोति नानाविधसौख्यभाजम् ॥ ४ ॥

4. The Sun in Cancer: One with the Sun in Cancer at birth will be a learned person endowed with sweet and skilful speech. He will be modest and will possess good qualities. Various kinds of happiness will come to wed him.

Notes: One with the Sun in Cancer will be prone to incur heart problems, but be long-lived. He will achieve a reasonable degree of success, be ominous for his mother, will achieve honour and position, will face hardships in career, be inimical to paternal kinsfolk, good-looking and will incur the wrath of subordinates and men of eminence. He will be addicted to intoxicants and be unfortunate concerning spouse.

Bad results will increase if the Moon (dispositor of the Sun) is in decreasing condition while good results will increase with the Moon in increasing condition.

सिंहे तु सूर्यो जनयत्यरिष्टं नरं भुशं क्रोधमुदारचेष्टम् ।

सत्याधिकं शौर्यविलब्धकीर्तिमुत्साहयुक्तं सततं बलञ्च ॥ ५ ॥

5. The Sun in Leo: The subject with the Sun in Leo will be in a position to destroy his enemies. He will be highly irascible but be generous in disposition. Exceedingly truthful, he will earn fame for his heroism. He will be ever enthusiastic and strong.

Notes: One with the Sun in Leo will become famous, will eat meat, be prone to deafness and endowed with riches. He will acquire landed properties.

कन्याश्रितो दुर्बलमल्पसत्त्वं रविः प्रसूते मृदुदीनवाक्यम् ।

स्त्रीतुल्यवीर्यं कृपणस्वभावं निन्दानुरक्तं सततं गुरुणाम् ॥ ६ ॥

6. The Sun in Virgo: One with the Sun in Virgo will be thin-bodied and will be less energetic. He will be soft but pitiable in respect of his speech. His heroism will be comparable to that of a female. He will be miserly and interested to blame his elders (or preceptors).

Notes: The person will further be poor, or will have financial obstacles. He will be a gifted writer and be an expert in music and ancient scriptures.

Although our text denotes adverse effects concerning elders and preceptors, there is an authority to state that the person will honour his elders and preceptors. So also concerning "heroism comparable to that of a female"; the other text states that the person will resemble a female in appearance. Our texts seems to have got these two areas wrongly.

भङ्गक्षयार्तिव्ययशोक्तसं अनिष्टनीचोपहतं प्रदिष्टम् ।

तुल्यधरस्थो दिनकृन्मनुष्यं करोति नीचं व्यसनाभिभूतम् ॥ ७ ॥

7. The Sun in Libra: The native with the Sun in Libra will be saddened due to obstacles, decline, pain, expenditure and grief. He will be damaged by evil and mean men. He will himself be mean and be addicted to vices.

Notes: The person having the Sun prior to the space of his deep debility in Libra will lose his father early, be inimical to

others, humiliated by men in power, addicted to others' females and troubled by tuberculosis and urinary disorders. He will ever incur defeats, will be asocial and will be in servitude.

If the Sun is past the space of his deep debility, the native will deal in gold, jewellery, copper etc., be honoured by people in power and will himself enjoy a good position.

नित्यं प्रसूते श्रुतिधर्मशीलं सूर्योऽष्टमस्थो वनितास्वभीष्टम् ।

नानार्थयुक्तं सुभगं मनुष्यं नृपप्रसादात्सुखं जितारिम् ॥ ८ ॥

8. The Sun in Scorpio: One with the Sun in Scorpio will follow the codes prescribed in the Vedas (i. e. the ancient injunctions transmitted orally, Cf. Smriti - an account memorized). He will be fond of women, be endowed with various kinds of wealth, be fortunate, will enjoy king's favours and will conquer his foes.

Notes: *Ashtama* in this context means the 8th sign, Scorpio, and not the 8th house.

The subject will further be a liar, fond of promoting quarrels and will have a questionable history. He will be associated with questionable women, be unfortunate concerning parents and will incur danger through poison, weapons and fire.

His spouse will have a defective physique and be a wicked female.

धनुर्धरस्थो जनयेन्मनुष्यं सूर्यो नरेन्द्राभिमतं महान्तम् ।

शास्त्रार्थशिष्यं निपुणं निघृष्टं प्राज्ञं प्रसूते व्यवहारदक्षम् ॥ ९ ॥

9. The Sun in Sagittarius: One with the Sun in Sagittarius will be agreeable to the ruler, be a great person, will pursue the meanings of the ancient Sastras, be skilful, devoid of contempt for others, be learned and an expert in legal matters.

Notes: "*Vyavahara*" has meanings such as behaviour, litigation or legal matters, and the like. Seeing the reference to Sagittarius ruled by Jupiter, the appropriate meaning for the Sun's position here is chosen as "legal matters"

Further, he will receive honours from the king (i.e. government), be wealthy, firm in disposition, skilful in training others in elephant-riding and usage of weapons and will possess

a broad and stout physique. He will be a well-wisher of his kinsfolk.

मुगाभिधाने सविता निविष्टो विपन्नशीलं जनयेन्मनुष्यम् ।

अनिष्टकार्येषु सदानुरक्तं मनोजविद्वेषणमल्पसत्त्वम् ॥ १० ॥

10. The Sun in Capricorn: The subject with the Sun in Capricorn at birth will be of destroyed virtues, i.e. be not virtuous. He will be ever interested in performing evil deeds and be less energetic. He will have a dislike for things of beauty.

Notes: "*Vipanna Seelam*" needs a correct interpretation. *Vipanna* means one that is destroyed or ruined. Thus "*Vipanna Deha*" means "ruined body"; "*Vipannartha*" means destroyed fortunes; "*Vipannapathyaa*" means a female whose progeny is ruined by abortion, miscarriage etc. Hence, the native with the Sun in Capricorn will be bereft of good qualities.

One with the Sun as above will feel excessive thirst, will eat abundantly, be industrious, devoid of kinsfolk, and be associated with a questionable woman. His progress will be through questionable deeds.

तिष्ठन् रविः कुम्भधरे प्रसूते नरं दृढद्वेषविरोधरोषम् ।

अनिश्चितं कर्मसु दुःप्रलापं व्ययान्वितं पापरातं कुतघ्नम् ॥ ११ ॥

11. The Sun in Aquarius: One with the Sun in Aquarius will possess unchangeable contempt, enmity and anger. He will be indecisive in his deeds, will incoherently chatter, be troubled by expenses, attached to sinful deeds and be ungrateful.

Notes: The native will further be sometimes happy and sometimes unhappy. He will be fortunate on account of his association with others' women. He will also incur heart disorders.

मीनद्वयस्थो रविराप्तपुण्यं कुर्यान्मनुष्यं हतशत्रुपक्षम् ।

सुहृद्गुरुप्रीतिकरं सुवाक्यं प्रसन्नचित्तं बहुधर्मशीलम् ॥ १२ ॥

12. The Sun in Pisces: The native with the Sun in Pisces will be meritorious, will eliminate his adversaries, will cause happiness to his friends and elders (or teachers), will speak good

words, be gracious and highly righteous.

Notes: The person will further be highly intelligent, will have many friends, and be successful in regard to fame and wealth. He will have many brothers and sisters and will earn fame through his children. His gains will be through water-related deeds and products. He will indulge in falsehood, will have an affectionate spouse, will incur health disorders relating to blood and will suffer from fear of which he will not share with others.

होराङ्गतोऽर्कः प्रकरोति तैक्ष्ण्यं स्वपित्तरोगं स्वजनापमानम् ।

दुष्टैर्वियोगं कलहञ्च दुःखं धनक्षयं वैरिबलप्रभूतम् ॥ १३ ॥

Effects of the Sun in Horas.

13. The Sun in Solar Hora: If the Sun at birth is in his own Hora, the person will be rude in behaviour. He will incur disorders of bile, will disregard his men, bereft of sound eye sight, and will incur quarrels, grief, financial decline and numerous enemies.

होराङ्गतो रात्रिपतेर्दिनेशो नरं विधत्ते सततं विशीलम् ।

रोगैर्विमुक्तं विगतारिपक्षं प्रियातिथिं बन्धुजनप्रधानम् ॥ १४ ॥

14. The Sun in Moon's Hora: One with the Sun in the Hora of the Moon will be devoid of good qualities, will enjoy freedom from diseases and enemies, be fond of his guests and be chief among his kinsfolk.

रोगाभिभूतं सविता करोति नयं त्रिभागे प्रचुरं स्वकीये ।

उद्विग्नचित्तं परदेशभाजं जयत्प्रतापं प्रबलं नितान्तम् ॥ १५ ॥

Effects of the Sun in Decanates.

15. The Sun in Own Decanate: Should the natal Sun be in his own decanate, the person will be troubled by many diseases, be mentally agitated, will live in distant lands, be successful, valorous and ever a great person.

त्र्यंशे विधोर्वासरपः प्रसूते धर्मिष्ठजं स्वं स्वजनं विषापम् ।

गीतप्रियं वाङ्मितवृद्धदारं व भूतकोशं दयितं नराणाम् ॥ १६ ॥

16. The Sun in Moon's Decanate: Should the Sun at birth be in a decanate ruled by the Moon, the native will be charitable, will become wealthy on account of his own people, will not commit sins, be fond of music, will speak to a limited extent, will acquired a spouse of advanced age, be very rich and be dear to others.

द्रेष्काणगोष्को धरणीसुतस्य यदा प्रजातः प्रकरोत्यथारीन् ।

असृग्यथा नीचसमागमं च पुत्रार्थहानिं सततं नराणाम् ॥ १७ ॥

17. The Sun in Mars' Decanate: If the Sun at birth is in a decanate of Mars, the person will destroy his enemies, will befriend mean people, and will ever incur decline of both progeny and wealth.

त्र्यंशे गतः सोमसुतस्य भानुः स्वधर्मशीलं प्रकरोति मर्त्यम् ।

विलासिनीकामपरं सदैव विचित्रवाक्यं द्विजदेवभक्तम् ॥ १८ ॥

18. The Sun in Mercury's Decanate: If the Sun at birth is in a decanate owned by Mercury, the subject will follow the codes prescribed for his religion, be attached to pleasures from women, will speak surprising words and be devoted to Brahmins and Gods.

बृहस्पतेस्त्र्यंशमनुप्रयातो भानुर्विधत्ते मनुजं विनीतम् ।

प्रियातिथिं सर्वगुणैः समेतं मेधान्वितं वाक्यविशारदञ्च ॥ १९ ॥

19. The Sun in Jupiter's Decanate: One with the Sun in a decanate of Jupiter will be modest, fond of guests, blessed with all good qualities, be learned and be a skilful speaker.

त्र्यंशे स्थितो दैत्यपरोहितस्य भानुर्विधत्ते सुखिनं मनुष्यम् ।

स्त्रीवल्लभं देवगुरुप्रसक्तमरोगदेहं बहुसत्ययुक्तम् ॥ २० ॥

20. The Sun in a Decanate of Venus: One with the Sun

in a decanate ruled by Venus will be happy, liked by women, will honour gods and preceptors, be devoid of diseases and be very truthful.

द्रेष्काणमर्कोपगतोऽर्कजस्य पापं प्रसूते सरुजं कृतघ्नम् ।

नरं सुतासव्यसनोपतप्तं सुशीलितं बन्धुजनैर्विमुक्तम् ॥ २१ ॥

21. The Sun in Saturn's Decanate: The Sun in a decanate ruled by the Sun at birth leads to the following. The subject will commit sinful deeds, incur diseases, be ungrateful, grieved on account of his progeny, virtuous and bereft of kinsfolk.

नवांशके स्वे सविता प्रसूते नरं पराभूतमनल्पसौख्यम् ।

कलिप्रियं वक्रिणमल्पशीलं गतप्रभावं बहुरोगभाजम् ॥ २२ ॥

Effects of the Sun in Navamsas.

22. The Sun in Leo Navamsa: If the Sun at birth is in Leo Navamsa, the subject will incur defeat, will not enjoy much happiness, be fond of promoting strife, crooked and trifling in disposition and will lose his (or be bereft of) dignity.

नवांशके रात्रिपतेर्विवस्वान् करोति मर्त्यं स्थित एव दक्षम् ।

सुतान्वितं ज्ञानयशोधनार्थनृपप्रियं मुख्यतमं स्वपक्षे ॥ २३ ॥

23. The Sun in Cancer Navamsa: If the Sun is in the Navamsa of the Moon at birth, the subject will be skilful and be endowed with progeny. He will seek wisdom, fame and wealth and be dear to king. He will be the best among the members of his circle.

कुजस्य भानुर्नवभागसंस्थो दरिद्ररोगाभिहतं प्रसूते ।

निराकृतं दीनमरुत्प्रकोपं पापानुरक्तं कृतजार्तिभाजम् ॥ २४ ॥

24. The Sun in Aries/Scorpio Navamsa: If the Sun is in a Navamsa ruled by Mars at birth, the subject will be troubled by poverty and diseases, be a discarded person, be miserable, troubled by excess of the humour wind (one of three humours), and interested in sinful acts. He will also incur diseases caused

by venomous insects.

Notes: "Kritajaarthi" is a wrong copy for "Krimijaarthi" (कुमिजार्ति) which is translated as "diseases caused by venomous insects".

तिष्ठन् रविः सोमसुतस्य जातं नवांशके वातभयं करोति ।

जितारिपक्षं सुतयानुरक्तं नरं सदा भोगसुतैः समेतम् ॥ २५ ॥

25. The Sun Gemini/Virgo Navamsa: One born with the Sun in Mercury's Navamsa will have fear of windy disorders. He will win over his enemies, be fond of virgins and will enjoy pleasures.

नवांशके देवपुरोहितस्य तिष्ठन् रविः सत्यधनं प्रसूते ।

तपोनुरक्तं कृतिनामभीष्टं जितेन्द्रियं सर्वसुखादिवासम् ॥ २६ ॥

26. The Sun in Sagittarius/Pisces Navamsa: One with the Sun in a Navamsa of Jupiter will be highly truthful, will subdue his enemies, be fond of penance and fire sacrifices (i.e.. Vedic rituals), will subdue his senses and be endowed with all kinds of happiness.

ईडयान्वितं बन्धुजनप्रधानं विवेकिनं धर्मपरं जितारिम् ।

नवांशके दैत्यपुरोहितस्य नरं प्रसूते सविता प्रगल्भम् ॥ २७ ॥

27. The Sun in Libra/Taurus Navamsa: Should the natal Sun be in a Navamsa ruled by Venus, the person will be glorified, be chief among his kinsfolk, prudent, virtuous, will subdue his enemies and be resolute.

पराजितं निर्धनमल्पवीर्यं कामान्वितं बन्धुजनैर्विमुक्तम् ।

शनेर्नवांशो सविता प्रसूते नरं खलं दुर्गतिरोगभाजम् ॥ २८ ॥

28. The Sun in Capricorn/Aquarius Navamsa: If the Sun at birth be in a Navamsa ruled by Saturn, the subject will be defeated by others. He will be poor, physically weak, lustful, bereft of relatives, will meet a bad end (or be in a bad shape in general) and incur diseases.

सूर्याशके स्वे सविता प्रभूते नरं सुतीक्ष्णं परभीतिचित्तम् ।
प्रभूतरोषं गतवीर्यमर्थं परं सुदक्षं मतिकृद्धिहीनम् ॥ २९ ॥

Effects of Sun in Dvadasamsa.

29. The Sun in his own Dvadasamsa: If the Sun is in his own Dvadasamsa (i.e. in Leo in Dvadasamsa chart), the person will be very fierce, will fear others, be quite irascible, devoid of strength and wealth, quite skilful and bereft of growth of intelligence.

सूर्याशके रात्रिपतेर्विवस्वान् करोति सौम्यं शुभकर्मयुक्तम् ।
विद्याविनीतं सततं सुखाढ्यं प्रसन्नचित्तं विभवैः समेतम् ॥ ३० ॥

30. The Sun in the Moon's Dvadasamsa: If the Sun is in Cancer in Dvadasamsa, the native will be soft in disposition, will perform good deeds, endowed with learning and modesty, very happy, gracious and be lordly.

प्रियैर्विमुक्तं वधबन्धयुक्तं पापानुरक्तं पुरुषं प्रसूते ।
सूर्याशके भूतनयस्य भानुर्महीनसत्यं परतर्ककञ्च ॥ ३१ ॥

31. The Sun in Mars' Dvadasamsa: If the Sun at birth be in Aries or Scorpio in Dvadasamsa, the person will be bereft of near and dear, will incur injuries and confinement, be interested in sinful deeds, untruthful and be argumentative.

सत्याधिकं सर्वसुखैः समेतं प्रियातिथिं ब्राह्मणसंमतञ्च ।
सूर्याशके सोमसुतस्य भानुस्तिष्ठन् प्रसूते मनुजं सनाथम् ॥ ३२ ॥

32. The Sun in Mercury's Dvadasamsa: If the Sun at birth be in Gemini or Virgo in Dvadasamsa, the subject will be highly truthful, endowed with all kinds of happiness, be fond of his guests, agreeable to Brahmins (or to men of learning) and will enjoy others' patronage (or protection).

स्त्रीवल्लभं गीतकलासु दक्षं भोगान्वितं वस्त्रविलेपनाढ्यम् ।
सूर्याशके देवगुरोर्विवस्वान् करोति सत्यं विनयप्रधानम् ॥ ३३ ॥

33. The Sun in Jupiter's Dvadasamsa: If the Sun is in

Sagittarius or Pisces in Dvadasamsa, the subject will be dear to females, be skilful in the art of music and will enjoy pleasures, rich robes and ointments. He will be very truthful and modest.

सुशिल्पिनं धर्मरतं सुदान्तं प्रियातिथिं सर्वसहं सुशूरम् ।

सूर्याशके दैत्यगुरोः प्रसूते भानुर्नरं पार्थिवमानयुक्तम् ॥ ३४ ॥

34. The Sun in Venus' Dvadasamsa: With the Sun in Taurus or Libra Dvadasamsa, the native will be an excellent craftsman (or artist etc.), be virtuous, very charitable, fond of guests, will endure all odds, be very heroic and will enjoy royal honours.

क्लीबं कुशं पापरतं कुतघ्नं श्रिया विहीनं सततं कुचैलम् ।

करोति भानुर्बहुदुःखयुक्तं सूर्याशकस्थस्तु शनैश्चरस्य ॥ ३५ ॥

35. The Sun in Saturn's Dvadasamsa: If at birth, the Sun be in Capricorn or Aquarius in Dvadasamsa, the subject will be impotent, emaciated, attached to sinful deeds, ungrateful, bereft of wealth, will ever wear rags and will incur abundant grief.

त्रिशल्लवस्थो धरणीसुतस्य भानुर्विधत्ते धनमल्पपुण्यम् ।

वित्ताधिवासं भृतकं सुशीलं रोगाधिकं सह्यजनैः समेतम् ॥ ३६ ॥

Trimsamsa Effects of the Sun.

36. The Sun in Martian Trimsamsa: If the natal Sun is in the Trimsamsa portion of Mars, the native will be wealthy, be not very meritorious, an abode of wealth, be a servant (i.e. be in subordination to others), virtuous, will suffer from many diseases and be associated with kinsfolk.

Notes: Reference to wealth occurs twice in the text. Apparently, the expression "Dhana" in the first line is a misnomer for something else.

"Sahya Jana" should read as "Saha Jana" to meaningfully indicate "kinsfolk"

त्रिंशत्लवे सूर्यसुतस्य भानुरनं विधत्ते वृजिनानुरक्तम् ।

विहीनवित्तं पुरुषं कृतघ्नं विद्वेषशीलं गतसौहृदञ्च ॥ ३७ ॥

37. The Sun in Saturn's Trimsamsa: If the Sun is in the Trimsamsa portion ruled by Saturn, the person will be interested in performing sinful acts, bereft of wealth, ungrateful, hostile to others and bereft of friendliness.

त्रिंशत्लवे देवपुरोहितस्य करोति भानुः प्रणयप्रधानम् ।

यशस्करं शौर्यगुणैः समेतं महाधनं शास्त्रतं मनुष्यम् ॥ ३८ ॥

38. The Sun in Jupiter's Trimsamsa: If at birth, the Sun is in Jupiter's Trimsamsa portion, the person will be exceedingly confident, will earn fame, be endowed with heroism, good qualities, and abundant wealth and be interested in the study of Sastras.

हिरण्यमुक्तामणिवस्त्रभाजं स्त्रीणामभीष्टं सुतभक्तियुक्तम् ।

त्रिंशत्लवस्थः शशिजस्य भानुः करोति मर्त्यं विगतारिपक्षम् ॥ ३९ ॥

39. The Sun in Mercury's Trimsamsa: If the Sun is found in Gemini or Virgo in Trimsamsa, the subject will enjoy gold, pearls and robes. He will be fond of women (or spouse) and devoted to gods and will be bereft of foes.

Notes: "Suta" denotes in this case a class of deities though it also means sons.

त्रिंशत्लवे दैत्यपुरोहितस्य करोति सूर्यः सुभगं मनुष्यम् ।

नानार्थयुक्तं वरवाजिभाजं नीरोगकायं व्रतिनामभीष्टम् ॥ ४० ॥

40. The Sun in Venusian Trimsamsa: If the Sun occupies Taurus or Libra in Trimsamsa, the native will enjoy fortunes, various kinds of wealth, excellent horses (or conveyances), freedom from diseases and honour those engaged in religious observances, that is, the native will be religiously well-disposed.

करोति भानुः सुहृदं स्ववीर्यात् प्रभूतमित्रं निजितारिपक्षम् ।

स्वबन्धुपूज्यं धनधान्ययुक्तं पुत्रान्वितं ब्राह्मणसम्मतञ्च ॥ ४१ ॥

The Sun with Other Kinds of Strengths.

41. The Sun with Mitra Bala: If the Sun gets Mitra Bala, the native will have many friends, will conquer his enemies, be honoured by his kinsfolk, endowed with wealth, corns and sons and will be agreeable to Brahmins.

Notes: From now onwards, the text gives effects of the Sun attaining certain score in Shadbala divisions. For example, Mitra bala is a part of Sthaana bala or positional strength. A planet gets 1/3rd of a Rupa (or 20 Virupas) if it is in a friend's Rasi. The reader may remember that Mitra Bala comes under Saptā Vargajabala in Sthaana bala computation. These have fully been explained in my notes in the chapter entitled "Spashta Baladhyaya", part 1 of *Brihat Parasara Hora Sastra*. Repeating them here again will mean a lot of space on our already strained text.

A close look at the details of Shadbala computation will reflect the strengths obtained by a planet at different stages.

Such detailed effects for the various planets are given in the present chapter by Bala Bhadra and the reader will understand these terms accordingly in those contexts as well. These clues should be applied to cases of full acquisition of the respective strength and not to partial cases. For example, the Sun with Digbala means the Sun with 1 Rupa of such strength. It can acquire partial strength with proportional variations.

For the sake of easy identification, I am using the Sanskrit terms only when required in this part of translation.

धीरं गुरुं सुप्तजनं प्रधुष्यं प्रभूतकोशं गजवाजियुक्तम् ।

स्वक्षेत्रवीर्यं प्रकरोति भानुरनरं सदा सत्यगुणैः समेतम् ॥ ४२ ॥

42. The Sun with Swaksehtra Bala: If the Sun gets strength for being in his own sign, the person will be heroic, a preceptor, be sleepy, highly over-powering, very rich, endowed with elephants and horses and ever truthful.

Notes: A planet gets half a Rupa for being in own Rasi, under Sthaana Bala.

स्वतुङ्गवीर्यात् कुरुते दिनेशो नरं प्रसिद्धं विजितारिपक्षम् ।

प्रियातिथिं पार्थिवमानयुक्तं महाधनं नीतिपरं प्रधानम् ॥ ४३ ॥

43. The Sun with Uchcha Bala: If the Sun begets Uchcha Bala, the native will be famous, will win over his enemies, be fond of guests, will receive royal honours, be very wealthy, justly disposed and chief among men.

Notes: Uchcha bala is obtained thus. Note a planet's actual longitude and remove from this its deep debilitation (or Neecha) point. The resultant product be divided by 3 to get Uchchabala in Virupas. Maximum Uchcha bala for a planet is 1 Rupa.

नवांशवीर्यप्रबलो विवस्वान् नरं प्रसूते सततं मनोज्ञम् ।

विचित्रमाल्याभरणं सुखाढ्यं प्रशान्तचित्तं निरुजं सुशीलम् ॥ ४४ ॥

44. The Sun with Navamsa Bala: If the Sun enjoys Navamsa bala, the native will ever be charming, endowed with superior garlands, ornaments, much happiness, peaceful disposition, freedom from diseases and be highly virtuous.

Notes: Each of the Moon and Venus is entitled to one fourth of a Rupa for their position in an even Rasi. So also when in an even Navamsa. Other planets acquire similar strength if in odd Rasi, again if in odd Navamsa.

शुभग्रहालोकनवीर्ययुक्तो भानुः प्रसूते निरुजं मनुष्यम् ।

सौभाग्ययुक्तं सुतलाभभाजं नरेन्द्रपूज्यं द्विजदेवभक्तम् ॥ ४५ ॥

45. The Sun with Beneficial Aspect: If the Sun begets this stipulated strength, the native will be free from diseases, endowed with prosperity, will gain birth of sons, be honoured by the king and devoted to Brahmins and gods.

Notes: This does not form part of Shadbala as such. Apparently, it indicates the Sun being in powerful aspect to a benefic planet.

पुंराशिवीर्यप्रबलो विवस्वान् करोति भक्तं गुरुसद्विजानाम् ।

नरं विनीतं सुभगं सुशीलं धर्मान्वितं प्रीतिकरं नराणाम् ॥ ४६ ॥

46. The Sun with Purusha Rasi (or Ojha Rasi) Bala: If

the Sun enjoys this strength, the person will be devoted to preceptors and virtuous Brahmins, be modest, prosperous, righteous and will please others.

Notes: For this strength, see notes under sloka 44 supra.

आशाबलाढ्यः सविता प्रसूते नानार्थयुक्तं सततं मनुष्यम् ।

हस्त्यश्वरत्नाम्बरमात्ययुक्तं विलासितं पार्थिवमानयुक्तम् ॥ ४७ ॥

47. The Sun with Digbala: If the Sun is endowed with directional strength, the native will acquire various kinds of wealth, elephants, horses, gems, robes and garlands. He will enjoy pleasures and royal honours.

Notes: Digbala or directional strength accrues as under. For the Sun and Mars in the 10th, for Jupiter and Mercury in the ascendant, for the Moon and Venus in the 4th, and for Saturn in the 7th. These are to be seen only from the ascendant which is the commencing direction of the horoscope, i.e. eastern horizon, and *never* and *not* from the Moon.

चेष्टाबलाढ्यः प्रकरोति भानुः नरं प्रचेष्टानुगमारिपक्षम् ।

प्रभूतमित्रं गतसर्वदुःखं सुखान्वितं बान्धवमानयुक्तम् ॥ ४८ ॥

48. The Sun with Cheshta Bala: If the Sun acquires Cheshta bala, the native will follow the path shown by his enemies, (i.e. he will be subdued by them), will have many friends, will remove all his grief and be happy. He will be honoured by his kinsmen.

Notes: Cheshta Bala for the Sun is his own Ayana Bala. As for the Moon, her Paksha Bala is itself her Cheshta Bala. Thus, no separate calculations are required for the luminaries once these relevant strengths are obtained.

As for the other five planets, a reference may be made to slokas 24 and 25, ch. 27, *Brihat Parasara Hora Sastra*, vol. 1, English translation by R. Santhanam.

करोति भानुर्द्विजवीर्ययुक्तो नरं प्रसिद्धं विनयेन युक्तम् ।

धर्मानुरक्तं प्रियवल्गुवाक्यं सदानुकूलं दयितं जनानाम् ॥ ४९ ॥

49. Dvija Bala: If the Sun gets this stipulated strength the

native will be famous, modest, virtuous, sweet in speech, ever well-disposed to others and be dear to them.

Notes: It is not known what this Dvija Bala is. Dvija indicates a Brahmin. This term is applied by the author, only for the Sun and not to others, *infra*. In fact, this is not part of Shadbala calculations.

करोति भानुः स्वदिनस्य वीर्यान्नरं प्रगल्भं सुभगं सुकान्तम् ।

प्रभूतचित्तं प्रियमप्रधुष्यं विद्वेषिणां कीर्तिहरं नितान्तम् ॥ ५० ॥

50. The Sun with Dina Bala: With the Sun getting Dina Bala, the native will be resolute, fortunate, brilliant, large-hearted, dear to others, be submissive, will display contempt and will lose his fame.

Notes: Dina, Hora, Paksha, Masa and Varsha balas being discussed in the present verses are part of Kala Bala or temporal strength, vide sloka 8 etc., ch. 27, *Brihat Parasara Hora Sastra*, part 1, English translation by R. Santhanam.

होराबलाढ्यः प्रकरोति भानुः प्रसिद्धमत्यद्भुतवीर्ययुक्तम् ।

नरं नृणामिष्टतमं सुवाक्यं स्तुत्यं सदा वन्दिजनस्य मर्त्यम् ॥ ५१ ॥

51. The Sun with Hora Bala: If the Sun at birth begets this strength, the native will be famous, endowed with surprise-instilling heroism, dear to others, will speak favourable words and be heralded by praisers.

Notes: "Vandi" means a praiser who in the presence of a king heralds him with martial songs. In the present context, suffice it to say that the native will be praised by other for his various achievements.

दिनाधिपः पक्षबलेन पुष्टः प्रभूतपक्षं पुरुषं सुवाक्यम् ।

सुचारुवाक्यं बहुकोशयुक्तं विद्याविनीतं सुभगं मनोज्ञम् ॥ ५२ ॥

52. The Sun with Paksha Bala: If the natal Sun is endowed with strength, the native will have a wide circle of kinsfolk, will speak auspicious and charming words, will possess a lot of wealth and be learned, modest, fortunate and attractive.

मासद्वलाढ्यः प्रकरोति भानुर्नरं विदग्धं धनवाजियुक्तम् ।

प्रभूतमित्रं रणलब्धशब्दं महाविनीतं रतिलालसञ्च ॥ ५३ ॥

53. The Sun with Masa Bala: With the Sun attaining Masa Bala one will be a shrewd person, and endowed with wealth, horses, many friends, and fame through war. He will be very modest and fond of sexual union.

दिनाधिपो वर्षबलेन युक्तः करोति कृत्यं सुशुभेषु सूक्तम् ।

नराङ्गनारिं गतदुःखशोकं नितान्तपुष्टं द्विजदेवभक्तम् ॥ ५४ ॥

54. The Sun with Varsha Bala: If the Sun acquires strength on this count, the subject will perform good acts and deliver auspicious words. He will be inimical to females, devoid of grief, ever energetic and devoted to gods and Brahmins.

निस्त्रीकं च पिशुनस्वभावं परान्नरक्तं कठिनं दरिद्रम् ।

भानुर्यदा मित्रबलेन हीनस्तदा न कामं परमं प्रसूते ॥ ५५ ॥

55. The Sun without Mitra Bala: If the Sun is without Mitra bala at the time of birth, the native will be bereft of a spouse, be a tale-bearer, interested in others' food, hard-hearted, exceedingly poor and be *not* lustful (i.e. not interested in sexual pleasures).

स्वक्षेत्रवीर्येण विवर्जितोऽर्कः स्वस्थानवासैः प्रकरोति हीनम् ।

स्वबन्धुहीनं परदेशरक्तं करोति मर्त्यं व्यसनैः समेतम् ॥ ५६ ॥

56. The Sun without Svakshetra Bala: The Sun without Svakshetra Bala will deprive the person of residence in his own place and of kinsfolk. The native will be interested in living in far-off places and be in the grip of vices.

अर्कोऽतिनीचानुरतं विधत्ते विवर्जितस्तुङ्गबलेन नित्यम् ।

मुखाक्षिरोगोपहतं सुदुष्टं प्रजाविहीनं च महानियुक्तम् ॥ ५७ ॥

57. The Sun bereft of Uchcha Bala: When the Sun is without Uchcha Bala, the person will be interested in mean people, be troubled by diseases of the face and eyes, be very

wicked, bereft of progeny and will face many evils.

सूर्यो नवांशात्मकवीर्यहीनो करोति मर्त्यं प्रियविग्रहञ्च ।

विषाग्निशस्त्रज्वरपित्तभाजं पितुर्जनन्या विकृतोपचारम् ॥ ५८ ॥

58. The Sun without Navamsa Bala: If at birth the Sun is without Navamsa Bala, the subject will be fond of quarrels, will face danger through poison, fire, weapon, fever and bilious imbalances. He will neither serve his parents.

शुभग्रहालोकनवीर्यहीनः करोति भानुः सुकृतं विरूपम् ।

हृद्रोगिणं बह्वटनञ्च मूर्खं कृतापराधं सततं सुभीरुम् ॥ ५९ ॥

59. The Sun without Benefic Aspect: If the Sun is without beneficial aspects, the person will be meritorious, ugly, will suffer from heart disorders, will wander frequently, be a fool, will indulge in crimes and be very timid.

भानुर्विधत्ते नरवीर्यहीनः शौर्येण हीनं बहुभिः समेतम् ।

पराजितं सर्वजनैर्विहीनं सुतार्थयानैः धनधान्यवस्त्रैः ॥ ६० ॥

60. The Sun without Ojha Rasi Bala: If the Sun is without Ojha Rasi bala, the native will be bereft of heroism, be surrounded by many, defeated and bereft of kinsfolk, progeny, aims, conveyances, wealth and grains.

आशाबलप्रोज्झितमेव सूर्यः सर्वासु दिक्षु प्रकरोति हानिम् ।

मिथ्याप्रलापे विदधाति बुद्धि पराङ्मुखत्वं द्विजदेवतानाम् ॥ ६१ ॥

61. The Sun without Digbala: If the Sun is without directional strength, the native will incur harm from all directions, will tell lies and be averse to honouring gods and Brahmins.

चेष्टाबलेन प्रविर्वर्जितोऽर्कः करोति चेष्टां सततं सुनिन्द्याम् ।

नृणां तथा बुद्धिविपर्ययञ्च विभूषितं साधुजनेन वैरम् ॥ ६२ ॥

62. The Sun without Cheshta Bala: If the Sun is bereft of Cheshta Bala, the person will always be blame-worthy, perverted, will adore ornaments (or decorative make-up) and will

incur enmity with good people.

दिवाबलेन प्रविवर्जितोऽर्कः करोति नित्यं सङ्ग्रहं मनुष्यम् ।

हतप्रतापं स्वजनैर्विहीनं पराङ्मनासेवकमभ्युपेतम् ॥ ६३ ॥

63. The Sun without Diva Bala: If the Sun is without Diva Bala, the person will be ever in debts. His valour will be injured. He will be bereft of kinsfolk and will serve others' wives or women outside his family (i.e. be ill-related to them).

स्ववारवीर्येण विवर्जितोऽर्कः करोति मर्त्यं सततं कुचैलम् ।

विधर्मरक्तं बहुकूटभाजं सुहृद्गुरूणां प्रसभं सुदुष्टम् ॥ ६४ ॥

64. The Sun without Vara Bala: If the Sun is without vara Bala, the person will ever be in rags, be not righteous, be highly fraudulent (or untruthful) and ill-disposed to friends and elders.

होराबलेनैव विवर्जितोऽर्कः करोति मूर्खं प्रणयेन हीनम् ।

विद्वेषयुक्तं परतर्ककं च प्रजाविहीनं प्रखलं मनुष्यम् ॥ ६५ ॥

65. The Sun without Hora Bala: The Sun without Hora Bala will make one a fool. He will be bereft of affection to others, will bear contempt for others and be argumentative. He will be childless and very wicked.

दिनाधिपः पक्षबलेन हीनः करोति मर्त्यं सततं सुदुःखम् ।

स्वपक्षहीनं विगतप्रलापं मायाविनं निष्ठुरवाक्यकञ्च ॥ ६६ ॥

66. The Sun without Paksha Bala: If the Sun is without Paksha Bala, the native will be ever in grief, devoid of relatives, will lack in courage, be cunning and reproachful.

Notes: "Vigata Prataapa" should read as "Vigata Prataapa" denoting a person without courage as rendered above. "Pralaapa" means incoherent speech while "Prataapa" means courage.

सूर्योयदा मासबलेन हीनस्तदा प्रसूते विकृतं मनुष्यम् ।

बद्धाशिनं व्याधिभिरर्दिताङ्गं चौरावनीशैः परिभूतमेव ॥ ६७ ॥

67. The Sun without Masa Bala: If the Sun is without Masa bala, the person will be ugly, will eat a lot, will suffer from diseases and be troubled by thieves and rulers.

दिनाधिपो वर्षबलेन हीनो दारिद्र्ययुक्तं कुरुते मनुष्यम् ।

घृतक्रियानाशितभूरिवित्तं वेश्याभिरक्तं स्वजनैस्तु नित्यम् ॥ ६८ ॥

68. The Sun without Varsha Bala: If the Sun is without Varsha bala, the native will be in the grip of penury, will lose a lot of money in gambling be attached to whores.

इत्यादित्यचारफलानि ।

These are the effects for the Sun's various dispositions (as per senior Yavanas).

अथ चन्द्रचारः ।

Now of the Moon's various positions.

मेघे तु चन्द्रः पुरुषं पुसूते शूरं मुदा सत्त्वबलैरुपेतम् ।

ख्यातं बहुस्त्रीसुतभृत्यवर्गं प्रभक्षणं त्यागिनमूर्जितञ्च ॥ ६९ ॥

Effects of the Moon in Signs.

69. The Moon in Aries: The natal Moon in Aries will give valour, happiness, energy, fame, many females, progeny and servants. The native will eat abundantly, be sacrificial in nature and be very irascible.

Notes: The person's body will reflect the brilliance of gold. He will have weak knees, be not well-disposed to his brothers and sisters, will have many sons, be subdued by his spouse, will enjoy firm wealth, and will have a scar on his head. His fame will be wide-spread.

The results mentioned for the Moon here and anywhere should be understood according to her digital strength in a given horoscope which is a well-known fact.

Also refer to chapter 3, slokas 457 etc. for results of the Moon in various signs for additional information.

वृषे शशी गर्वितमिष्टदारं स्मिताल्पभाषं सुभगं प्रसूते ।

तेजस्विनं बद्धशनं सुवेषं महाजनं द्रव्यपरिग्रहञ्च ॥ ७० ॥

70. The Moon in Taurus: The natal Moon in Taurus will make one proud. The person will acquire an agreeable spouse,. He will wear a smiling look, speak sparingly, be fortunate, radiant, will eat a lot, will wear good robes, be a great man and will gather wealth.

Notes: Further, the subject will be overtaken by sexual indulgences. He will have a broad chest, will acquire daughters, will enjoy pleasures in the middle and end of his life and be attractive in appearance. He will enjoy happiness by performing good deeds.

चन्द्रस्तृतीये मधुराभिधानं कार्याभिचारे निपुणं प्रसूते ॥ ७१ ॥

71. The Moon in Gemini: If the Moon is found in the sign Gemini at birth, the person will have sweet speech. He will be skilled in exorcising (or employment of spell for malevolent purposes).

Notes: This verse has only one line, giving limited effects for the Moon's position in Gemini.

The person will in addition be an expert in the art of sexual enjoyments. He will be tall, with a prominent nose and be charming in appearance. Authorship, writing, poetry etc. will be the fields of his specialisation. He will lose his mother early and be brought up by another woman. He will be ready to help others.

तिष्ठन् शशी कर्किण कार्यधीरं सुमेधसं वाग्विशदं प्रसूते ।

प्रियवदनं च प्रियदर्शनं च प्राज्ञं बहुज्ञानविकीर्णबुद्धिम् ॥ ७२ ॥

72. The Moon in Cancer: With the Moon at birth in Cancer, the person will be bold in his deeds, be very intelligent and be a brilliant speaker. He will be good-looking with an attractive face, be learned, very wise and broad-minded.

Notes: Also, he will have deep knowledge of arts and ancient Sastras, and be fond of scented articles, sports played in water, swimming etc. He will earn fame, properties and vehicles. He will be lustful and will have increasing and decreasing

fortunes. He will be a specialist in astrology and related fields.

सिंहे शशी सत्त्वबलोपन्नं नरं प्रसूते नरलब्धमानम् ।

सिंहाननास्यं पृथुपीनकायं मांसप्रियं दुःप्रसहं क्षुधालुम् ॥ ७३ ॥

73. The Moon in Leo: Should the Moon at birth be in Leo, the subject will be highly energetic, honoured and will have a face resembling that of a lion. His physique will be broad and stout. He will be fond of meat, impatient and troubled by hunger.

Notes: One will promote quarrels in the family and will incur disorders of the abdomen and teeth. He will be munificent, will possess small and yellowish eyes, will have enmity with females and will have limited progeny.

कन्यां समाश्रित्य शशी प्रसूते नरं सुवाक्यं मधुरं विनीतम् ।

स्त्रीलालसं वै सुकुमारमूर्तिं सुमेधसं साधुजनाभिरामम् ॥ ७४ ॥

74. The Moon in Virgo: If the Moon at birth be in Virgo, the person will deliver auspicious and sweet words, be modest, fond of women, will have a soft physique, be learned and will cause pleasure to gentle people.

Notes: The person will further enjoy excellent fortunes, will possess worthy daughters and will enjoy various pleasures with women. He will be a sacred soul and be a scholar.

तुलाधरस्थो जनयत्युदारं नरं शशी वाङ्मतिसत्त्वयुक्तम् ।

मनस्विनं सात्त्विकमन्त्रशीलं शुचिं विनीतं सुभगं सुरूपम् ॥ ७५ ॥

75. The Moon in Libra: One with the natal Moon in Libra will be very liberal, eloquent, energetic, intelligent, will render gentle advices (showing good path), pure, modest, fortunate and attractive.

Notes: Further, the subject will be successful in trading or rearing quadrupeds. He will be wealthy and will perform meritorious acts.

निशाकरो वृश्चिकगः समृद्धं शूरं नरं साहसिकं प्रसूते ।

ख्यातं सतामीश्वरलब्धमानं क्रूरं पराघातशुचिं प्रचण्डम् ॥ ७६ ॥

76. The Moon in Scorpio: The native with the Moon in Scorpio will be plentiful, heroic, adventurous, famous, ever gaining royal honours, be cruel, interested in injuring (or damaging) others and fierce in disposition.

Notes: The native will have thievish habits, be miserly, be troubled by diseases in childhood, be not well-related to his kinsfolk, be attached to others' females and will run the risk of losing wealth due to gambling and royal (or governmental) wrath. He will invite quarrels. At the end, he will meet with bad death.

धनुर्धरस्थो नृपलब्धमानं चन्द्रः प्रसूते नवमुच्चवृत्तम् ।

शूरं शुचिं सत्यपरं विनीतं श्रीमन्तमाढ्यं गुरुदेवभक्तम् ॥ ७७ ॥

77. The Moon in Sagittarius: If the natal Moon is in the sign Sagittarius, the native will acquire honour from the rulers. He will be youthful, will have an exalted history, be heroic, pure, truthful, modest, wealthy and devoted to elders.

Notes: One will be skilful in music and many other arts and sciences. He will have knowledge of Vastu Sastra, sculpture etc., be short-statured and fond of living near river etc.

तिष्ठन् प्रसूते मकरे शशाङ्को नरं वनारण्यजलाभिरामम् ।

सङ्गीतहास्याभिरतं सुवेषं ख्यातं परस्त्रीरतिलोलुपञ्च ॥ ७८ ॥

78. The Moon in Capricorn: If the Moon at birth be in Capricorn, the person will be fond of foreign or distant lands, forests, watery areas, music and jokes. He will wear good dress, be famous and attached to others' females.

Notes: The term "Vana" vide the first line has been interpreted as "distant land" although it means: distant land, forests, fountains etc. "Aranya" is taken for forest.

Further, the subject will be disposed to danger from rheumatism and the like. He will be ill-associated with elderly women, be a skilful poet or writer and will spend all his wealth on the welfare of his family and relatives.

कुम्भे शशी रोषिणमल्पसौख्यं सूते कुशं दुर्भरमल्पचित्तम् ।

बहुक्रियारम्भमजातमिष्टं प्रदिष्टबन्धुं गुरुवञ्चकञ्च ॥ ७९ ॥

79. The Moon in Aquarius: One with the natal Moon in Aquarius will be very irascible, will enjoy less happiness, be emaciated, will need to be maintained (by others), be narrow-minded, will commence many undertakings but will achieve none, will have (helpful) kinsfolk and will cheat his elders.

Notes: The person will adopt a child, be addicted to intoxicants, ever in grief, skilful in Vastu Sastra, sculpture etc., highly intelligent and will have enemies galore.

मीनद्वये प्रत्ययिनं समर्थं पाण्डित्यभाजं प्रचुरार्थयुक्तम् ।

होदानदाक्षिण्यपरं विनीतं नरं शशी वाङ्मधुरं प्रसूते ॥ ८० ॥

80. The Moon in Pisces: If the Moon at birth is in Pisces, the subject will be reliable, scholarly, very wealthy, bashful, considerate, modest and sweet in speech.

Notes: Further he will be attached to many women, will serve the king (or men of great power), be skilful in music, attractive in appearance, will win over a wealthy woman, and will achieve scholarship in ancient disciplines of study.

होराङ्गतो रात्रिपतिर्यदा स्यात्तदा नरं शीलरतं करोति ।

स्वधर्मरक्तं नृपमानयुक्तं कृतज्ञमुत्साहितमप्रमत्तम् ॥ ८१ ॥

81. The Moon in the Ascendant: One with the Moon in the ascending sign will be devoted to virtues, i.e. virtuous, attached to righteousness, will receive honours from rulers, be grateful, enthusiastic and vigilant.

त्र्यंशे शशी वासरपस्य नित्यं करोति पापं बहुशत्रुयुक्तम् ।

अल्पार्थसत्त्वं विगुणं हृतस्त्वं दौर्भाग्यदेहं परलुब्धचित्तम् ॥ ८२ ॥

Effects of the Moon in Decanates.

82. The Moon in Sun's Decanate: If the Moon at birth is in the decanate of the Sun, the person will be ever attached to sinful or questionable acts, will have a number of enemies but less energy and less wealth. He will not possess any good

qualities. His wealth will only decline, that is, his wealth will not grow. He will be unfortunate and be greedy for others' possessions.

करोति विज्ञं बहुमित्रवित्तं पुत्रान्वितं बन्धुजनेः समेतम् ।

त्र्यंशे स्वकीये सुखिनं सुकान्तं निशाधिपो मर्त्यमलङ्किताज्ञम् ॥ ८३ ॥

83. The Moon in Own Decanate: If the Moon is in her own decanate, the subject will be learned, will have many friends and much wealth, be endowed with sons and kinsfolk, be happy, radiant, and will adore orders issued to him.

त्र्यंशे शशाङ्को विचरन् कुजस्य नरं प्रसूते विगतप्रतापम् ।

हीनक्रियं दुःखशतैरुपेतं परार्थलुब्धं गतसौहृदञ्च ॥ ८४ ॥

84. The Moon in a Decanate of Mars: The person with natal Moon in a Martian decanate will lose his valour, will perform mean deeds, be laden with abundant grief, will have an eye for others' wealth, and will lose his friends (or be unfriendly to others).

द्रेष्काणमाप्तः प्रकरोति चन्द्रः सौम्यस्य सौम्यं सुभगं मनुष्यम् ।

मेधाविनं सर्वगुणैः समेतं विद्यान्वितं सर्वकलासु दक्षम् ॥ ८५ ॥

85. The Moon in Mercury's Decanate: If the natal Moon is in a decanate ruled by Mercury, the subject will be cheerful, prosperous, learned, endowed with all kinds of good qualities, well-educated and be skilful in various arts.

त्र्यंशे गुरो रात्रिपतिः प्रसूते शास्त्रानुरक्तं मनुजं सुशीलम् ।

नीचासुहृत्संस्तुतमल्पकोपं प्रियातिथिं देवगुरुभक्तम् ॥ ८६ ॥

86. The Moon in Jupiter's Decanate: When the Moon comes to occupy a decanate ruled by Jupiter, at birth, say that the person will be interested in Sastras, be virtuous, praised (even) by mean and unfriendly people, be less irascible, fond of guests and be highly devoted to gods and Brahmins.

सितस्य चन्द्रो विचरन् स्वभागे करोति मर्त्यं वरयानयुक्तम् ।

स्त्रीवल्लभं सत्यमुदारचेष्टं कलाधिपं पूज्यतमं नृपाणाम् ॥ ८७ ॥

87. The Moon in a Decanate of Venus: If the Moon occupies a decanate of Venus, the native will be endowed with excellent conveyances, dear to women, truthful, liberal, be a lord of arts, and be highly worshipped by the king.

शनेर्यदा त्र्यंशमनुप्रयातश्चन्द्रस्तदा रोगिणमेव धत्ते ।

दीनं दरिद्रं विकृतं सपापं महापदं निष्ठुरमेव मर्त्यम् ॥ ८८ ॥

88. The Moon in Saturn's Decanate: If the Moon at birth is in a decanate of Saturn, the person will incur diseases, be pitiable, indigent, ugly, sinful, very unfortunate and very harsh in speech.

नवांशके रात्रिपतिर्यदा स्यात्सूर्यस्य दुष्टं मनुजं प्रसूते ।

स्त्रीचञ्चलं पापस्तं सदैव प्रनष्टबुद्धिं विजितं परैश्च ॥ ८९ ॥

Effects of the Moon in Navamsas.

89. The Moon in Leo Navamsa: If the Moon is in Leo Navamsa at birth, the person will be wicked, of unstable disposition concerning females, sinful, ever subjected to huge losses and gains, and defeated by others.

नवांशके स्वे प्रकरोति चन्द्रो नरं सुरूपं सुभगं सुशीलम् ।

स्त्रीसम्मतं सर्वगुणैः समेतं विद्याविनीतं जनवल्लभञ्च ॥ ९० ॥

90. The Moon in Cancer Navamsa: One with the Moon in Cancer Navamsa will be beautiful, fortunate, virtuous, agreeable to women, endowed with all good qualities, learned, modest and dear to people.

नवांशके भूमिसुतस्य चन्द्रस्त्वसृगुरुगार्तिं प्रकरोति मर्त्यम् ।

क्लीबं कृशं व्याधितमल्पसत्त्वं स्त्रीदुर्भगं कामपरं सदैव ॥ ९१ ॥

91. The Moon in a Navamsa of Mars: If the Moon is in Aries or Scorpio in Navamsa, the subject will be troubled by blood disorders, a eunuch, emaciated, diseased, will enjoy less happiness,

unfortunate concerning spouse, and ever lustful.

सौम्यस्य भागे नवमे शशाङ्कः करोति सौम्यं सततं सुखाढ्यम् ।

नित्यं सुहृद्देवगुरुप्रसक्तं महाधनं पण्डितमप्रमेयम् ॥ ९२ ॥

92. The Moon in Mercury's Navamsa: If the Moon is in Gemini or in Virgo in Navamsa, the person will be ever cheerful, will enjoy much general happiness, devoted to friends, gods and elders, very opulent, and a scholar of a great order.

गुरोर्नवांशे विचरन् शशाङ्कः करोति मर्त्यं नयसत्यसारम् ।

विद्याविनीतं सुहृदां वरिष्ठं द्विजप्रियं रोगभयव्यपेतम् ॥ ९३ ॥

93. The Moon in Jupiter's Navamsa: One with the Moon in Sagittarius or Pisces Navamsa will enjoy the strength of just and truthful disposition. He will be learned, modest, best of his friends, fond of Brahmins and be free from fear of diseases.

शुकस्य भागे नवमे शशाङ्को नरं प्रसूते बहुवित्तवन्तम् ।

पुत्रान्वितं पुण्यधनैरुपेतं प्रियातिथिं सर्वजनाभिरामम् ॥ ९४ ॥

94. The Moon in a Navamsa of Venus: If the Moon is in Taurus or Libra Navamsa, the native will be very rich, endowed with sons, meritorious, fond of guests and will cause happiness to one and all.

चन्द्रः शनैर्भागमनुप्रयातो भवारुणमत्यन्तदुरुक्तवाचम् ।

नरं प्रसूते विकृतस्वभावं परार्थलुब्धं व्यसनैः समेतम् ॥ ९५ ॥

95. The Moon in Saturn's Navamsa: If the Moon is in Capricorn or Aquarius in Navamsa, the person will speak highly wicked words and be crooked in disposition. He will be fond of others' wealth and will have vices.

सूर्याशकेऽर्कस्य निशाधिनाथो भयाधिकं दुःखयुतं मनुष्यम् ।

प्रसादिनं मित्रजनैर्विहीनं सुदीर्घसूत्रं सततं कुतघ्नम् ॥ ९६ ॥

Effects of the Moon in Dvadasamsas.

96. The Moon in Sun's Dvadasamsa : One with the Moon

in Leo Dvadasamsa will incur much fear and be grieved. He will be without friends, kindly disposed to others, very indolent and ungrateful.

सूर्याशके स्वे प्रकरोति चन्द्रो धनान्वितं वाग्मिनमल्पशत्रुम् ।

नरं नितान्तं शुभपुत्रयुक्तं सुवाहनाढ्यं परपक्षहीनम् ॥ ९७ ॥

97. The Moon in Own Dvadasamsa: If the Moon is in Cancer in Dvadasamsa, the person will be wealthy, an eloquent speaker, and will have less enemies and auspicious progeny. He will enjoy many superior conveyances and will not involve in factionalism.

Notes: "Paksha" has meanings like faction, shoulder, wing, side etc. etc.

सूर्याशके भूमिसुतस्य चन्द्रः करोति नित्यं बहुसौख्ययुक्तम् ।

विचक्षणं भोगयुतं सुचेष्टं सुधर्मशीलं सततं सशीलम् ॥ ९८ ॥

98. The Moon in Martian Dvadasamsa: If the natal Moon is in Aries or Scorpio Dvadasamsa, the person will enjoy abundant happiness, be discerning, will enjoy pleasures, perform good deeds and be virtuous.

सूर्याशके सोमसुतस्य सोमः सौम्यं प्रसूते सुखिनं मनुष्यम् ।

शिल्पज्ञमत्यद्भुतकर्मयुक्तं प्रियातिथिं विश्रुतमेव नित्यम् ॥ ९९ ॥

99. The Moon in Mercury's Dvadasamsa: One with the Moon in Gemini or Virgo Dvadasamsa will be happy, will have knowledge of crafts, will perform wonderful deeds, be fond of guests and be very famous.

सूर्याशके देवपुरोहितस्य नरं सुवेषं प्रकरोति चन्द्रः ।

नृपप्रसादं विनयैः समेतं सुचित्रयानं बहुमित्रयुक्तम् ॥ १०० ॥

100. The Moon in Jupiter's Dvadasamsa: If the Moon is in Sagittarius or Pisces in Dvadasamsa, the person will adore attractive dresses, will enjoy royal favours, be modest and endowed with wonderful conveyances and many friends.

सूर्यांशके भार्गवनन्दनस्य नरं विनीतं प्रकरोति चन्द्रः ।

नृपप्रसादैः प्रचुरं समृद्धं हस्त्यश्वयुक्तं प्रचुरान्नपानम् ॥ १०१ ॥

101. The Moon in Venusian Dvadasamsa: One with the Moon in a Dvadasamsa of Venus, i.e. in Taurus or in Libra Dvadasamsa, will be modest, will earn royal favours and thereby become wealthy, be plentiful and will possess elephants, horses and plenty of food and drinks.

शनैश्चरस्यार्कविभागसंस्थो बन्धुं विधत्ते चलसत्ययुक्तम् ।

कीनाशभालस्य समं नितान्तं स्वबन्धुवर्गेः परिवर्जितञ्च ॥ १०२ ॥

102. The Moon in Saturn's Dvadasamsa: One with the Moon in Capricorn or Aquarius Dvadasamsa will have untruthful kinsfolk. His face will be reddish like the face of a monkey. His relatives will abandon him.

त्रिंशल्लवे भूमिसुतस्य चन्द्रः श्रद्धाविहीनं कुरुतेऽतिकौलम् ।

मलिम्लुचं नीचजनानुरक्तं रक्तादितं कोपरतं सुजिष्णुः ॥ १०३ ॥

Trimsamsa Effects of the Moon.

103. The Moon in Martian Trimsamsa: One with the Moon in the Trimsamsa portion of Mars will be unfaithful. He will vigorously follow the school of Kaulas, will wear dirty and torn clothes, interested in mean men, will incur disorders of blood, be given to anger and be triumphant.

Notes: The word "*Kaula*" has principally two meanings. One is - "sprung from a noble descent". The other, which meaning I preferred in the rendering, denotes a sect called "*Kaulas*" who generally follow the principals of *Kularnava Tantra* and worship Sakthi according to left-hand rituals. Thus the native will be what is called *Vaamachara Tantrika*.

त्रिंशद्विभागेऽर्कसुतस्य चन्द्रो विरूपदेहं मुखरं करोति ।

विकाशिनं स्थूलकचं सुजिष्णुं परापवादेऽतिरतं सदैव ॥ १०४ ॥

104. The Moon in Saturn's Trimsamsa: the native having the Moon in the Trimsamsa portion ruled by Saturn will not be good-looking, be garrulous, illustrious (or shining forth),

thick-skinned (*lit.*), triumphant, and ever interested in blaming others.

त्रिंशत्लवे रात्रिपतिर्यदा स्यान्मेधाविनं चैव तदा प्रसूते ।

जीवस्य मर्त्यं भुवि लब्धकीर्तिं त्रियाधिकं पार्थिववत्लभञ्च ॥ १०५ ॥

105. The Moon in Jupiter's Trimsamsa: One with the Moon in the Trimsamsa portion ruled by Jupiter will be learned, will earn fame in the world (i.e. be widely famous), be very rich and close to the ruler.

त्रिंशंशके सोमसुतस्य चन्द्रो नरं विधत्ते शुचिमप्रसन्नम् ।

स्त्रीवल्लभं गीतकलासु दक्षं प्रियातिथिं नित्यमुदारचेष्टम् ॥ १०६ ॥

106. The Moon in Mercury's Trimsamsa: If the Moon at birth be in the Trimsamsa portion of Mercury, the subject will be pure, dissatisfied, dear to women, skilful in music, fond of guests and be ever liberal in disposition.

त्रिंशंशकस्थो विधुराविधत्ते शुक्रस्य मर्त्यं बहुवीर्ययुक्तम् ।

सुपुण्यशीलं हययानयुक्तं दयारतं सत्सु सदानुरक्तम् ॥ १०७ ॥

107. The Moon in Venus' Trimsamsa: If the Moon at birth occupy the Trimsamsa portion ruled by Venus, the native will be very valorous, disposed to do meritorious acts, will own horses and other conveyances, be merciful and ever interested in virtuous people.

सुहृद्बलाच्छीतमयूखमाली नरं विधत्ते बहुमित्रयुक्तम् ।

सुहृत्प्रियं पार्थिवमानपुष्टं विद्याधिकं साधुरतं सलज्जम् ॥ १०८ ॥

The Moon with Other Kinds of Strengths.

108. The Moon with Mitra Bala: If the Moon is endowed with Mitra Bala, the native will have several friends and be liked by them. He will be strong due to royal favours, be highly educated, interested in gentle people and be bashful.

स्वस्थानवीर्येण युतः शशाङ्को नरं विधत्ते वनितासमृद्धम् ।

स्वस्थानपूज्यं यदि सद्भरक्तं नित्यं प्रशान्तं नृपवत्त्वमेव ॥ १०९ ॥

109. The Moon with Sthaana bala: Should the Moon attain Sthaana Bala, the person will be endowed with plenty of females (i.e. associated with many females). He will receive honours in his birth region, interested in befriending others, very peaceful and live like a king.

स्वतुङ्गसारेण युतः शशाङ्कः प्रातुङ्गकर्माणमहीनसत्त्वम् ।

नरं प्रसूते द्विजदेवभक्तं बद्धश्वयुक्तं सततं समृद्धम् ॥ ११० ॥

110. The Moon with Uchcha Bala: The Moon endowed with exaltation strength will give the following effects. The native will perform highly excellent deeds, will possess undiminished energy, attached to Brahmins and Gods, endowed with many horses and be ever plentiful.

नवांशपुष्टः प्रबलः शशाङ्को नरं विधत्ते सुतयानयुक्तम् ।

रोगैर्विमुक्तं सुकुमारदेहं भोगाधिकं सर्वकलासु दक्षम् ॥ १११ ॥

111. The Moon with Navamsa Bala: Should the Moon possess this strength, the subject will acquire progeny and conveyances, be bereft of diseases, will possess a soft physique, will enjoy abundant pleasures and be skilful in various arts.

शुभग्रहालोकनसारयुक्तश्चन्द्रो भयैर्वर्जितमुत्तमञ्च ।

हस्त्यश्वयुक्तं पुरुषं प्रसूते शूरं महोत्साहिनमुद्धिमन्तम् ॥ ११२ ॥

112. The Moon with Beneficial Aspect: If the Moon begets a beneficial aspect, the subject will be free from fear, be an excellent personage, endowed with elephants and horses, be heroic, very enthusiastic and prosperous.

स्त्रीक्षेत्रवीर्यात्प्रबलाच्छशाङ्कः कुर्याज्जितारातिगणं गुणाढ्यम् ।

बद्धन्नवित्तं प्रमदास्वभीष्टं मर्त्यं महालोकयुतं करोति ॥ ११३ ॥

113. The Moon with Yugma Rasi (or Stri Kshetra) Bala: If the Moon is endowed with this strength, the person will

conquer his foes, will be rich for his virtues, endowed with abundant food and wealth, be liked by women and be endowed with great perception.

आशा बलाद्रात्रिपतिर्जितारिं स्वबन्धुपुत्रेण धृतं सलज्जम् ।

महाधनं सर्वगुणाधिवासं स्त्रीवल्लभं मानधनं करोति ॥ ११४ ॥

114. The Moon with Digbala: Should the Moon earn Digbala, the native will win over his enemies, be endowed with progeny and kinsfolk, very wealthy, an abode of numerous virtues, dear to women and highly honourable.

चेष्टाबलाढ्यो बहुमित्रकोशं चन्द्रो विधत्ते निरुजं मनुष्यम् ।

श्रुताधिकं सत्यरतं विनीतं नित्यं सुराराधनतत्परञ्च ॥ ११५ ॥

115. The Moon with Cheshta Bala: The Moon earning this strength will give the following effects. The person concerned will have numerous friends, be free from health disorders, be highly learned in Sastras, truthful, modest and be devoted to divine worship.

निशाबलाढ्यः प्रबलः शशाङ्को नरं प्रसूते द्युतितेजयुक्तम् ।

वस्त्रान्नानैर्विविधैरुपेतं सौभाग्यवन्तं बहुदानशीलम् ॥ ११६ ॥

116. The Moon with Ratri Bala: If the Moon is endowed with Ratri Bala (*Cf. Diva Ratri Bala*), the native will be great, be highly radiant, endowed with various kinds of robes, food and drinks, be prosperous and be exceedingly charitable.

करोति चन्द्रः स्वदिनोद्धवेन युक्तं सततं मनुष्यम् ।

मित्राधिकं सौम्यवपुः प्रसिद्धं नानार्थविद्यापरिपुष्टवित्तम् ॥ ११७ ॥

117. The Moon with Dina (Vara) Bala: Should the Moon be with this strength, the native will ever have many friends, will possess a pleasing body, be famous and will plentifully enjoy various kinds of wealth, articles and learning.

होराबलाढ्यो विषमाङ्गं दक्षं गुरुप्रियं गीतरतं सुकान्तम् ।

महासहिष्णु कृषिकर्मयुक्तं चन्द्रः प्रसूते सुतकन्यकाढ्यम् ॥ ११८ ॥

118. The Moon with Hora Bala: If the Moon is endowed with Hora Bala, the person will have an odd physique, be skilful, liked by his elders, very enduring, endowed with agricultural pursuits and will have many sons and daughters.

हिमद्युतिर्मासबलेन कुर्यात् क्रियान्वितं कल्पतरुं समृद्धम् ।

शिल्पाधिकं कीर्तिकरं सुदारं प्रियातिथिं तुष्टिपरं नयज्ञम् ॥ ११९ ॥

119. The Moon with Masa Bala: The Moon with strength on this count will make the person active. He will be a liberal donor (*lit. Kalpa Vriskha*, or the celestial tree granting any boon to the seeker without ever refusing), be plentiful, be a very knowledgeable craftsman, famous, will acquire a good spouse, be fond of guests and be a gracious person.

वन्दिस्तुतं वर्षबलाच्छशाङ्को नरं प्रसूते शुभकर्मरक्तम् ।

दिव्याङ्गनाभोगरसानुरक्तं सत्याधिकं पापजनैर्विमुक्तम् ॥ १२० ॥

120. The Moon with Varsha Bala: The native will be heralded by praise-singers, interested in auspicious deeds, fond of enjoying pleasures with superior women and be away from sinful men - all these when the Moon at birth acquires Varsha Bala.

चन्द्रः सुहृद्वीर्यविहीनमूर्तिः करोति दीनं परतर्ककञ्च ।

सुदीर्घसूत्रं व्यसनैरुपेतं हतार्थशक्तिं पुरुषं सदैव ॥ १२१ ॥

121. The Moon without Mitra Bala: Should not the Moon earn this strength, the subject will be pitiable, will argue with others, be very indolent, given to vices, and will face loss of wealth and energy.

स्वस्थानवीर्येण विहीनमूर्तिश्चन्द्रो नरं दीनतरं प्रसूते ।

परामवास्तं नृपमानहीनं कुशं विवर्णं कुसुहृत्समेतम् ॥ १२२ ॥

122. The Moon without Sthaana Bala: If the Moon is

without Sthaana Bala, the subject will be very miserable, humiliated, bereft of royal honours, emaciated, pale and be with evil friends.

स्वतुङ्गवीर्येण विवर्जितस्तु चन्द्रः प्रसूते कुपणं मनुष्यम् ।

नीचानुरक्तं परिहीनसत्त्वं प्रकीर्णकामं बहुशोकभाजम् ॥ १२३ ॥

123. The Moon without Uchcha Bala: If the Moon does not enjoy this strength, the native will be miserly, interested in base men, bereft of energy, highly libidinous and will undergo various kinds of miseries.

नवांशवीर्येण विवर्जितस्तु नयेन हीनं पुरुषं शशाङ्कः ।

करोति दुष्टं च तथा कृतघ्नं भीरुं रुजार्तं नृपपीडितञ्च ॥ १२४ ॥

124. The Moon without Navamsa Bala: If the Moon is bereft of Navamsa Bala, the person will be unjust, wicked, ungrateful, and troubled by diseases and royal wrath.

शुभग्रहालोकनहीनमूर्तिः करोति चन्द्रः सततं कुरूपम् ।

कुचैलमुग्रं कृपणस्वभावं पापानुरक्तं सुभुजं सदैव ॥ १२५ ॥

125. The Moon without Beneficial Aspect: If the Moon without beneficial aspect, the person will be ugly, will wear rags, be fierce, miserly, interested in sinful deeds and will have strong arms.

स्त्रीक्षेत्रवीर्येण यदा विहीनः सदा शशाङ्कः प्रकरोति पापम् ।

दौर्भाग्ययुक्तं द्विजभक्तिहीनं विहीनशक्तिं परिपीडितञ्च ॥ १२६ ॥

126. The Moon without Yugma Rasi Bala: If the Moon does not get this strength, the person will be ever sinful, unfortunate, bereft of respect for Brahmins and gods, will have no energy and be a troubled soul.

चन्द्रो दिशावीर्यविवर्जितश्च विदेशरक्तं प्रकरोति मर्त्यम् ।

वृथाटनं दुर्भगमल्पकृत्यं कृपाविहीनं सुतमित्रहीनम् ॥ १२७ ॥

127. The Moon without Digbala: If the Moon loses on

this count, the native will be interested in going to distant lands (out of distress), will wander aimlessly, be unfortunate, will perform mean deeds, be unkind and bereft of sons and friends.

चेष्टाबलेनैव विवर्जितस्तु चन्द्रः प्रसूते सततं कुचेष्टम् ।

विद्वेषभाजं परदाररक्तं नित्यं खलं पार्थिवमानहीनम् ॥ १२८ ॥

128. The Moon without Cheshta Bala: Should the Moon be without Cheshta bala, the native will be ever involved in evil deeds, will show hatred to others, interested in others' wives and be bereft of royal honours.

चन्द्रो निशावीर्यबलेन हीनः करोति नेत्रोद्भवरोगयुक्तम् ।

चौरैः प्रमुष्टार्थचतुष्पदाढ्यं स्त्रीलोकनिन्द्यं विकलं खलञ्च ॥ १२९ ॥

129. The Moon with Ratri Bala: If the Moon is without this strength (*Cf. Diva Ratri Bala*), the native will be troubled by eye disorders. He will possess stolen wealth and quadrupeds, be blamed by womenfolk, distressed and wicked.

स्ववारवीर्येण विवर्जितस्तु करोति चन्द्रो बहुहानियुक्तम् ।

सेवारतं धर्मसुखैर्विहीनं परान्नभोक्तामनल्पदोषम् ॥ १३० ॥

130. The Moon without Vara Bala: If the Moon is without Vara Bala, the person will face various kinds of harm. He will be in servitude, devoid of righteousness and happiness, will eat others' food and will have numerous blemishes.

होराबलेनैव विहीनमूर्तिश्चन्द्रः सुमूर्खं मनुजं प्रसूते ।

संकष्टभाजं सुविहीनकोशं सुहृज्जनैः सक्तमरिप्रधानम् ॥ १३१ ॥

131. The Moon without Hora Bala: If the Moon is without Hora Bala, the native will be a great fool, will undergo distress, be bereft of wealth but interested in friends. He will have many enemies.

चन्द्रो यदा मासबलेन हीनस्तदा प्रसूते धनधान्यहीनम् ।

मर्त्यं सुभीरुं विजितं गतार्थं पराभवैकास्पदमेव नित्यम् ॥ १३२ ॥

132. The Moon without Masa Bala: If the Moon is without Masa Bala, the native will be devoid of wealth and grains, be timid, defeated, poor and be ever humiliated.

इति वृद्धयवने चन्द्रचारः ॥

Thus end the effects of the Moon's various positions as per senior Yavanas.

अथ भौमचारः ।

Now about the various positions of Mars.

मेषे तु भौमो रभसप्रचण्डं शूरं नरं साहसकर्मशीलम् ।

तेजस्विनं सात्त्विकमप्रधुष्यं दुर्मर्षणं दानपरं प्रसूते ॥ १३३ ॥

Effects of Mars in Rasis.

133. Mars in Aries: Should Mars be in Aries at birth, the subject will be impetuously fierce, heroic, adventurous in deeds, radiant, gentle, insurmountable, impatient and charitable.

Notes: The person will own landed properties, will earn fame through wars (i.e. be a military or defence personnel) and be endowed with many quadrupeds and abundant food comforts. He will be liked by all. These are additional effects.

वृषे स्वबन्धुप्रतिबद्धवैरं भौमः कुलोत्साहकरं प्रसूते ।

सुहृद्वशीलं बहुदुःखप्रलापं प्रभक्षणं मन्दधनात्मजञ्च ॥ १३४ ॥

134. Mars in Taurus: Should Mars be in Taurus, the native will be inimical to his own people, will enthuse the members of his race, be a satisfied person, will deliver many evil words, will eat voraciously and will have limited wealth and limited number of children.

Notes: Further, the person will enjoy limited happiness in respect of home-life and properties. He will live in others' houses, (i.e. will depend on others), be troubled by his progeny and will have blood disorders. He will spoil women of virtues, will separate from his people, be skilful in music and other related subjects and will perform sinful deeds.

संतुष्टमानं मिथुनं प्रसूते भौमो मनुष्यं बहुलप्रवासम् ।

नानार्थशिल्पस्य कलासु दक्षं बहुश्रुतं वाक्यविशारदञ्च ॥ १३५ ॥

135. Mars in Gemini: The native with Mars in Gemini will be a gracious person, will live in many distant places, be skilful in various aims and crafts, well-read of Sastras and be a skilful speaker.

Notes: One will further be helpful to his friends. He will acquire famous children and be happy through them.

स्थितः कुजः कर्कटके कुशार्थं कुर्वीत वैकल्यरुग्दिताङ्गम् ।

पुनः पुनर्वर्धितविकृतार्थं नरं परान्नाशनविश्रुतञ्च ॥ १३६ ॥

136. Mars in Cancer: One with Mars in Cancer will have limited wealth, be not peaceful, will have bodily defects and diseases, will again and again improve his destroyed finances, will eat others' food and be famous.

Notes: The native will invite misunderstandings with a famous or mighty female. The number of his enemies will ever increase. He will be a wicked person.

अङ्गारकः सिंहमुपेत्य सूते नरं वपुष्मन्तमुदग्रसत्त्वम् ।

अमर्षणं शूरमतिप्रचण्डं परप्रहर्तारमसंशयञ्च ॥ १३७ ॥

137. Mars in Leo: One with Mars in Leo will be endowed with a brilliant physique, highly energetic, unassailable, heroic, very fierce, will steal others' articles and be free from doubts.

Notes: One with Mars in Leo will further be happy with his spouse and children. However, he will incur obstacles to obtain a male issue and may run the risk of losing his first spouse. He will have no enemies (or his enemies will be subdued by him), be industrious and justly disposed. He will be endangered by animals, snakes etc., fond of living in forest regions and eating the flesh of cow, bull etc.

कन्यागतो लोहितमूर्तिराढ्यं पूज्यं सतामार्जवमल्पशौर्यम् ।

प्रियप्रलापं परगीतदक्षं नरं प्रसूते विविधव्ययञ्च ॥ १३८ ॥

138. Mars in Virgo: The native having Mars in Virgo will

be wealthy, honoured by virtuous men, straightforward, less heroic, will speak affectionately, will indulge in singing others' praise and will have various kinds of (wasteful) expenditure.

Notes: Further, the subject will be responsible householder and will enjoy landed properties and marital happiness. He will perform Vedic rituals, be ever troubled by enemies, fond of esoteric songs and be a great scholar (or well-educated).

तुलाधरस्थश्च कुजोऽध्वशीलं प्रसक्तवाक्यं जनयत्यनिष्टम् ।

विकत्थनं बद्धनृतं कृपाणहताङ्गमुत्साहितपूर्वमित्रम् ॥ १३९ ॥

139. Mars in Libra: If Mars is in Libra at birth, the subject will be ever fond of journeying, will speak with affection, be boastful, highly untruthful, injured by sword and be enthused by friends.

Notes: The person will have some physical deficiency and will incur grief on account of lands and spouse. He will not honour his elders, will have limited servants, will speak in favour of meritorious deeds, be very wealthy, and be addicted to intoxicants and courtezans. He will lose his spouse and wealth.

भौमोऽष्टमे पापमसत्यवृत्तं कुर्यान्नरं बद्धपराधवैरम् ।

शठं वधद्रोहकृतान्तबन्धमाचारसत्यं श्रुतधर्मशीलम् ॥ १४० ॥

140. Mars in Scorpio: If Mars is in Scorpio at birth, the person will be sinful, untruthful, will commit many criminal and inimical acts, be crafty, betraying till the end, of truthful conduct, well-read in Sastras and be righteous.

Notes: There are certain contradictions in the effects given above. "Sinful", "righteous", "truthful" and "untruthful" do not go well in combination. From what I gather from other sources, "truthful" and "righteous" are to be rejected.

In addition to the above-mentioned effects, the native will be endangered by fire, weapons, poison etc. He will be a skilful businessman, will earn favours from high-ups, and will enjoy happiness from spouse, children and grand-children. He will have knowledge of Vedas and other ancient disciplines, will enjoy landed properties and will promote quarrels. He will not wish well of others and be a leader of thieves or criminal acts.

यदा गतो धन्विनि लोहिताङ्गो बद्धक्षतं क्षीणतनुं प्रसूते ।

शठं नरं निष्ठुरवाक्यशीलं विपन्नदारात्मजमस्त्वतन्त्रम् ॥ १४१ ॥

141. Mars in Sagittarius: Should natal Mars be in Sagittarius, the native will be emaciated, will possess many injuries, be crafty and harsh in speech. His spouse and progeny will be endangered. He will not be independent, i.e. subordinate of others.

Notes: His spouse will be a chaste woman. He will be grieved on account of his adversaries. He will lose his wealth due to his misdeeds and anger, will not honour his elders and will speak harshly.

मृगे तु भौमः सुखिनं सुकान्तं निरन्तरं श्रेष्ठतमं प्रसूते ।

धनाधनो पापरतं सुशीलं चमुपतिं वा मनुजेश्वरं वा ॥ १४२ ॥

142. Mars in Capricorn: The native with Mars in Capricorn will be happy, radiant, be an excellent personage, be sometimes wealthy, sometimes poor, be sinful, virtuous, an army chief and head of men.

Notes: One will enjoy happiness through spouse and be troubled by the wrath of his kinsfolk. He will be famous, will be free from diseases and will steal others' wealth.

कुम्भे तु भौमः विकृतं मनुष्यं सूते नरं दुर्भगदर्शनञ्च ।

पैशुन्यवाग्वानृतवञ्चनादिदोषैरञ्जस्रोपहतं मनुष्यम् ॥ १४३ ॥

143. Mars in Aquarius: If Mars is in Aquarius, the person will be ugly, unfortunate, a tale-bearer, liar, cheat etc.

Notes: Further, one will have poor health, be inimical to his own men and be grieved due to having a number of children. He will be fond of liquid stuff, will have a hairy physique and will lose his wealth in gambling. He will look like an old man due to abundant grief and will live in the end only with his savings (i.e. will be neglected by his people).

तिष्ठन् कुजो मीनयुगे रुजार्तं प्रवासिनं मन्दधियं प्रसूते ।

बहुद्विजाभ्यर्चनवञ्चनादिविपन्नसर्वस्वमतीक्ष्णशोकम् ॥ १४४ ॥

144. **Mars in Pisces:** Should Mars be in Pisces at the time of birth, the subject will be troubled by diseases, will live in distant places, be dull-headed, will highly honour Brahmins and will lose everything on account of cheating. He will incur limited grief.

Notes: The person will have limited progeny, will suffer from diseases and will befriend foolish men in a distant land.

होराश्रितो वासरपस्य भौमो वधप्रियं साहसकर्मशीलम् ।

नरं प्रसूते बहुरोगयुक्तं पित्ताश्रितं तप्ततनुं नितान्तम् ॥ १४५ ॥

Effects of Mars in Hora.

145. **Mars in the Sun's Hora:** If Mars at birth is in the Hora of the Sun, the person will be disposed to torture others, adventurous in acts, will incur many diseases, be troubled bilious imbalances.

होराश्रितो रात्रिपतेर्महीजो करोति मर्त्यं विनयेन युक्तम् ।

भोक्तारमाढ्यं व्यवहारशीलं गतप्रसूतिं विगतारिपक्षम् ॥ १४६ ॥

146. **Mars in the Moon's Hora:** One with Mars in Moon's Hora will be modest, will enjoy pleasures, be wealthy, fond of litigations and will eliminate his enemies.

मुखाक्षिरोगोपहतं सुशीलं स्वल्पात्मजं क्लेशपरं खलञ्च ।

त्र्यंशे कुजो वासरपस्य तिष्ठन् करोति मर्त्यं विगतप्रतापम् ॥ १४७ ॥

Effects of Mars in Decanates.

147. **Mars in the Sun's Decanate:** The native having Mars in the Sun's decanate will incur diseases of the face and eyes. He will be virtuous, will have limited progeny, be anguished, wicked and will lose his valour.

क्रूरं खलं द्वेषिणमिष्टधर्मं ख्यातं नृपाणां स्वगुणैः कुदारैः ।

त्र्यंशे गतो रात्रिपतेर्महीजो नरं प्रसूते विगतारिपक्षम् ॥ १४८ ॥

148. **Mars in Moon's Decanate:** The native with Mars in a decanate ruled by the Moon will be cruel, wicked, will hate others, be fond of his religion (or be righteous), famous through the king and for his own virtues. He will have an evil spouse. His

enemies will be destroyed.

Notes: "Kudaaraih" is corrupt text. It should read as "Kudaaram" meaning "an evil wife".

स्वत्र्यंशभागे विचरन् महीजः करोति मर्त्यं बहुरोगयुक्तम् ।

परान्नरक्तं प्रवरप्रकोपं गतप्रतापं सततं कुशीलम् ॥ १४९ ॥

149. Mars in Own Decanate: If Mars be in his own decanate, the person will incur many diseases, interested in others' food, highly irascible, devoid of heroism and be ever ill-disposed.

त्र्यंशे कुजः सोमसुतस्य तिष्ठन् गम्भीरसत्त्वं स्थितिमृद्धिमन्तम् ।

नरं प्रसूते बहुवित्तयुक्तं नरेन्द्रसन्मानसमन्वितञ्च ॥ १५० ॥

150. Mars in Mercury's Decanate: If Mars is in a decanate ruled by Mercury, the native will be resolute, prosperous, will have a lot of wealth and will receive honours from the king.

त्र्यंशे गुरोर्भूमिसुतः प्रसूते नरं विदग्धं प्रथितं कुवेषम् ।

शुश्रूषकं देवगुरुद्विजानां प्रनम्रचित्तं मतिमन्तमेव ॥ १५१ ॥

151. Mars in Jupiter's Decanate: One with Mars in a decanate owned by Jupiter will be shrewd, famous, will wear dirty robes, will serve Gods, elders and Brahmins, be very modest and intelligent.

Notes: "Kuvesham" meaning dirty robes should read as "Suvesham" to indicate quality robes.

त्र्यंशे कुजो भार्गवनन्दनस्य नरं प्रसूते वनितास्वभीष्टम् ।

हिरण्यलोहासधनप्रसिद्धं क्रियारुचाभिः प्रयतं प्रगल्भम् ॥ १५२ ॥

152. Mars in Venus' Decanate: If at birth Mars occupies a decanate ruled by Venus, the subject will be attached to women, be famous through the wealth of gold and iron, and be illustrious.

द्रेष्काणमार्के विचरन्महीजो मूर्खं सदाचारगुणैर्विहीनम् ।

प्रनष्टशीलं प्रियविग्रहञ्च नरं प्रसूते सततं कुचैलम् ॥ १५३ ॥

153. Mars in Saturn's Decanate: If Mars be in a decanate ruled by Saturn, the subject will be a fool, bereft of good conduct and virtues, of destructive disposition, will promote quarrels, and will ever be in rags.

नवांशके वासरपस्य भौमो लुब्धं कुजो निद्रितसकचित्तम् ।

तिष्ठन् विधत्तेऽल्पसुखं मनुष्यं हृद्रोगिणं बद्धशनं शठञ्च ॥ १५४ ॥

Effects of Mars in Navamsa:

154. Mars in Leo Navamsa: The native whose Mars occupies Leo Navamsa will be miserly, fond of sleeping for long, troubled by cardiac diseases, will eat abundantly and be crafty.

चन्द्रनवांशे प्रकरोति भौमश्चन्द्रस्य कान्तं सुखमानयुक्तम् ।

सुहृद्द्विजातिथ्यपरं प्रशान्तं पुज्यं सतां बन्धुहिते रतञ्च ॥ १५५ ॥

155. Mars Cancer Navamsa: Should Mars be in Cancer Navamsa, the person will be radiant, endowed with happiness and honours, attached to friends, Brahmins and guests, very calm in disposition, honourable and ever desirous of the welfare of his kinsfolk.

नवांशके स्वे प्रचरन् करोति भौमोऽतिहिंस्रं विकृतं मनुष्यम् ।

खड्गादियुद्धे निपुणं विशीलं विद्वेषिणं साधुजनस्य नित्यम् ॥ १५६ ॥

156. Mars in Aries/Scorpio Navamsa: If Mars is in his own Navamsa, the native will be very torturous, unsightly in appearance, skilful in sword-fighting, devoid of virtues and will bear hatred for gentle people.

बुधस्य भौमः प्रचरन्नवांशे करोति मर्त्यं प्रणतं द्विजानाम् ।

द्रव्यान्वितं धीरमुदारसत्त्वं विस्तीर्णसत्त्वं सुभगं सुखाढ्यम् ॥ १५७ ॥

157. Mars in Gemini/Virgo Navamsa: One with Mars in a Navamsa ruled by Mercury will be respectful of Brahmins, be wealthy, very bold, very liberal and highly energetic, prosperous

and very happy.

गुरोर्नवांशे विचरन्महीजः करोति मर्त्यं विविधान्नपानम् ।

शूरं प्रचण्डं रणरङ्गरक्तं गतद्विषं यानवरैः समेतम् ॥ १५८ ॥

158. Mars in Jupiter's Navamsa: One with Mars in Sagittarius or Pisces Navamsa will be endowed with various kinds of food and drinks, be heroic, fierce, fond of warring, bereft of contempt and endowed with excellent conveyances.

शुक्रस्य भागे नवमे तु भौमः करोति मर्त्यं रतिलब्धसौख्यम् ।

सुहृद्गुरुप्रीतिकरं सुवाक्यं सुसाधुरक्तं बहुभृत्ययुक्तम् ॥ १५९ ॥

159. Mars in Taurus/Libra Navamsa: One with Mars at birth in a Navamsa owned by Venus will enjoy sexual pleasures, will please his elders and friends, will speak affable words, be interested in virtuous men and endowed with many attendants.

शनेर्नवांशे विगतो महीजो नरं प्रसूते बहुपापरक्तम् ।

गुह्याक्षिरोगोपहतं सुदुष्टं प्रियाविहीनं परतर्ककञ्च ॥ १६० ॥

160. Mars in Capricorn or Aquarius Navamsa: If the natal Mars in a Navamsa ruled by Saturn, the native will be interested in many sinful deeds, be troubled by diseases of the rectum and sight, be a wicked person, bereft of affection and argumentative.

रतिप्रियं कूटरतं कुशिलं चरं स्थिरं वा व्रणबन्धनञ्च ।

सूर्याशके वासरपस्य भौमो नरं प्रसूते विटधूर्तचेष्टम् ॥ १६१ ॥

Effects of Mars in Dvadasamsa.

161. Mars in Leo Dvadasamsa: One with Mars in Leo Dvadasamsa will be fond of sexual pleasures and fraudulent deeds, be a bad workman, be either firm or infirm, troubled by ulcers and confinement and be a rogue and wicked man.

सूर्याशके रात्रिचरस्य भौमो नरं प्रसूते सुवपुः सुकान्तम् ।

उदारशीलं बहुसौख्यभाजं प्राज्ञं बहुभ्रातरमूर्जितञ्च ॥ १६२ ॥

162. Mars in Cancer Dvadasamsa: The native having Mars in Cancer in Dvadasamsa will have a sturdy body, be radiant in appearance, liberal, will enjoy much happiness, be learned, will possess many co-born and be energetic.

स्वद्वादशांशे विचरन्महीजो स्त्रीदुर्भगं प्रेष्यकमस्वतन्त्रम् ।

स्वरूपतुल्याकृतिकर्मयुक्तमसृगुरुगार्तं व्यसनैः समेतम् ॥ १६३ ॥

163. Mars in own Dvadasamsa: One with Mars in Aries or Scorpio in Dvadasamsa will be unfortunate concerning spouse, be in servitude, and a dependant. His work will correspond to his form of appearance, i.e. he will involve in such a calling befitting his appearance. He will suffer from disorders of blood and will be in the grip of vices.

व्यायामरमाम्बरभूषणज्ञं ख्यातं स्थिरं स्फीतवराङ्गनाञ्च ।

सूर्याशके सोमसुतस्य भौमो नरं प्रसूते नृपपीडितस्वम् ॥ १६४ ॥

164. Mars in Mercury's Dvadasamsa: If Mars at birth is in Virgo or Gemini in Dvadasamsa, the subject will be skilful in gymnastics and matters related to females' robes and ornaments. He will be famous, firm in disposition, will possess excellent women and be troubled by the ruler.

प्रख्यातबुद्धिं सुखिनं स्वतन्त्रं कविं विवादेष्वनिवारितञ्च ।

सूर्याशके देवगुरोः कुजस्तु प्रभूतवित्तं सुभगं प्रसूतौ ॥ १६५ ॥

165. Mars in Jupiter's Dvadasamsa: If Mars is in Sagittarius or Pisces Dvadasamsa, the person will be widely known for his intelligence, be happy, independent, a poet, be unassailable in arguments, be very wealthy and fortunate.

स्त्रीणामभीष्टं मधुरं विनीतं दानोपचारादरमानयुक्तम् ।

सूर्याशके भूमिसुतो भृगोश्च करोति नित्यं प्रणतारिपक्षम् ॥ १६६ ॥

166. Mars in Venus' Dvadasamsa: One with Mars in Taurus or Libra Dvadasamsa will be liked by women, be modest, charitable, courteous, respectful of others and be himself honourable. His adversaries will bow down before him.

स्वबन्धुविद्वेषविवादशीलं बहुप्रलापं चपलं कुशीलम् ।

सूर्याशकस्थो रविजस्य भौमो करोति मर्त्यं कलहानुरक्तम् ॥ १६७ ॥

167. Mars in Saturn's Dvadasamsa: One with Mars in Capricorn or Aquarius Dvadasamsa will hate his kinsmen, be argumentative in disposition, will chatter a lot, be fickle-minded, ill-disposed and belligerent.

अनेकद्रव्याद्वनवेष्टचेष्टं बहुव्यानर्थपरं सदैव ।

त्रिंशल्लवे स्वे प्रकरोति भौमो नरं कुरूपं व्यसनैः सुतप्तम् ॥ १६८ ॥

Effects of Mars in Trimsamsa.

168. Mars in Own Trimsamsa: If Mars is in Aries or Scorpio in Trimsamsa, the subject will be wealthy possessing various articles, will perform agreeable deeds, be a spendthrift and a victim of calamities, be unsightly, and very much troubled by vices.

लुब्धं परस्त्रीनिरतं सदैव विद्वेषणं दुर्वनितापतिञ्च ।

त्रिंशांशके सूर्यसुतस्य भौमस्तिष्ठन् विधत्ते विकृतिं मनुष्यम् ॥ १६९ ॥

169. Mars in Saturn's Trimsamsa: If Mars is in Capricorn or Aquarius Trimsamsa, the person will be miserly, attached to others' females, contemptuous, will marry an evil female and be a rebellion.

यज्ञव्रताध्यापनदानशीलं पुरोहितं पार्थिवमन्त्रिणञ्च ।

त्रिंशांशके देवगुरोर्महीजः करोति मर्त्यं बहुधर्मयुक्तम् ॥ १७० ॥

170. Mars in Jupiter's Trimsamsa: If Mars is in Sagittarius or Pisces in Trimsamsa, the native will be attached to Vedic sacrifices, studies and charities. He will be a priest and a king's minister and be highly righteous.

दातारमिष्टाम्बरगन्धमाल्यं बहुप्रजं बन्धुहितं सदैव ।

त्रिंशल्लवे सोमसुतस्य तिष्ठन् कुजो विधत्ते सुविदं प्रसूतौ ॥ १७१ ॥

171. Mars in Gemini or Virgo in Trimsamsa: Should Mars be in the Trimsamsa portion ruled by Mercury, the native

will be a donor, will enjoy robes, scents and garlands, will have many children, will ever be desirous of his kinsfolk's welfare and be a knowledgeable person.

आलेख्यविद्यानिपुणं सुशीलं बन्धुप्रियं गीतविशारदञ्च ।

त्रिंशत्लब्धे चेद्भूगुजस्य भौमो नरं प्रसूते बहुवित्तयुक्तम् ॥ १७२ ॥

172. Mars in Venus' Trimsamsa: One with Mars in Taurus or Libra in Trimsamsa will be skilful in writing and learning, be virtuous, fond of his kinsfolk, skilful in music and be opulent.

भौमो यदा मित्रबलेन युक्तः करोति मर्त्यं सुहृदैः समेतम् ।

प्रभूतसौख्येन युतं सुरुपं गुरुद्विजाचार्यपरायणञ्च ॥ १७३ ॥

Mars with other kinds of strengths.

173. Mars with Mitra Bala: If Mars is with this strength the person will be endowed with friends, will enjoy abundant happiness, be charming and devoted to elders, Brahmins and teachers.

स्वक्षेत्रवीर्येण युतो महीजः करोति मर्त्यं सुतमानयुक्तम् ।

स्त्रीभूषणज्ञं रतिभूरिदक्षं कलालिपिज्ञं मधुरं गतारिम् ॥ १७४ ॥

174. Mars with Svakshetra Bala: If Mars is endowed with this strength, the person will be endowed with sons and honour. He will have knowledge about females' ornaments, be highly skilful in sexual pleasures, arts and writing activities. He will be sweet in speech and will eliminate his enemies.

विद्यागमाढ्यं सुतवित्तयुक्तं सुपुण्यशीलं निपुणप्रयोगम् ।

स्वतुङ्गवीर्येण युतस्तु भौमः करोति मर्त्यं प्रणतं द्विजानाम् ॥ १७५ ॥

175. Mars with Uchcha Bala: If Mars is endowed with Uchcha Bala, the person will be rich with learning, knowledge of Agamas, progeny and wealth. He will be meritoriously disposed, skilful and will honour Brahmins.

देवद्विजार्चनलब्धकीर्ति शूरं सतामाश्रयमासविद्यम् ।

भौमः स्वनन्दांशकवीर्ययुक्तः करोति मर्त्यं नृपमानयुक्तम् ॥ १७६ ॥

176. Mars with Navamsa Bala: One with Mars being endowed with this strength will earn fame for his devotion to gods, Brahmins and gentle-folk. He will be heroic, will seek shelter under virtuous men, be learned, and will beget honours from the ruler.

कुवृत्तदारं गतशत्रुपक्षं कविं नृपामात्यमहत्तरं वा ।

शुभग्रहालोकनदृष्टियुक्तो भौमः प्रसूते सुभगं मनुष्यम् ॥ १७७ ॥

177. Mars with Beneficial Aspect: If Mars is endowed with, the native will beget a spouse with questionable history. His enemies will disappear. He will be a poet, a king's minister, a very great person and be fortunate.

Notes: "*Kuvrittadaaram*" means acquiring a spouse with questionable history. It is difficult to say whether this evil effect will go hand in hand with other good effects due to beneficial aspects. I dare not change the text to read as "*Suvrittadaaram*" meaning a spouse with good history, for some evil effect is also attributed for Mars acquiring directional and motional strengths, vide slokas 179 and 180 *infra*.

पुंक्षेत्रवीर्येण युतस्तु भौमो नरं प्रसूते द्विजदेवभक्तम् ।

प्रभूतगोजातिहिरण्यधान्यं बद्धङ्गनानन्दनमद्भुतार्थम् ॥ १७८ ॥

178. Mars with Ojha Rasi Bala: Should Mars be with this strength, the subject will be devoted to gods and Brahmins, be endowed with abundant quadrupeds, gold, grains, many women, many sons and surprising wealth.

दिग्वीर्यपुष्टः प्रकरोति भौमो नरं प्रसूतं सततं कुशीलम् ।

कान्तं श्रमक्लेशसहं विनीतं धनान्वितं धर्मपरायणञ्च ॥ १७९ ॥

179. Mars with Digbala: Mars earning Digbala will make the person given to bad qualities. He will be radiant, will endure difficult labour and anguish, be modest, wealthy and righteous.

चेष्टाबलाढ्यः प्रकरोति भौमः नरं प्रचेष्टं सततं कुचेष्टम् ।

हितानुकूलं सुहृदं सताञ्च नैपुण्ययुक्तं निपुणं क्रियासु ॥ १८० ॥

180. Mars with Cheshta Bala: If Mars is endowed with Cheshta Bala, the subject will be active, will perform evil deeds and be favourably disposed to friends and be skilful.

भौमो यदा रात्रिबलेन युक्तस्तदा प्रसूते सुभगं मनुष्यम् ।

आरामवापीकरणानुरक्तं स्त्रीलाभयुक्तं प्रचुरान्नवस्त्रम् ॥ १८१ ॥

181. Mars with Ratri Bala: Mars begetting Ratri Bala will give fortunes. The person will be interested in constructing parks, wells etc. He will gain through his spouse and will enjoy abundant foods and drinks.

स्ववारवीर्यप्रबलो महीजः स्मृतिश्रुताचारमतिं सुशीलम् ।

नरं प्रसूते बहुभोगभाग्यं कान्तं प्रियस्थानविलेपनञ्च ॥ १८२ ॥

182. Mars with Vara Bala: Mars endowed with Vara bala will make the native favourably disposed to the teachings of Vedas (or Sastras in general). He will be virtuous, endowed with a lot of pleasures and fortunes, be radiant and fond of applying (scented) ointments.

होराबलाढ्यः प्रकरोति भौमो नरं नितान्तं श्रुतिशास्त्रविज्ञम् ।

प्रभूतगोभूमिसुताङ्गनार्थं प्रियंवदं सर्वसहं मनुष्यम् ॥ १८३ ॥

183. Mars with Hora Bala: When Mars is endowed with Hora bala in a nativity, the subject will be learned in Vedas and other Sastras, will have plenty of quadrupeds, lands, sons, women and be an agreeable speaker. He will be able to endure everything (said of adversities).

प्रख्यातमत्यन्तसुखोपभोगं जितारिमारक्षकसाधुदारम् ।

स्वस्वामिवीर्येण युतो महीजः नरं विधत्ते दयितं नृपाणाम् ॥ १८४ ॥

184. Effects of Mars When Dispositor is Strong: If the dispositor of Mars is strong, the native will be famous, will enjoy abundant pleasures, will conquer his enemies, will protect virtuous

housewives and be dear to the king.

आरो यदा वर्षबलेन युक्तः करोति मर्त्यं धनधान्ययुक्तम् ।

हतद्विषं तुष्टिपरं सहिष्णुं प्रियंवदं सर्वजनानुरक्तम् ॥ १८५ ॥

185. Mars with Varsha Bala: Should Mars be with Varsha bala, the native will be blessed with wealth and corns. He will be free from contempt for others, be a gracious person, tolerant, an affable speaker and be affectionate to all.

भौमो यदा पक्षबलेन पुष्टस्तदा प्रसूते विगतारिपक्षम् ।

प्रभुं प्रसिद्धं द्युतिमानयुक्तं शूरं धनाढ्यं स्वकुलप्रधानम् ॥ १८६ ॥

186. Mars with Paksha Bala: Should Mars beget Paksha Bala, the native will be devoid of adversaries, lordly, famous, endowed with brilliance, honour, heroism and abundant wealth, and be chief among the men of his race.

भौमो यदा मित्रबलेन हीनस्तदा कुमित्रं जनयेन्मनुष्यम् ।

खलं कुरूपं धनधान्यहीनं देवद्विजानाञ्च तथपि रक्तम् ॥ १८७ ॥

187. Mars without Mitra Bala: Should Mars be without Mitra Bala, the subject will be friendly to evil people, be wicked, unsightly, bereft of wealth and corns, but be devoted to gods and Brahmins.

स्वक्षेत्रवीर्येण विवर्जितस्तु भौमो निकृष्टं विदधाति मर्त्यम् ।

स्त्रीवल्लभं बन्धुजनव्यपेतं गतार्थशक्तिं विजितं विपक्षैः ॥ १८८ ॥

188. Mars without Svakshetra Bala: One with Mars having no strength on this count, will be harsh in speech, be dear to women, bereft of kinsfolk, will lose his wealth and energy and be taken over by his foes.

स्त्रीयानदोषादिभवैरनर्थैर्व्यादिदोषैः कलहैर्विचित्रैः ।

संपीड्यते सर्वजनैर्मनुष्यो भौमो यदा तुङ्गबलेन हीनः ॥ १८९ ॥

189. Mars Without Uchcha Bala: If Mars does not get strength on this count, the native will have blemishes (or

difficulties) concerning his spouse, conveyances, calamities and expenses. He will be involved in strange quarrels and incur troubles from one and all.

नवांशवीर्येण विवर्जितस्तु भौमः प्रसूते सरुजं मनुष्यम् ।

प्रपीडितं शत्रुकृतैर्विकारैः पराभवैर्मित्रकृतैस्तथैव ॥ १९० ॥

190. Mars without Navamsa Bala: If Mars is devoid of this strength, one will incur diseases. He will be an object of troubles by enemies and humiliation by friends.

शुभग्रहालोकनवीर्यहीनः करोति मर्त्यं विकृताङ्गमेव ।

विमुक्तधर्मं सहजापरक्तं विगर्हितं शीलविवर्जितञ्च ॥ १९१ ॥

191. Mars without Beneficial Aspect: When Mars is devoid of this strength, the native will have an ugly body, be not righteous, blamed by others, averse to his co-born and be devoid of virtues.

स्वक्षेत्रवीर्येण विवर्जितस्तु भौमः प्रसूतेऽतिभयं मनुष्यम् ।

हिंसापरं बह्वृणशून्यकोशं श्रिया विमुक्तं रतिहीनसौख्यम् ॥ १९२ ॥

192. Mars without Svakshetra Bala: If Mars is without Svakshetra Bala, the native will incur a high degree of fear, will torture others, will incur huge debts and poverty and will be devoid of prosperity and sexual pleasures.

आशाबलेनैव विवर्जितस्तु भौमः प्रसूते विधनं मनुष्यम् ।

वृद्धाङ्गनासेवनलब्धशीलं परार्थचेष्टास्वतिकष्टभाजम् ॥ १९३ ॥

193. Mars without Digbala: If Mars is without directional strength, the native will have no wealth, will serve aged women, be desirous of others' wealth and will undergo intense difficulties.

क्षुद्रोगिणं दुर्बलदेहयन्त्रं मूलं स्मृतिं भूतिपरिग्रहञ्च ।

चेष्टाबलेनैव विवर्जितस्तु भौमः प्रसूते विगतापमानम् ॥ १९४ ॥

194. Mars without Cheshta Bala: If Mars is found without Cheshta bala, the subject will incur health disorders

caused by hunger, be emaciated, will consume roots etc. and devoid of humiliation (i.e. be not humiliated by others).

विमुक्तधर्मं विगतप्रभावं द्यूतप्रियं पापरतं कुशीलम् ।

सदा विहीनः प्रकरोति भौमो नरं सदा शत्रुभिरर्दितञ्च ॥ १९५ ॥

195. Mars without Ratri Bala: If Mars does not acquire this strength, the native will be unrighteous, be not efficacious, be fond of gambling, sinful, be not virtuous and ever troubled by foes.

स्ववारवीर्येण विवर्जितस्तु भौमः प्रसूते विकृतं मनुष्यम् ।

स्नानोपभोगाभरणादिकाढ्यं पुरातनोपासनकर्मशीलम् ॥ १९६ ॥

196. Mars without Vara Bala: If Mars is without this strength, the native will be ugly, rich with paraphernalia required for bathing (of superior kind), endowed with ornaments etc. and be inclined to undertake religious vows of ancient nature.

पराङ्मनासङ्गमसक्तभाषं साध्वीव्रतघ्नं च सुदारुणञ्च ।

होराबलैर्हीनतनुञ्च भौमः करोति मर्त्यं व्यसनैः समेतम् ॥ १९७ ॥

197. Mars without Hora Bala: If Mars is devoid of such strength, the native will be fond of association with others' women, will cause obstacles to the vows of chaste women, very fierce and be given to vices.

द्वेष्यं जगत्प्राकृतवेषचेष्टं विहीनसत्यं सुखलं कृतघ्नम् ।

भौमो यदा मासबलेन हीनस्तदा प्रसूते सरुजं मनुष्यम् ॥ १९८ ॥

198. Mars without Masa Bala: Mars not having Masa Bala will cause betraying tendency. The native will adore ancient methods of dressing, be untruthful, wicked, ungrateful and be diseased.

अनात्मजं कर्म विपक्षदारं पापोद्यतं धर्मफलव्यपेतम् ।

करोति भौमोऽब्दबलेन हीनो नरं नितान्तं प्रियसाहसञ्च ॥ १९९ ॥

199. Mars without Varsha Bala: If Mars is without

Varsha Bala, the person will be devoid of progeny, will have an inimical spouse, be sinful, be not charitable but be adventurous.

शठं परोपासनसङ्गहेच्छुं सुहृज्जनस्त्रीगमनोत्सुकञ्च ।

स्वपक्षवीर्येण विवर्जितस्तु भौमः प्रसूतेतिविकर्मशीलम् ॥ २०० ॥

200. Mars without Paksha Bala: If Mars is without this strength, the native will be crafty, will try to mould others into his favour, will violate his friends' beds and be devoid of work.

इति वृद्धयवने भौमचारः ॥

Thus end effects of the positions of Mars, as per senior Yavanas.

बुध चारफलम् ।

Of the various positions of Mercury.

मेषं गतस्त्विन्दुसुतो मनुष्यं कुर्यात् कुशं बद्धटनं शठञ्च ।

मिथ्याप्रलापं प्रियविग्रहन्तु भूमिश्रमोत्पन्नविपन्नवित्तम् ॥ २०१ ॥

Effects of Mercury in Signs.

201. Mercury in Aries: The native with Mercury in Aries will be emaciated, will wander much, be crafty, a liar, fond of quarrels and will earn wealth through landed properties and hard labour. His wealth will also be endangered, i. e. there will be loss of wealth.

Notes: One with Mercury in Aries will further be of wicked and unstable disposition. He will eat abundantly, be unkind, and flooded by debts. He will find it hard to achieve his goal, be a subordinate to others (i.e. will not enjoy supreme positions), fond of music, dance etc., a debaucher, teacher and gambler.

वृषं गतस्तु पृथुपीनकान्तं बुधो नरं त्यागिनमिष्टदारम् ।

गन्धर्वलीलारतिहास्यशीलं दक्षं प्रगल्भं प्रियवत्गुवाक्यम् ॥ २०२ ॥

202. Mercury in Taurus: If Mercury is in Taurus at birth, the subject will have a stout and radiant body, be sacrificing in

disposition, will acquire an agreeable spouse, be fond of music, sexual pleasures and jokes, be skilful, resolute and eloquent in speech.

Notes: The person with Mercury as above will further be liberal in disposition. He will be virtuous, an expert in various kinds of disciplines including gymnastics, and will enjoy happiness on account of progeny and younger co-born. He will be firm in disposition, be knowledgeable in commenting on Vedas etc., and will speak eloquently. He will acquire wealth which will ever keep on increasing.

बुधः प्रसूते मिथुने सुवाक्यं नरं प्रियाभाषणमिष्टवेषम् ।

शिल्पश्रुतज्ञानकलाविधिज्ञं विकत्थनं भागिनमूर्जितञ्च ॥ २०३ ॥

203. Mercury in Gemini: On with Mercury in Gemini at birth will be an able and affable speaker. He will wear attractive dress, be an expert in crafts, ancient knowledge, Wisdom, arts and law. He will be boastful, fortunate and great.

Notes: The subject will additionally be a skilful writer, will have two mothers (i.e. be also brought up by another woman, like mother) and will be replete with all kinds of happiness at home. (There is however a particular text which mentions that the native will enjoy no happiness at all, which is an incorrect attribute to Mercury in Gemini.)

The person will be fond of independence and will always speak high of himself. He will be famous for his wealth, will donate liberally and be an expert worker in every respect. He will obtain progeny through his second wife (or through another woman). He will have many sons and friends, be argumentative and will speak sparingly.

There is another authority that restricts the native's knowledge in the Vedas (and ancient disciplines).

चतुर्थराशौ तु शशाङ्कसूनुस्तिष्ठन् विदेशाभिरतं प्रसूते ।

प्राज्ञं कविं स्त्रीरतिगेयविज्ञं बहुक्रियासक्तं मनस्विनञ्च ॥ २०४ ॥

204. Mercury in Cancer: The person whose Mercury is in Cancer will be fond of residing in foreign countries, be learned, a poet, knowledgeable in matters of sexual union and music,

interested in various activities and be intelligent.

Notes: The subject will have bad conduct and will be associated with charming women. He will lose his wealth on account of strained terms with women. His birth would be in a famous family. He will be inimical to his kinsfolk.

बुधो नरं सिंहमुपेत्य कुर्यादल्पस्मृतिं ज्ञानकलावियुक्तम् ।

उत्साहसत्त्वस्थितवित्तहीनं जगत्पतिज्ञानमसत्यवाक्यम् ॥ २०५ ॥

205. Mercury in Leo: Should Mercury be in Leo at birth, the person will have a weak memory, and will be bereft of wisdom, arts, enthusiasm, energy, position and wealth. He will be a knower of the lord of the Universe but be untruthful.

Notes: One with Mercury in Leo will have enmity with his co-born and be henpecked. He will be troubled by his adversaries. He will acquire wealth.

कन्यामुपेत्य प्रचुरं प्रसूते धर्मप्रियं वाग्मिनमिन्दुसूनुः ।

आलेख्यलेख्यश्रुतिकाव्यचित्तं विज्ञानशिल्पादि विमिश्रितञ्च ॥ २०६ ॥

206. Mercury in Virgo: Should Mercury be in Virgo in a nativity, the person will greatly love righteousness, be eloquent in speech, and knowledgeable in drawing, writing, Vedic studies, poetry, Wisdom, crafts etc.

Notes: The person will further acquire the following effects. He will have lofty ideals and will enjoy the company of women with "attractive eyes". He will be quite famous, liberal in helping others, be interested in scientific pursuits, sculpture etc. and will be akin to an elderly person in conduct.

तुलाङ्गतः शिल्पविवादवादतो बुधो विधत्ते चपलं प्रसूतम् ।

शठप्रचारं कृतकोपचारं पण्यक्रियोपायविधानदक्षम् ॥ २०७ ॥

207. Mercury in Libra: One with Mercury in Libra will be an expert in arguments concerning crafts (i.e. be an expert craftsman), be of unstable disposition, crafty, irascible and skilful in trading affairs.

Notes: The native will be a spendthrift, will speak with the "flow of nectar" (i.e. incomparably sweet in speech) and will at

times speak meaninglessly. He will join base women and will incur grief. He will try to expand his business activities in various directions, will acquire anger as well as satisfaction momentarily, and be wealthy. He will be crooked in disposition but be outwardly courteous.

बुधो नरं वृश्चिकगो प्रकुर्यादमर्षं दुःखमशोकतप्तम् ।

विद्विष्टकर्माणमसाधुशीलं पारुष्यदं पुंश्चलनिश्चितञ्च ॥ २०८ ॥

208. Mercury in Scorpio: If Mercury lies in Scorpio at the time of one's birth, he will be subjected to difficulties and grief, will perform contemptible deeds, be not gentle, be harsh in behaviour and be a womanizer.

Notes: The native will be indolent. His spouse will be a miser. He will not enjoy ancestral properties. He will voluntarily invite evil after evil and will be attached to inimical deeds. He will be ever in debts, foolish, miserly and fond of acquiring others' possessions.

धनुर्धरस्थश्च बुधो मनुष्यं विख्यातशब्दं जनयत्युदारम् ।

शास्त्रार्थशिल्पं श्रुतिशौर्ययुक्तं मेधाविनं वाक्यविशारदञ्च ॥ २०९ ॥

209. Mercury in Sagittarius: One with Mercury in Sagittarius at birth will be famous for his speech, be very munificent, be an expert in the meanings of Sastras, Vedas and crafts, be heroic, learned and a skilful speaker.

Notes: Further, the subject will be wealthy, will build up wealth through his own exertion, writing etc. and be the best among the members of his family.

बुधो मृगस्थो जनयत्यनर्थं नीचं परप्रेष्यमसत्यचेष्टम् ।

मूर्खं कलाशिल्पगुणैर्विहीनं निरुद्धमूर्खं पिशुनस्वभावम् ॥ २१० ॥

210. Mercury in Capricorn: If Mercury is in Capricorn, the native will face evils, be mean, a servant of others, untruthful, foolish, be not a knower of arts and crafts and be a tale-bearer. He will be restrained by fools.

Notes: The native will in addition to receiving the above effects be subjected to danger from enemies, be like a eunuch and

wicked in disposition. He will be given to vices but be modest. He will be away from his relatives, will receive spiritual initiation and be a day-dreamer.

कुम्भे तु सौम्यः शुचिशीलहीनं नरं प्रसूते परिभूतमन्यैः ।

वाग्बुद्धिकर्मोपहतं हितार्थं प्रहीनलज्जं रतिदुर्भगञ्च ॥ २११ ॥

211. Mercury in Aquarius: If Mercury is at birth in Aquarius, the native will be bereft of good conduct and virtues, will humiliate others, will incur loss (on account) of speech, intelligence and work (i.e. will not be a good speaker, not intelligent and not progressive), be desirous of good, shameless and incapable of enjoying sexual pleasures.

Notes: One will be ever involved in domestic tension, will incur troubles from enemies, be arrogant and irreligious. He will be impure and will not have a commendable history. His spouse will be extremely wicked.

मीनद्वयस्थस्तु बुधो मनुष्यमाचारशोभानिरतं प्रसूते ।

देशानुगं वाग्मिनकर्मसाधुं दरिद्रमल्पप्रजमिष्टदारम् ॥ २१२ ॥

212. Mercury in Pisces: The native with Mercury in Pisces will be fond of good conduct and lustre, be attached to his country, an eloquent speaker, will incur penury, will have limited number of children and will beget an agreeable spouse.

Notes: One with Mercury in Pisces will face difficulties in acquiring progeny, according to one school of thought.

Further, the subject will show interest in others' religion, will be skilful in acquiring others' articles and will live in distant regions. He will have an excellent spouse.

होरं बुधो वासरपस्य जातस्तीव्रं शठं कामधुरं विशीलम् ।

गतप्रतापं बहुपापरक्तं देवद्विजानां परनिन्दकञ्च ॥ २१३ ॥

Effects of Mercury in Hora.

213. Mercury in Sun's Hora: Should the natal Mercury be in the Hora of the Sun, the native will be fierce, crafty, highly libidinous, bereft of virtues and valour, highly sinful and averse to Gods and Brahmins.

होराङ्गतो रात्रिपतेस्तु सौम्यो नरं प्रसूते सुभगं सुशीलम् ।

विशिष्टवाग्बुद्धिगुणं नयज्ञं प्रियातिथिं नित्यमुदारचेष्टम् ॥ २१४ ॥

214. Mercury in Moon's Hora: If Mercury is in the Hora of the Moon, the native will be fortunate, virtuous, endowed with distinct speech, intelligence and good qualities, knowledgeable in matters of law, fond of guests and be munificent.

त्र्यंशे बुधो वासरपस्य तिष्ठन्नरं प्रसूते परवादयुक्तम् ।

क्रूरं हताशं सक्कणं कुरूपं कूटानुरक्तं च सदा सकामम् ॥ २१५ ॥

Effects of Mercury in Decanates.

215. Mercury in Sun's Decanate: One with Mercury in Leo in decanate will argue with others, be cruel, disappointed, indebted, ugly, fraudulent and ever libidinous.

त्र्यंशे बुधो रात्रिपतेः प्रयातो नरं प्रसूते विगतारिपक्षम् ।

शुश्रूषकं देवगुरुद्विजानां लिपिप्रवीणं कलहप्रियञ्च ॥ २१६ ॥

216. Mercury in Moon's Decanate: If Mercury is in Cancer in decanate at birth, the person will not have enemies. He will render service to gods and Brahmins, be a skilful writer and fond of promoting quarrels.

बुधो यदा भूमिसुतस्य संस्थो भागे तृतीये प्रकरोति मर्त्यम् ।

माङ्गल्यधर्मं श्रुतिधर्मबाह्यं स्वबान्धवात्स्वल्पपदा वियुक्तम् ॥ २१७ ॥

217. Mercury in a Decanate of Mars: One with Mercury in Aries or Scorpio in decanate will be deprived of propitiousness, and Vedic knowledge, and will have no dealings with his kinsfolk.

स्ववद्विभागेन्दुसुतः प्रसूते नरं सुरूपं सुभगं सुशीलम् ।

यज्ञव्रतादिष्वनुरक्तचेष्टं दातारमार्यं बहुमित्रपक्षम् ॥ २१८ ॥

218. Mercury in Own Decanate: If Mercury occupies Gemini or Virgo in decanate, the person will be attractive, fortunate, virtuous, interested in performing Yagnas (Vedic Sacrifices) and religious vows, charitable, gentle and will possess a number of friends.

तृतीयभागे सुरपूजितस्य बुधो विधत्ते प्रसभं मनुष्यम् ।

स्त्रीवल्लभं शुभ्रमलङ्घ्यवीर्यं प्रभूतकोशं विविधार्थयुक्तम् ॥ २१९ ॥

219. Mercury in Jupiter's Decanate: If Mercury is in Sagittarius or in Pisces in decanate, the person will be exceedingly liked by females, pure, unconquerably heroic, very wealthy and endowed with various kinds of articles.

भागे तृतीये शशिजस्य तिष्ठन् बुधः प्रसूते सुविदग्धमेव ।

मर्त्यं महाधामनिधिं गतारि प्रसन्नचित्तं नृपवल्लभञ्च ॥ २२० ॥

220. Mercury in a Decanate of Venus: When Mercury is found in Taurus or Libra in decanate, the native will be very clever, an ocean of pleasures, will have no enemies, be a gracious person and dear to the ruler.

Notes: "Sasijasya" in the text denotes Mercury's decanate only, and not that of Venus. In sequence, however, the decanate of Venus should feature after that of Jupiter. Mercury's decanate has already been discussed in sloka 218 *supra*. Hence "Sasijasya" should be replaced with "Bhargavasya" in the original.

"Dhaama" means a place, residence, pleasures, delight etc. etc. Seeing the mention "Nidhi" or "ocean" in the text, I have chosen the meaning "pleasures" for "Dhaama".

त्र्यंशे शनेः सोमसुतः प्रयातः करोति नित्यं सङ्कणं मनुष्यम् ।

विवादिनं दुर्बलदेहसत्त्वं प्रवासिनं विग्रहविक्रमञ्च ॥ २२१ ॥

221. Mercury in Saturn's Decanate: Should Mercury be in Capricorn or Aquarius in decanate, the person will be ever in debts, be argumentative, emaciated, will live in distant lands and be valorous in fights.

चरन्नवांशे दिनपस्य सौम्यः करोति पापं विकृतं मनुष्यम् ।

स्त्रीसौख्यहीनं कलहप्रियञ्च द्यूतप्रियं चौर्यरतं विशीलम् ॥ २२२ ॥

Effects of Mercury in Navamsas.

222. Mercury in Sun's Navamsa: Leo Navamsa having Mercury therein indicates the following. The native will be sinful, ugly, devoid of happiness from wife, and fond of quarrels,

gambling and stealing.

स्त्रीदुर्भगं बन्धुजनैर्विमुक्तं प्रसक्तशीलं हतशक्तिदर्पम् ।

सौम्यांशके स्यान्नवमे यदीन्दोस्तदा विधत्ते सुमुखं नितान्तम् ॥२२३॥

223. Mercury in Cancer Navamsa: If Mercury is found in the Navamsa of the Moon, the person will be unfortunate about his spouse, bereft of kinsfolk, be attached to mundane affairs, will lose his energy and pride and be handsome.

ख्यातं च पुष्टं तमुदारचेष्टं जेतारमीज्यं सुहृदां सताञ्च ।

नवांशके भूमिसुतस्य सौम्यो नरं विधत्ते रुधिरार्तदेहम् ॥ २२४ ॥

224. Mercury in Aries/Scorpio Navamsa: If Mercury is in a Navamsa ruled by Mars, the person will be famous, physically strong, liberal in disposition, successful, honourable, will win the hearts of his friends and virtuous men. But he will be troubled by blood disorders.

विकर्मशीलं सुहृदामनिष्टं द्वेष्यं खलं पार्थिवपीडितञ्च ।

नवांशके स्वे प्रकरोति सौम्यः सौम्यं सुरूपं सुभगं मनुष्यम् ॥ २२५ ॥

225. Mercury in Gemini or Virgo Navamsa: If Mercury is in his own Navamsa, the person will not be dutiful, will wish ill of his friends, be contemptuous, wicked, troubled by the king, soft in disposition, good-looking and fortunate.

देवद्विजातिप्रवणं प्रसन्नं प्रियातिथिं सर्वजनानुकूलम् ।

नवांशकस्थः सुरपूजितस्य सौम्यः प्रसूते सुखिनं मनुष्यम् ॥ २२६ ॥

226. Mercury in Sagittarius or Pisces Navamsa: Should Mercury be found in a Navamsa owned by Jupiter, the subject will be devoted to gods and Brahmins, be a gracious person, fond of guests, be amicable to all and be happy.

नानार्थलाभं प्रचुरप्रतापं सुमित्रयुक्तं सततं सुशीलम् ।

शुक्रस्य भागे नवमे बुधस्तु करोति मर्त्यविविधार्ययुक्तम् ।

प्रभूतमित्रं द्विजपूजनेष्टं सुतान्वितं नित्यमुदारचेष्टम् ॥ २२७ ॥

227. Mercury in Taurus or Gemini Navamsa: One having Mercury in a Navamsa ruled by Venus will enjoy gains of various articles, be highly heroic, endowed with many good friends, virtuous, be associated with many gentle people, fond of worshipping Brahmins, endowed with sons and be munificent.

Notes: This sloka in original has 3 lines.

सौरस्य भागे नवमे वितिष्ठन् करोति सौम्योऽतिरुजं मनुष्यम् ।

कुशिल्पिनं साधुगुणैरयोग्यं पराङ्मनासक्तमनार्ययुक्तम् ॥ २२८ ॥

228. Mercury in Capricorn or Aquarius Navamsa: One with Mercury in a Navamsa owned by Saturn will be very ill, be a bad craftsman (or worker), bereft of good qualities, interested in others' women and associated with people bereft of gentle background.

सूर्याशकस्थो विदधाति सौम्यो व्रणं रवेः पापमतिं न सौख्यम् ।

कुमित्रसंज्ञं रिपुपक्षवृद्धिं यशो विनाशं सुतसञ्चयञ्च ॥ २२९ ॥

Mercury's Dvadasamsa Effects.

229. Mercury in Leo Dvadasamsa: One with Mercury in Leo in Dvadasamsa will be troubled by ulcers. He will commit sinful deeds, be not happy and be endowed with evil friends. His enemies will be on the increase. His fame will be destroyed. He will accumulate sons (or progeny), i.e. will have a multitude of sons (or children).

सूर्याशके शीतकरस्य सौम्यो नरं विधत्ते विविधप्रतापम् ।

सुतार्थयुक्तं रतिसौख्यभाजं विशिष्टशीलं विनयैः समेतम् ॥ २३० ॥

230. Mercury in Cancer Dvadasamsa: The native with Mercury in Cancer in Dvadasamsa will be endowed with various kinds of valorous activities, progeny and wealth. He will be fond of sexual pleasures, be distinctly virtuous and be modest.

सूर्याशके भूमिसुतस्य सौम्यः चरन् विधत्तेऽतिशतं विशीलम् ।

गतश्रियं बन्धुजनेन नित्यं पापात्मकं रोगसमन्वितञ्च ॥ २३१ ॥

231. Mercury in Aries/Scorpio Dvadasamsa: One with Mercury in a Dvadasamsa owned by Mars will be extremely crafty, be not virtuous, will lose his wealth on account of his relatives, be ever sinful and troubled by diseases.

सूर्याशके स्वे प्रकरोति सौम्यो नरं प्रभुं शास्त्रतं सदैव ।

कलासु दक्षं प्रणतारिपक्षं जितेन्द्रियं श्लाघ्यतमं सदैव ॥ २३२ ॥

232. Mercury in Gemini or Virgo Dvadasamsa: The person having Mercury in Gemini or Virgo in Dvadasamsa will be lordly, interested in Sastras and skilful in arts. His foes will bow before him. He will be a conqueror of senses and be praiseworthy.

सूर्याशके देवपुरोहितस्य सौम्यः प्रसूते सुतरां सुशीलम् ।

मर्त्यं महावृत्तं विवृद्धयुद्धं प्रियातिथिं धर्मपरं सदैव ॥ २३३ ॥

233. Mercury in Sagittarius or Pisces Dvadasamsa: One with Mercury in a Dvadasamsa ruled by Jupiter will be exceedingly virtuous, will have a great history, will fight a great battle (or for a great cause), be fond of guests and be righteous.

सूर्याशके भार्गव एव सौम्यः करोति मर्त्यं प्रचुरान्नकोशम् ।

नुपुप्रियं साधुजनानुरक्तं सद्धर्मशीलं बहुपुण्यसौख्यम् ॥ २३४ ॥

234. Mercury in Taurus / Libra Dvadasamsa: The subject whose natal Mercury occupies a Dvadasamsa ruled by Venus will possess plenty of food comforts and wealth. He will be close to the ruler, interested in good men, very righteous and will perform many meritorious deeds. He will enjoy happiness.

सूर्याशके सूर्यसुतस्य सौम्यः करोति दीनं कृपणं मनुष्यम् ।

व्यपेतशीलं बहुरोगयुक्तं मायापटुं निर्दयनिष्ठुरञ्च ॥ २३५ ॥

235. Mercury in Capricorn / Aquarius Dvadasamsa: One with Mercury in a Dvadasamsa owned by Saturn will be

poor, miserly, devoid of virtues, afflicted by many diseases, skilful in cunning deeds, unkind and harsh in speech.

त्रिंशत्लवे भूमिसुतस्य सौम्यः करोति तिष्ठन् परतर्ककञ्च ।

रौद्रं नरं कुव्यसनैः समेतं पराङ्मुखं देवगुह्यद्विजानाम् ॥ २३६ ॥

Trimsamsa Effects of Mercury.

236. Mercury in Aries / Scorpio in Trimsamsa: If Mercury occupies a Trimsamsa ruled by Mars, the subject will argue with others, be fierce, addicted to vice and averse to gods and Brahmins.

त्रिंशत्लवस्थोर्जसुतस्य सौम्यः करोति तिष्ठन् परतर्ककञ्च ।

रौद्रं क्रियासक्तमतिं प्रचण्डं द्यूतप्रियं व्याधिभिरदिताङ्गम् ॥ २३७ ॥

237. Mercury in Saturn's Trimsamsa: If Mercury at birth is found in the Trimsamsa portion of Aquarius or Capricorn, the person will argue with others and be fierce. He will be interested in his duties, fond of gambling and be troubled by diseases.

चन्द्रात्मजो देवपुरोहितस्य त्रिंशंशकस्थः प्रकरोति धीरम् ।

सदा विनीतं गुणिनामभीष्टं स्वबन्धुपूज्यं कुलसत्तमञ्च ॥ २३८ ॥

238. Mercury in Jupiter's Trimsamsa: Should natal Mercury be in Sagittarius or Pisces in Trimsamsa, the subject will be courageous, modest, liked by virtuous men, honoured by his kinsfolk and be the best of the men of his race.

त्रिंशंशके स्वे शशिसूनुरेव श्रुतार्थयुक्तं मनुजं प्रसूते ।

गुणैर्भुवि ख्यातमलङ्घ्यवीर्यं प्रसन्नमूर्तिं सततं सुशीलम् ॥ २३९ ॥

239. Mercury in Own Trimsamsa: If Mercury comes to occupy his own Trimsamsa, the person will be knowledgeable in Sastras, wealthy, famous in the world for his good qualities, unconquerably heroic, and be a gracious and virtuous person.

त्रिंशल्लवे दानवपूजितस्य सौम्यो विधत्ते प्रचुरं प्रतापम् ।

प्रभुः परक्षेत्र तथा धनानां प्रदानशीलं सुकलत्रयुक्तम् ॥ २४० ॥

240. Mercury in Trimsamsa of Venus: If Mercury occupies Taurus or Libra in Trimsamsa, the person will be highly valourous, will lord over others' lands and wealth, be munificent and endowed with an agreeable spouse.

स्वमित्रवीर्येण युतस्तु सौम्यः करोति नित्यं बहुमित्रयुक्तम् ।

प्रदानशीलं गुरुदेवभक्तं शुश्रूषकं साधुजनं सदैव ॥ २४१ ॥

Mercury with Other Kinds of Strengths:

241. Mercury with Mitra Bala: If Mercury is endowed with Mitra Bala, the native will be ever endowed with many friends. He will be charitably disposed, devoted to gods and Brahmins, will serve men of virtues.

सौम्यो यदा क्षेत्रबलेन युक्तः करोति मर्त्यं प्रियमेव लोके ।

स्थिरक्रियारम्भजनस्वभावं विख्यातशब्दं दृढमित्रपक्षम् ॥ २४२ ॥

242. Mercury with Rasi Bala: One with Mercury having this strength will be liked by all. His undertakings and friends will be firm. He will be famous for his speaking skills.

स्वतुङ्गवीर्येण युतस्तु सौम्यो नरं विधत्ते प्रमदास्वमीष्टम् ।

प्रदानशीलं गुरुदेवभक्तं शुश्रूषकं साधुजनस्य नित्यम् ॥ २४३ ॥

243. Mercury with Uchcha Bala: One with Mercury having this specific power will be liked by women. He will be charitable, devoted to gods and Brahmins and will serve virtuous people.

नवांशवीर्येण युतस्तु सौम्यो नरं प्रसूते सततं मनुष्यम् ।

शुचिक्षमासत्परं कृतज्ञं मनस्विनं सर्वसुखाधिवासम् ॥ २४४ ॥

244. Mercury with Navamsa Bala: The native having Mercury with Navamsa strength will be pure, forgiving in disposition, truthful, grateful, intelligent and be a repository of all kinds of happiness.

शुभग्रहालोकनवीर्ययुक्तः करोति सौम्यः प्रणतं मनुष्यम् ।

शूरं बहुक्लेशसहं रतिज्ञं नृपप्रियं पुण्यमतिं सदैव ॥ २४५ ॥

245. Mercury with Beneficial Aspects: One having Mercury with this power will be modest, heroic, tolerant of much anguish, a knower of the art of sexual enjoyment, liked by the king and meritoriously disposed.

विज्ञानशास्त्रश्रुतिवाक्यशिल्पं गान्धर्वसङ्गीतकलाभिरामम् ।

पुंवीर्ययुक्तः प्रकरोति सौम्यो नरं नितान्तं खलुलब्धकीर्तिम् ॥ २४६ ॥

246. Mercury with Ojha Rasi Bala: Should Mercury obtain this strength, the person will be knowledgeable in science, ancient Sastras, Vedas, crafts, music and arts. He will earn fame.

दाक्षिण्यसौहार्दविलासहास्यं सौभाग्यचातुर्यगुणैरुपेतम् ।

आशाबलाढ्यः प्रकरोति सौम्यः प्रसन्नमूर्तिं प्रथितं धरित्र्याम् ॥ २४७ ॥

247. Mercury with Digbala: If Mercury has directional strength, the person will be kind, friendly, will enjoy pleasures, be jocular and endowed with prosperity, skill and virtues. He will be a gracious figure and famous in the world.

चेष्टाबलाढ्यः प्रकरोति सौम्यः स्त्रीवल्लभं भूपयुतं मनुष्यम् ।

स्वाचारधर्मप्रचुरं प्रागल्भं सत्याधिकं नीतिपरं सदैव ॥ २४८ ॥

248. Mercury with Cheshta Bala: If Mercury is endowed with Cheshta Bala, the person will be liked by women, associated with a king, highly orthodox, righteous, resolute, very truthful and just in disposition.

द्युरात्रिवीर्यप्रबलस्तु सौम्यो नरं प्रसूते सततं धनाढ्यम् ।

मिष्टान्नपानं प्रियगन्धमाल्यं सेवाविधिज्ञं सुकृतोपचारम् ॥ २४९ ॥

249. Mercury with Dina-Ratri Bala: If Mercury is endowed with this strength, the person will be ever rich, will enjoy food, drinks, scents and garlands, be a knower of rules of serving (honouring) others and will attend to them courteously.

Notes: While some planets get Dina Bala, and some Ratri

Bala, Mercury is the one planet which gets this strength irrespective of birth being in day or night. Hence, the term "Dyu-ratri" meaning "Dina-Ratri" or "day and night" is used in the original sloka.

स्ववारवीर्येण युतस्तु सौम्यः करोति मर्त्यं बहुधर्मशीलम् ।

प्रियप्रधानं प्रियदर्शनञ्च प्राज्ञं बहुज्ञानविकीर्णबुद्धिम् ॥ २५० ॥

250. Mercury with Vara Bala: If Mercury begets this strength, the person will be very charitable, be the most favourite of others, charming in appearance, learned, extremely wise and extremely intelligent.

होराबलाढ्यः प्रकरोति सौम्यो नरं नराणामनिशं हितेप्सुम् ।

बहुभ्रमक्लेशसहं विनीतं दुर्धर्मन्यैः प्रणतारिपक्षम् ॥ २५१ ॥

251. Mercury with Hora Bala: If Mercury is endowed with this strength, the native will ever be a well-wisher of others, will endure much anguish and difficulties, modest, unconquerable by others and will have his enemies bow down before him.

बुधो यदा पक्षबलेन युक्तस्तदा प्रसूते बहुपक्षयुक्तम् ।

जनप्रियं धर्मपरं स्वरूपं प्रमाथिनं वैरिगणस्य सम्यक् ॥ २५२ ॥

252. Mercury with Paksha Bala: If Mercury is endowed with Paksha Bala, the subject will have many relatives, be liked by others, righteous, good-looking and will subjugate his enemies.

स्वमासवीर्यप्रबलस्तु सौम्यः करोति मर्त्यं बहुवित्तभाजम् ।

देवद्विजेभ्यो विरतं विनीतं मनस्विनं स्त्रीसुभगं सुवेषम् ॥ २५३ ॥

253. Mercury with Masa Bala: If Mercury attains this power, the native will be very wealthy, be averse to Gods and Brahmins, modest, intelligent, fortunate in respect of spouse and will be well-dressed.

सौम्योऽब्दवीर्यप्रबलः प्रसूते नरं कलाकोविदमद्भुतार्थम् ।

सौहार्दमानप्रणयादरत्नं गान्धर्वशीलं प्रियनित्यहास्यम् ॥ २५४ ॥

254. Mercury with Varsha Bala: If Mercury gets this strength, the native will be a great artist, will possess great wealth, be skilful in knowing of friendship, honour and affection, well-disposed to music and fond of jocular disposition.

स्त्रीहेतुजातक्षयवित्तकीर्तिं जघन्यरक्तञ्च न सौहृदञ्च ।

सौम्यः सुहृद्वीर्यविवर्जितस्तु नरं प्रसूते विषय प्रसक्तम् ॥ २५५ ॥

255. Mercury without Mitra Bala: Should Mercury be without this strength, the native will lose his wealth and fame due to females, be interested in evil deeds and carnal pleasures and be devoid of friendliness.

स्वक्षेत्रवीर्येण विवर्जितो ज्ञः करोति मर्त्यं विगताभिमानम् ।

स्त्रीपानदोषप्रभवैरनर्थैर्न्याध्यादिविद्वेषयुतं सदैव ॥ २५६ ॥

256. Mercury without Svakshetra Bala: If Mercury is bereft of Svakshetra bala, the native will be devoid of self-respect, and be ever troubled on account of association with women, drinks (liquor etc.) and diseases.

स्वतुङ्गवीर्येण विवर्जितो ज्ञः नरं प्रसूतेऽतिनिकृष्टचेष्टम् ।

प्रपीडितं वंशसमुद्भवैः स्वैर्दारिद्र्यभागं सततं कुचैलम् ॥ २५७ ॥

257. Mercury without Uchcha Bala: Should Mercury be without this strength, the person will perform highly condemnable deeds, be highly anguished on account of his kinsfolk, very indigent and will wear rags (inferior dress).

नवांशवीर्येण विवर्जितो ज्ञः कठोरवाक्यं जनयेन्मनुष्यम् ।

विमुक्तदेहं सहजापरक्तं विगर्हितं शीलपरक्रियाभिः ॥ २५८ ॥

258. Mercury without Navamsa Bala: When Mercury at birth is deprived of this strength, the person will be harsh in speech, be "rid of clothes and ornaments", averse to co-born, censured and bereft of good qualities.

Notes: "Vimukta Deha" means a body without clothes and ornaments - (Draupadi was once so described in the *Maha Bharata*). A practical interpretation of the effect thus should be:

the native will not bother for clothes and ornaments.

शुभग्रहालोकनवर्जितो ज्ञः करोति भीरुं सततं हताशम् ।

शठं च हिंसापरमल्पकोशं विरक्तमित्रं विकृतिप्रगल्भम् ॥ २५९ ॥

259. Mercury without Beneficial Aspect: If Mercury is bereft of this strength, the person will be timid, disappointed, wicked, troublesome, will have limited riches and averse to friends and be arrogant.

पुंक्षेत्रवीर्येण विवर्जितो ज्ञः करोति भीरुं सततं हताशम् ।

शठं बहुद्रोहकृतानुबन्धं स्वाचारसत्यश्रुतिधर्महीनम् ॥ २६० ॥

260. Mercury without Ojha Rasi Bala: Should not Mercury get this strength, the person will be timid, disappointed, crafty, highly betraying, and be devoid of orthodoxy, Vedic knowledge and righteousness.

दिग्वीर्यहीनः प्रकरोति सौम्यो नरं हताशं व्यसनप्रतप्तम् ।

युद्धोत्सुकं चौरगणाधिपञ्च क्रियाविहीनं परदेशरक्तम् ॥ २६१ ॥

261. Mercury without Digbala: One with Mercury without Digbala will be disappointed, given to vices, fond of warring, a head of thieves, without dutifulness and attached to moving in distant lands (without fruits).

चेष्टाबलेन परिवर्जितो ज्ञो नरं प्रसूतेति खलं प्रचेष्टम् ।

शठं तथा निष्ठुरवाक्यशीलं विपन्नदारात्मजसङ्गतन्त्रम् ॥ २६२ ॥

262. Mercury without Cheshta Bala: If Mercury does not enjoy Cheshta Bala, the person will be wicked, crafty, harsh in speech and be degraded with endangered spouse and progeny.

स्ववारवीर्येण विवर्जितो ज्ञो नरं प्रसूते बहुकष्टभाजम् ।

गुरुष्वसत्यं विफलश्रमार्थमन्येन वैरोपहतात्मजं तु ॥ २६३ ॥

263. Mercury without Vara Bala: One will undergo a lot of difficulties, be untruthful to his elders, will not get the fruits of his labour and will lose his children due to enemies.

होर्बलेन प्रतिवर्जितो ज्ञो नरं प्रसूते बहुशत्रुपक्षम् ।

रोगान्वितं दुःस्वपरीतवृत्तं घृतप्रियं प्रश्रयशौर्यहीनम् ॥ २६४ ॥

264. Mercury without Hora Bala: If Mercury is without Hora Bala, the person will have a number of enemies, will incur diseases, engulfed by grief, fond of gambling and bereft of modesty and valour.

स्वपक्षवीर्येण विवर्जितो ज्ञो नरं प्रसूते मलिनं सुदीनम् ।

प्रभूतदोषं सततं रुजार्तं विहीनपक्षं बहुतर्ककञ्च ॥ २६५ ॥

265. Mercury without Paksha Bala: One with Mercury not being strong on this count will be dirty, indigent, will incur serious blemishes, be troubled by diseases, bereft of relatives and be highly argumentative.

Notes: "*Vihina paksham*" can also be interpreted as one without shoulders. But that may be generally meaningless, for normally "*Paksha Bala*" denotes the strength of the native concerning his kinsfolk. "*Paksha*" means kinsfolk, shoulder, wing etc.

स्वमासवीर्येण विवर्जितो ज्ञो करोति मर्त्यं कुटिलस्वभावम् ।

गुरुद्विजाचार्यकरं हितज्ञं परान्नरक्तं कृपणस्वभावम् ॥ २६६ ॥

266. Mercury without Masa Bala: One with Mercury having no Masa Bala will be crooked, will serve the interests of elders, Brahmins and preceptors, be a well-wisher of others, interested in others' food and be miserly.

बुधो यदा वर्षबलेन हीनस्तदा प्रसूते विधनं मनुष्यम् ।

ज्ञातार्थनाशैः परिपीडिताङ्गं खलानुरक्तं गुरुभक्तिहीनम् ॥ २६७ ॥

267. Mercury without Varsha Bala: If Mercury fails to earn strength on this count, the subject will be ever without wealth, will lose his possessions, be troubled, interested in wicked men and bereft of honour for elders.

इति वृद्धयवने बुधचारः ।

Thus of the effects of Mercury as per senior Yavanas.

अथ वृद्धयवने गुरुचारः

Now the effects for Jupiter's various positions as per senior Yavanas.

मेघे नरं देवगुरुः प्रसूते दुर्धर्षणं सत्वचलस्वभावम् ।

विख्यातकर्मणमतिप्रगल्भमोजस्विनं वृद्धगुणैरुपेतम् ॥ २६८ ॥

Jupiter's Rasi Effects.

268. Jupiter in Aries: Should Jupiter be in Aries at the time of birth, the person will be uncoquerable, of variable character, involved in some famous work, very resolute, physically vigorous and akin to an elderly person in qualities.

Notes: The native will carry out his work after a great deal of deliberation. He will have enemies and numerous expenses and will have scars on his body. He will be subjected to a cruel (or severe) punishment. He will acquire progeny, gemstones, ornaments etc.

वृषे गुरुः पीडयति प्रचारं नरं प्रसूते सुभगं सुवेषम् ।

कान्तं स्वदाराभिरतं विनीतं देवद्विजाचार्यकुतोपचारम् ॥ २६९ ॥

269. Jupiter in Taurus: If Jupiter at birth occupies Taurus, the person will be troubled (in many ways), be a wanderer, fortunate, well-dressed, beautiful, affectionate to his spouse, modest and will serve gods, Brahmins and preceptors.

Notes: One will be attached to temples and Brahmins. He will be widely honoured, wealthy and will have many foes but will conquer all of them.

He will have a stout, attractive and wide physique, will gain through agricultural products and quadrupeds, and be skilful in justice, politics and scientific experiments.

तृतीयराशौ च सुरेज्यमन्त्री नैपुण्यदाक्षिण्यपरं प्रसूते ।

सुमेधसं वाङ्मनसा हितार्थं कुपापरं बुद्धिगुणान्वितञ्च ॥ २७० ॥

270. Jupiter in Gemini: One with Jupiter in Gemini will be skilful, considerate, scholarly, will be a well-wisher of others through his speech as well as thought, merciful and endowed

with intelligence and virtues.

Notes: The person with Jupiter in Gemini will be courteous in speech, highly intelligent, and will have knowledge of ancient disciplines. He will be an able writer and will have a wide circle of friends.

तिष्ठन् गुरौ कर्कटके सुरूपं विद्वांसमोजो बलवीर्ययुक्तम् ।

प्राज्ञं प्रसूते प्रियधर्मभाजं यशस्विनं लोकपुरस्कृतञ्च ॥ २७१ ॥

271. Jupiter in Cancer: If Jupiter at birth is in Cancer, the native will be beautiful, scholarly, energetic, strong, heroic, learned, righteous, famous and be honoured in the world (i.e. widely honoured).

Notes: One with Jupiter in Cancer will have various kinds of wealth, be intoxicated by sexual lust, be skilful in various branches of studies, be an affable speaker, skilful in several undertakings, and will possess conveyances. He will enjoy fortunes with the passage of time. Food comforts and wealth will be at his disposal. He will be honoured like an elderly person, will perform good deeds for the welfare of others and will be ever ready to help his friends.

सिंहे गते देवगुरुः प्रवीरं नरं प्रसूते स्थितधीरसत्त्वम् ।

विद्वांसमालक्ष्यमुदारमुग्रं शूरं बहुस्निग्धसुहृज्जनञ्च ॥ २७२ ॥

272. Jupiter in Leo: One with Jupiter in Leo will be very heroic, will enjoy firm courage as well as energy, be scholarly, will have set aims, be liberal, fierce, heroic and will have many affectionate friends.

Notes: Further, the subject will earn money from remote places surrounded by forests, hills etc. He will be charitable in disposition, will usurp the wealth of his enemies and be a gifted speaker. He will earn honours in the assembly of men, be bold, wealthy and attached to his friends. His progeny will also be well-educated.

षष्ठे क्रियाज्ञानविशुद्धबुद्धिं मेधाविनं कर्मकथाभिरामम् ।

शास्त्रार्थशिल्पश्रुतिकाव्यचित्तं सुदर्शनं देवगुरुः प्रसूते ॥ २७३ ॥

273. Jupiter in Virgo: If Jupiter is in Virgo at birth, the native will have professional skills, supreme intelligence, be scholarly and interested in affairs related to work (i.e. devoted to work), meanings of Sastras, crafts, Vedas and poetry. He will be attractive in appearance.

Notes: The native with Jupiter as above will be particularly fond of purity. He will enjoy excellent robes and food, be endowed with attractive features, a scholar and will give trouble to his adversaries. He will be highly intelligent, righteous, skilful in his work and be of pure disposition. He will be a linguist and will enjoy abundance of wealth. He will be skilful in interpreting the Sastras of the remote past.

तुले विचित्रार्थं बहुप्रलापं गुरुर्गुरुं ख्यातधियं प्रसूते ।

कान्तं शुभाचाररते विनीतं प्राज्ञं वणिक्कार्यमहत्तरञ्च ॥ २७४ ॥

274. Jupiter in Libra: If Jupiter is found in Libra at birth, the person will possess surprising (i.e. incalculable) wealth, will prattle a lot, be a great man, famous for his intelligence, beautiful, endowed with good conduct, modest and extremely successful in business affairs.

Notes: Moreover, the native will be blessed with worthy and numerous sons. He will be interested in meditation, worship, divine assignments, and honouring Brahmins, guests and the like. However, he will be troubled by his adversaries.

He will speak sweetly, be endowed with attractive (or fortunate) features due to a kingly person, He will live in distant lands. His wealth will be spent on dancers etc.

गुरुर्नरं वृश्चिकमभ्युपेत्य क्षुद्रं प्रसूते बहुशत्रुपक्षम् ।

सुहृद्बलं द्रोहरतं कुशीलं प्रपञ्चकं हिंस्रमनिष्टदारम् ॥ २७५ ॥

275. Jupiter in Scorpio: If Jupiter occupies Scorpio at birth, the person will be mean, will have many enemies as well as strong friends, will betray others, be ill-disposed, cunning, torturous and will have a bad spouse.

Notes: The subject will experience additional effects as under. He will lose his physical charm due to utter penury, will be arrogant and will incur grief on account of his family members

as well as outsiders. His children will revolt against him. He will incur loss of children, be fond of finding others' blemishes, will dishonour others, be troubled by diseases, will acquire the company of excellent women, be hypocritic and be interested in questionable deeds.

धनुर्धरस्थस्तु गुरुः प्रसूते प्रियोपहारं श्रुतिधर्मशीलम् ।

यज्ञत्रताचार्यमसंस्थितार्थं दातारमार्यं बहुमित्रपक्षम् ॥ २७६ ॥

276. Jupiter in Sagittarius: Should Jupiter be in Sagittarius, the native will be fond of offering gifts (to superiors), devoted to Vedas and righteousness, and will head religious sacrifices and vows. His wealth will be unstable. He will be a donor, be gentle and will have many friends.

Notes: One with Jupiter in Sagittarius will enjoy conveyances, houses and beautiful ornaments, be learned, intelligent and prosperous. He will be fond of living in places like shrines and temples and be attached to his family members.

There is a version to state that the native's wealth will be ever firm (which is only logical) as against our text's mention of instability of wealth.

He will help others, be attached to functions like religious initiation, religious Sacrifices and temple-renovation. He will enjoy superior positions and will live in many countries (or places) and will be long-lived.

गुरुर्मुगे मर्दवमल्पवीर्यं नीचक्रियाचाररतं दुरन्तम् ।

मूर्खं पराज्ञाकरमर्थहीनं बहुश्रमं क्लेशसहं प्रसूते ॥ २७७ ॥

277. Jupiter in Capricorn: One with Jupiter in Capricorn will be soft in disposition, will have less energy, attached to mean deeds, will meet with a bad end, be a fool, will have to obey others' orders, be bereft of wealth, will undergo much labour and be anguished.

Notes: Further, the native will lose his intelligence, be a servant, be devoid of sexual lust, be troubled by fear and diseases and desirous of what he does not deserve. He will be unkind, not attached to his kinsfolk and will not get suitable rewards for his labour. He will often experience misfortunes and calamities.

कुम्भे तु जीवः पिशुनं नृशंसं विद्वेषशीलं जनयत्यसत्यम् ।

कुशिल्पिनोपाश्रयकर्मिणश्च मुख्यं गणानामतिनीचचेष्टम् ॥ २७८ ॥

278. Jupiter in Aquarius: Should Jupiter be in Aquarius, the native will be a tale-bearer, liar, contemptuous, untruthful, a bad craftsman (or a bad worker), will serve others, be the chief of a group and will indulge in very mean deeds.

Notes: Further, the native will incur diseases (particularly of teeth and stomach) and financial upheavals. He will not believe in the Almighty. He will lose his wealth on account of his own faults, be ill-related to elderly women and be bereft of virtues and intelligence.

मीनद्वयस्थो गुरुगौरवज्ञं गुरुर्नरं स्लाघ्यतमं प्रसूते ।

धृष्टं स्थिरारम्भमहीनदर्पं वेदार्थशास्त्रश्रुतिकाव्यचित्तम् ॥ २७९ ॥

279. Jupiter in Pisces: If Jupiter is in Pisces at birth, the subject will honour his elders, be highly praiseworthy, bold, will have firm undertakings, be highly proud and interested in meanings of Vedas, Sastras and poetry.

Notes: The native will enjoy the following effects as well. His wealth will increase due to the goodwill of men in power. He will be skilful in domestic routines, be pure in conduct and will be respected by men of virtues. He will advise even powerful people, be famous and wealthy. His undertakings will always be successful. He will be peaceful in disposition and be praiseworthy.

होरां रवेर्देवगुरुः प्रयातः करोति मर्त्यं बहुरोषयुक्तम् ।

लुब्धं स्ववाग्दोषयुतं सुतीव्रं सुगुप्तपापं परतर्ककञ्च ॥ २८० ॥

Jupiter's Effects in Hora.

280. Jupiter in Sun's Hora: If Jupiter is in the Hora of the Sun, the person will be highly irascible, miserly, blemished in respect of speech, very fierce, will commit sins secretly and will argue with others.

चन्द्रस्य होराधिगतः सुरेज्यो नरं प्रसूते सुभगं मनोज्ञम् ।

स्थिरक्रियारम्भधनं शरण्यं धर्मस्वभावं दुर्द्वैतहृदयम् ॥ २८१ ॥

281. Jupiter in Moon's Hora: If Jupiter is in a Hora ruled by the Moon, the person will be fortunate, good-looking, will have firm work and wealth, will afford shelter or protection to others, be charitably disposed and be firm in friendship.

भागे तृतीये सुरराजमन्त्री सूर्यस्य सूते कृपणं मनुष्यम् ।

क्रूरं क्रियाहीनमनः प्रधुष्यं निन्दाकुकर्माजितसंपदञ्च ॥ २८२ ॥

Effects of Jupiter in Decanates.

282. Jupiter in Sun's Decanate: With Jupiter occupying a decanate ruled by the Sun, the native will be miserly, cruel, bereft of work, very bold and will gather wealth through questionable and evil deeds.

जीवस्त्रिभागे रजनीकरस्य तिष्ठन् प्रसूते सुमनोजरूपम् ।

नरं प्रसिद्धं बहुमानवित्तं प्रगल्भचित्तं द्विजदेवरक्तम् ॥ २८३ ॥

283. Jupiter in Moon's Decanate: If Jupiter is in a decanate of the Moon, the person will be exceedingly attractive, famous, endowed with great honour and wealth, resolute and devoted to gods and Brahmans.

त्र्यंशे गुरुर्भूमिसुतस्य धत्ते नृणां भयं बन्धुजनप्रसूतम् ।

पित्ताक्षिरोगं धनधान्यनाशं प्रभाषणं दस्युकृतं सदैव ॥ २८४ ॥

284. Jupiter in Mars' Decanate: Should Mars be the lord of the decanate occupied by natal Jupiter, the subject will incur fear through his kinsfolk, diseases of the eyes and bilious imbalances. His wealth and corn will be destroyed. He will be a garrulous speaker and will indulge in thieving.

त्र्यंशे गुरुः सोमसुतस्य तिष्ठन् करोति मर्त्यं प्रवरं प्रसिद्धम् ।

विद्याविनीतं बहुधर्मसक्तं सौम्याकृतिं सौम्यगुणैः समेतम् ॥ २८५ ॥

285. Jupiter in Mercury's Decanate: If Mercury be the ruler of the decanate occupied by Jupiter at birth, the native will be an excellent personage. He will be famous, endowed with learning and modesty. Very charitably disposed, he will perform good deeds and be endowed with virtues.

त्र्यंशे स्वके देवगुरुः प्रसूते नरं सुशीलं विजितारिपक्षम् ।

क्षमान्वितं पार्थिवमानयुक्तं चतुष्पदाढ्यं प्रणतं गुरुणाम् ॥ २८६ ॥

286. Jupiter in Own Decanate: If Jupiter is found in his own decanate, the native will possess good qualities and will have his enemies defeated. He will be forgiving in disposition, will receive royal honours, be rich in regard to quadrupeds and will respect his elders.

दृक्काणसंस्थो भृगुजस्य जीवो नरं प्रसूते बहुकाञ्चनाढ्यम् ।

नानास्वभावं वररत्नयुक्तं सुखान्वितं पार्थिवक्लृभञ्च ॥ २८७ ॥

287. Jupiter in Venus' Decanate: When natal Jupiter is found in a decanate ruled by Venus, say the following. The native will be rich with plenty of gold and excellent gem-stones. He will be of variable dispositions, endowed with happiness and be close to the ruler.

रौद्रं परस्वापहरं कुबुद्धिमनिष्टकर्माणममित्रवन्तम् ।

द्रेष्काणसंस्थो रविजस्य जीवो नरं प्रसूते बहुशोकभाजम् ॥ २८८ ॥

288. Jupiter in Saturn's Decanate: If natal Jupiter occupies Saturn's decanate, the person will be fierce, will steal others' wealth, be of bad disposition, will perform evil deeds, be bereft of friends and will experience abundant grief.

प्रेष्यः कुकर्मातिखलस्वभावो धनैर्विहीनस्त्वथ मन्दसत्त्वः ।

नवांशके वासरपस्य जीवो यदा तदा स्यान्मनुजः प्रचण्डः ॥ २८९ ॥

Navamsa Effects of Jupiter.

289. Jupiter in Leo Navamsa: If Jupiter occupies the Navamsa ruled by the Sun, the native will be a servant, will do evil deeds, be wicked, bereft of wealth, of less energy and fierce.

नवांशके रात्रिपतेः सुरेज्यस्तिष्ठन् प्रसूते सुभगं मनुष्यम् ।

प्रियातिथिं भीतिकरं नराणां प्रसन्नचित्तं प्रमदास्वमीष्टम् ॥ २९० ॥

290. Jupiter in Cancer Navamsa: If Jupiter occupies Cancer Navamsa ruled by the Moon, the subject will be fortunate,

fond of guests, fearful, gracious and liked by women.

मुखादिरोगव्यसनोपतप्तं व्ययान्वितं पापरतं प्रकाशम् ।

नवांशके भूमिसुतस्य नीवस्तिष्ठन् प्रसूतेऽतिखलं मनुष्यम् ॥ २९१ ॥

291. Jupiter in Aries/Scorpio Navamsa: If Jupiter occupies a Navamsa owned by Mars, the person will suffer from diseases of the face etc., be in the grip of vices and expenditure, be sinful, brilliant and very wicked.

बुधस्य भागे नवमे सुरेज्यस्तिष्ठन् प्रसूते सदयं मनुष्यम् ।

वित्तान्वितं धर्मपरं सुवेषं शास्त्रार्थरक्तं गुरुभक्तियुक्तम् ॥ २९२ ॥

292. Jupiter in Gemini / Virgo Navamsa: If Jupiter occupies a Navamsa of Mercury, the native will be kind, wealthy, righteous, well-dressed, interested in Sastras and devoted to elders.

जीवो नवांशे विचरन् स्वकीये करोति मर्त्यं नृपतुल्यवेषम् ।

पुत्रान्वितं शुद्धकलैकयुक्तं शास्त्रार्थयुक्तं सुतवीर्यवन्तम् ॥ २९३ ॥

293. Jupiter in Sagittarius / Pisces Navamsa: If Jupiter occupies his own Navamsa, the native will be akin to a king (*lit.* will wear royal dress), endowed with sons, will have excellent knowledge in one particular line of art, will know the meaning of Sastras and be very valorous.

शुक्रस्य भागे नवमे सुरेज्यस्तिष्ठन् प्रसूते सुखिनं मनुष्यम् ।

तेजस्विनं कीर्तिकरं कृतज्ञं पुण्यात्मकं धर्मरतं सदैव ॥ २९४ ॥

294. Jupiter in Taurus / Libra Navamsa: If Jupiter occupies a Navamsa ruled by Venus the native will be happy, brilliant, famous, grateful, meritorious and righteous.

भवाक्षिरोगव्यसनैः समेतं श्रिया विहीनं विगतप्रतापम् ।

नवांशकस्थो रविजस्य जीवो नरं प्रसूते नृपपीडितञ्च ॥ २९५ ॥

295. Jupiter in Capricorn / Aquarius Navamsa: If Jupiter is found in a Navamsa ruled by Saturn, the subject will

incur eye diseases, be given to vices, bereft of wealth and valour and troubled by the ruler.

सूर्याशके वासरपस्य जीवो नरं प्रसूते विधनं विरूपम् ।

अकीर्तिमन्तं बहुशत्रुपक्षं मित्रैर्विद्युक्तं विमुखं विशीलम् ॥ २९६ ॥

Effects of Jupiter in Dvadasamsa.

296. Jupiter in Leo Dvadasamsa: If Jupiter occupies Sun's Dvadasamsa, the native will have neither wealth nor attractive looks. He will be notorious, and will have many adversaries but no friends. He will have an indifferent attitude and will not possess good qualities.

सूर्याशके देवगुरुः प्रसूते चन्द्रस्य तिष्ठन् धनिनं मनुष्यम् ।

प्रियातिथिं पुत्रसुखार्थयुक्तं भूपालपूज्यं दयितं जनानाम् ॥ २९७ ॥

297. Jupiter in Cancer Dvadasamsa: With natal Jupiter in Cancer in Dvadasamsa the person will be wealthy, fond of guests, endowed with happiness concerning children, will receive royal honours and be liked by one and all.

बृहस्पतिर्द्वादशभागसंस्थो भौमस्य सूते प्रखलं मनुष्यम् ।

विधर्मशीलं व्यसनैरुपेतं रुग्दितं बन्धनभागिनञ्च ॥ २९८ ॥

298. Jupiter in Aries / Sagittarius Dvadasamsa: If Jupiter occupies a Dvadasamsa owned by Mars at birth, the subject will be very evil in disposition, bereft of virtues, given to vices, troubled by diseases and will undergo confinement.

अकांशसंस्थः शशिजस्य जीवो नरं प्रसूते प्रथितं त्रिलोके ।

सत्याधिकं सर्वगुणैरुपेतं प्रभुप्रियं बन्धुजनस्य नित्यम् ॥ २९९ ॥

299. Jupiter in Gemini / Virgo Dvadasamsa: If Jupiter is found in a Dvadasamsa ruled by Mercury, the native will be famous in the three worlds (i.e. widely famous), highly truthful, will possess all kinds of virtues, and dear to the ruler and relatives.

अकांशकस्थः प्रकरोति जीवो तिष्ठन्नरं सर्वसमृद्धिमन्तम् ।

पुष्टं जितारिं भयरोगयुक्तं रमास्वभीष्टं सततं सुशीलम् ॥ ३०० ॥

300. Jupiter in Sagittarius / Pisces Dvadasamsa: If Jupiter occupies his own Dvadasamsa, the native will be plentiful in every manner. He will be energetic, will conquer his foes, be given to fear and diseases, liked by women and be ever virtuous.

Notes: "*Bhaya Roga Yuktam*" in the text means "given to fear and diseases". Contrarily, for Jupiter in own Dvadasamsa, the result should be "freedom from fear and diseases". As such the original text should read as "*Bhaya Roga Muktam*".

जीवो भृगोर्द्वादशभागसंस्थो नरं प्रसूते हयकाञ्चनाढ्यम् ।

प्रियातिथिं भोगिनमार्यशीलं प्रमर्दिनं वैरिजनस्य नित्यम् ॥ ३०१ ॥

301. Jupiter in Taurus / Libra Dvadasamsa: Natal Jupiter in a Dvadasamsa ruled by Venus will give number of horses and abundant gold. The native will be fond of guests, will enjoy pleasures, be gentle and will destroy his enemies.

सूर्यांशके भास्करनन्दनस्य जीवो कुचैलं कुरुते मनुष्यम् ।

दीनं विरूपं बहुदुःखभाजं प्रपीडितं दस्युभिरेव भूपैः ॥ ३०२ ॥

302. Jupiter in Capricorn / Aquarius Dvadasamsa: If Jupiter occupies Saturn's Dvadasamsa, the person will wear inferior dress, be pitiable, ugly, very grieved, pained and troubled by thieves and kings.

त्रिंशांशके भूतनयस्य जीवो नरं प्रसूते कुटिलं मनुष्यम् ।

ईर्ष्यापरं पण्डितलोकवर्ज्यं विहीनशीलं परिवादरक्तम् ॥ ३०३ ॥

Trimsamsa Effects of Jupiter.

303. Jupiter in Trimsamsa of Mars: Natal Jupiter in the Trimsamsa portion ruled by Mars will give the following results. The native will be crooked, jealous, bereft of association with scholars, bereft of virtues and be interested in arguments.

त्रिंशत्ल्लवे सूर्यसुतस्य जीवस्थिष्ठन् प्रसूते विधनं मनुष्यम् ।

पापानुरक्तं परदारशीलं स्वबन्धुहीनं कुटिलस्वभावम् ॥ ३०४ ॥

304. Jupiter in Trimsamsa of Saturn: If Jupiter occupies the Trimsamsa portion ruled by Saturn, the native will be devoid of wealth. He will take interest in sinful work, will go to others' wives, be bereft of kinsfolk and be crooked in disposition.

त्रिंशंशके सोमसुतस्य मन्त्री मनीषिणं वाक्चतुरं करोति ।

मर्त्यं विरक्तं द्विजदेवभक्तं संतुष्टचित्तं सुशीलम् ॥ ३०५ ॥

305. Jupiter in Trimsamsa of Mercury: Should Jupiter be in the Trimsamsa portion owned by Mercury, the subject will be skilful in speech, be dejected, devoted to Brahmins and Gods, be a satisfied person and virtuous.

त्रिंशंशके स्वे प्रकरोति जीवः कुलीनवृत्तं सततं मनुष्यम् ।

अध्यात्मविद्यागमसक्तचित्तं क्षमान्वितं ब्रह्मविदां वरिष्ठम् ॥ ३०६ ॥

306. Jupiter in Own Trimsamsa: If Jupiter at birth occupies his Trimsamsa portion, declare that the person is of an eminent descent. Further, his mind will be set on contemplation of the Supreme Spirit. He will be of forgiving disposition and be the best of the Vedic philosophers (or the best of the knowers of sacred spells - "*Brahmavid*" means either of these).

त्रिंशंशके भार्गवनन्दनस्य जीवश्चरन् वित्तयुतं विधत्ते ।

नरं विनीतं सुतभोगयुक्तं स्त्रीणामभीष्टं नृपलोकमान्यम् ॥ ३०७ ॥

307. Jupiter in Trimsamsa of Venus: If Jupiter is found in the Trimsamsa portion ruled by Venus, the native will be wealthy, modest, endowed with sons, will enjoy pleasures, be liked by women and adored by the band of rulers.

सुहृद्बलो देवगुरुः प्रसूते नरं विनीतं सततं सुशीलम् ।

ख्यातं स्थिरं स्फुटितिधरं सुमित्रं सद्बुत्तयुक्तञ्च तथा जितारिम् ॥ ३०८ ॥

Jupiter with Other Positions.

308. Jupiter with Mitra Bala: If Jupiter begets Mitra

Bala, the native will be modest, virtuous, famous, firm, prosperous, and endowed with good friends and good history.

स्वक्षेत्रवीर्येण युतः सुरोज्यो नरं प्रसूते गुणशीलवन्तम् ।

मेधाविनं देवगुरुप्रसक्तं प्रख्यातकर्माणमनल्पवीर्यम् ॥ ३०९ ॥

309. Jupiter with Svaksehra Bala: One with Jupiter enjoying power on this count will possess good qualities, be scholarly, respectful of gods and Brahmins, involved in a famous work and be highly energetic.

स्वतुङ्गवीर्येण युतः सुरेज्यो करोति नानार्थयुतं मनुष्यम् ।

गान्धर्व शिल्प व्यवहार काव्य माधुर्यदाक्षिण्यपरं दयालुः ॥ ३१० ॥

310. Jupiter with Uchcha Bala: The person whose Jupiter is found with this strength will be blessed with various kinds of wealth apart from knowledge of music, craft, law, poetry, sweet speech and considerate behaviour. He will also be merciful to others.

शुभग्रहावलोकनवीर्ययुक्तो जीवो विधत्ते विरुजं मनुष्यम् ।

पापैरनार्यैरखिलैर्विरुद्धमध्यर्चितं ज्ञातिभिरेवभूपैः ॥ ३११ ॥

311. Jupiter with Beneficial Aspect: One with Jupiter enjoying strength on account of benefic aspects will not have diseases. He will be inimical to sinful and rustic people, and honoured by his kinsmen as well as the ruler.

पुंक्षेत्रवीर्येण युतस्तु जीवो गाम्भीर्यधैर्यैः प्रवरं मनुष्यम् ।

चतुष्पदाढ्यं कुलदेवमुख्यं धर्मं सुशीलं नृपवल्लभञ्च ॥ ३१२ ॥

312. Jupiter with Ojha or Purusha Rasi Bala: If Jupiter is endowed with this kind of strength, the native will excel in profundity and courage. He will be wealthy with quadrupeds, will honour his family deity, be righteous, virtuous and close to the ruler.

बृहस्पतिर्दिग्बलवान् प्रसूते सुपण्डितं भूतिगुणैः समेतम् ।

वस्त्रान्नपानैः सततं मनोज्ञं गतारिपक्षं गतसाध्वसञ्च ॥ ३१३ ॥

313. Jupiter with Digbala: If Jupiter earns full power in this respect, the native will be a great scholar, and endowed with many good qualities, food comforts and drinks. His enemies will vanish.

चेष्टाबलाढ्यः सुरराजमन्त्री सुचेष्टितं संजनयेन्मनुष्यम् ।

तन्त्रान्वितं लब्धविशालसौख्यं शूरं धनाप्तं क्षमया सहिष्णुम् ॥ ३१४ ॥

314. Jupiter with Cheshta Bala: If Jupiter gets Cheshta Bala, the native will involve in good deeds. He will have knowledge of Tantra and will enjoy wide happiness, be valorous, will earn wealth and be of forgiving disposition.

दिवाबलाढ्यः प्रकरोति जीवो नरं प्रसिद्धं बहुवित्तयुक्तम् ।

प्रसन्नमूर्तिं प्रणतारिपक्षं सुखान्वितं तन्त्रविदां वरिष्ठम् ॥ ३१५ ॥

315. Jupiter with Diva Bala: When Jupiter at birth is found with this strength (Cf. Diva Ratri Bala), declare that the native will become very famous and very opulent. He will be gracious, will have his enemies kneel before him, will enjoy happiness, be a specialist in Tantra and an excellent personage.

स्ववारवीर्येण युतस्तु जीवो विद्याधिकं संजनयेन्मनुष्यम् ।

स्त्रीलाभयुक्तं स्वजनानुकूलं प्रियंवदं सर्वकलासु दक्षम् ॥ ३१६ ॥

316. Jupiter with Vara Bala: Should Jupiter be endowed with Vara Bala, the person concerned will be well-educated, will gain a woman (i.e. spouse), be well-disposed to his relatives, an affable speaker and an expert in all (i.e. various) arts.

गुरुर्यदा वर्षबलेन युक्तस्तदा प्रसूते सुभगं मनुष्यम् ।

अनार्यशीलं बहुवीर्ययुक्तं बन्धुं नृपाणां प्रचुरान्नपानम् ॥ ३१७ ॥

317. Jupiter with Varsha Bala: One with Jupiter enjoying strength on this count will be fortunate but rustic in disposition. He will be endowed with abundant valour, akin to a kin of the

ruler (i.e. very close to the king) and will enjoy plenty of food and drinks.

स्वमासवीर्येण युतः सुरेज्यः करोति मर्त्यं सुभगं कृतज्ञम् ।

कान्तं विनीतं प्रचुराङ्गनाढ्यं स्वबन्धुपूज्यं सततं धनाढ्यम् ॥ ३१८ ॥

318. Jupiter's Dispositor with Strength: If the dispositor of Jupiter is found in strength, the native will be fortunate, grateful, good-looking, modest, endowed with many superior women, honoured by his people and be wealthy.

होराबलाढ्यः प्रकरोति जीवो नरं महाज्ञानयुतं प्रशान्तम् ।

विज्ञानशास्त्रश्रुतिसौख्यवन्तं प्रियातिथिं मानधनैः समेतम् ॥ ३१९ ॥

319. Jupiter with Hora Bala: One with Jupiter with Hora Bala will possess a high degree of wisdom and be of peaceful disposition. He will have knowledge of scientific matters, Sastras, Vedas and enjoy happiness. Fond of guests, he will possess great honours.

जीवो यदा पक्षबलेन युक्तो नरं प्रसूतेऽतिचलं प्रधानम् ।

विद्यान्वितं सर्वसुखाधिवासं रत्नान्वितं वाजिगजैः समेतम् ॥ ३२० ॥

320. Jupiter with Paksha Bala: If Jupiter is strong in this regard, the native will be very unstable (or will have many movements from place to place), be chief of the persons, learned, a repository of all kinds of happiness and endowed with gemstones, horses and elephants.

जीवो यदा मित्रबलेन हीनस्तदा प्रसूते कुपणं मनुष्यम् ।

शत्रुप्रहारज्वरपानदोषस्त्रीरोगबन्धादि निपीडितञ्च ॥ ३२१ ॥

321. Jupiter without Mitra Bala: If Jupiter is bereft of this strength, the native will be miserly and be highly troubled on account of enemies, fever, intoxicant drinks, diseases transmitted through female pleasures, confinement and the like.

स्वस्थानवीर्येण विवर्जितस्तु जीवः प्रसूते कठिनस्वभावम् ।

मृताङ्गनं कुक्षिरुगर्तिदेहं मित्रैर्विहीनं भयवित्तवन्तम् ॥ ३२२ ॥

322. Jupiter without Sthaana Bala: Once Jupiter is found without this strength at birth, the person will be hard-hearted, will lose his wife, troubled by abdominal disorders, bereft of friends and struck by fear.

जीवोच्चवीर्येण विवर्जितस्तु करोति नीचप्रकृतिं मनुष्यम् ।

पुत्रार्थहीनं विवरं कृतघ्नं प्रपीडितं पार्थिवचोरसङ्घैः ॥ ३२३ ॥

323. Jupiter without Uchcha Bala: If Jupiter is deprived of this strength, the native will be of base disposition, bereft of progeny and wealth, vulnerable, ungrateful, highly pained by thieves and rulers.

नवांशवीर्येण विवर्जितस्तु सुरेन्द्रमन्त्री कुरुते भयार्तम् ।

पापादिरोगैः सहितं सुदीनं विहीनबुद्धिं विमुखं विशोकम् ॥ ३२४ ॥

324. Jupiter without Navamsa Bala: If Jupiter does not gain Navamsa Bala, the person concerned will be troubled by fear, sins and diseases. He will be very wretched and bereft of intelligence. He will experience neither happiness nor grief.

शुभग्रहालोकनवीर्यहीनो जीवः प्रसूतेऽतिकुरूपदेहम् ।

स्वबन्धुहीनं जठरस्वभावं वैरिप्रियं क्रोधवरं कुशीलम् ॥ ३२५ ॥

325. Jupiter without Beneficial Aspects: Should Jupiter be without this strength, the person will be exceedingly ugly in appearance. He will have no patronage of his kinsfolk. His disposition will be "very hard" (Cf. tender in disposition). He will be fond of acquiring enmity with others, very irascible and of evil mind.

पुंवीर्यहीनः सुरराजमन्त्री नरं प्रसूते ललनास्वभावम् ।

भीरुं शठं नैष्कृतिकप्रकारं श्लेष्मार्तिदेहं वृजिनात्मकञ्च ॥ ३२६ ॥

326. Jupiter without Ojha Rasi Bala: If Jupiter does not beget this power, the native will have a female's disposition, be

timid, crafty, inactive, troubled by phlegmatic illnesses and sinful.

दिग्वीर्यहीनः कुरुते सुरेज्यो नरं विहीनं धनधान्यजातैः ।

विदेशरक्तं चपलस्वभावं पराभवैकास्पदमेव नित्यम् ॥ ३२७ ॥

327. Jupiter without Digbala: Should Jupiter be without this strength he will deprive the person of wealth and grains. He will be interested in living in distant lands (out of distress), be unstable in disposition and ever humiliated.

चेष्टाबलेनैव विना सुरेज्यः करोति पापात्मकमुग्ररूपम् ।

स्त्रीलोकविद्युल्ललनाम्बुदोषैः संपीडयते वा नृपतेर्मनुष्यैः ॥ ३२८ ॥

328. Jupiter without Cheshta Bala: If Jupiter is deprived of this strength, the native will be sinful, fierce in appearance and be troubled by women, lightning, sports (or dalliance) water and kings. (That is, these will endanger the subject.)

करोति जीवो द्युबलेन हीनः नरं प्रकृत्या पिशुनस्वभावम् ।

कन्याप्रजं वातरुजाभितप्तं निर्वारिविद्वेषविवुद्धदोषम् ॥ ३२९ ॥

329. Jupiter without Dina Bala: If Jupiter is not endowed with Dina Bala (Cf. Diva Ratri Bala), the person will be a tale-bearer, will obtain female issues, and very much troubled by windy diseases (like arthritis, paralysis, rheumatism and gastric disorders). He will eliminate enemies but will incur many (other) blemishes.

स्ववारवीर्येण विना सुरेज्यो नरं प्रसूते परिभूतवीर्यम् ।

पित्ताग्निदाहज्वरशस्त्रचौरैः प्रपीडितं धर्मविवर्जितञ्च ॥ ३३० ॥

330. Jupiter without Vara Bala: If Jupiter is without this strength, the native's heroism will be injured. He will face troubles through bilious disorders, fire, thirst, fever, weapons and thieves. He will neither be righteously disposed.

स्ववर्षवीर्येण विना सुरेज्यः करोति मर्त्यं धनक्रद्धिहीनम् ।

कुशं कृतघ्नं चपलस्वभावं कफानिलाभ्यां सततञ्च युक्तम् ॥ ३३१ ॥

331. Jupiter without Varsha Bala: Should Jupiter be without this strength, the native's wealth will not incur any increase. He will be thin-bodied, ungrateful, unstable, and will ever suffer from diseases of phlegm and wind.

विवर्जितो मासबलेन जीवः करोति मिथ्यात्मकमुग्ररूपम् ।

परापवादेषु रतं कृतघ्नं परान्नरक्तं परयोषिताढ्यम् ॥ ३३२ ॥

332. Jupiter with Masa Bala: If Jupiter is without this strength, the native will be a liar, fierce in appearance, interested in finding fault with others, ungrateful, interested in others' food and will be ill-related to a number of others' females.

करोति होराबलहीनमूर्तिः सुरेन्द्रमन्त्री बहुशाठ्ययुक्तम् ।

गतत्रपं हीनबलं कुरूपं बन्धात्मकं कारककारकञ्च ॥ ३३३ ॥

333. Jupiter without Hora Bala: If Jupiter is bereft of this strength, the person will be very cunning, unperplexed, weak, ugly, confined and be an artisan.

बृहस्पतिः पक्षबलेन हीनः करोति मर्त्यं निजपक्षहीनम् ।

लोभाभिभूतं परिहीनसत्त्वं प्रभूतशत्रुं परदाररक्तम् ॥ ३३४ ॥

334. Jupiter without Paksha Bala: If Jupiter is without Paksha Bala, the person will be devoid of kinsfolk, be miserly, devoid of energy, will have many enemies and interested in others' wives.

इति वृद्धयवने गुरुचारः ।

Thus of Jupiter's various positions as per senior Yavanas.

अथ वृद्धयवने शुक्रचारः

Now of Positions of Venus.

मेघे तु शुक्रो जनयत्यशान्तं नरं बहुक्षेमविरोधशीलम् ।

क्षुद्रं परस्त्रीहरणे प्रसक्तं सेष्यं वनारण्यविचारिणञ्च ॥ ३३५ ॥

Effects of Venus in Rasis.

335. Venus in Aries: The native whose Venus is in Aries will not be calm in disposition, will oppose auspiciousness (i.e. deeds of welfare), be mean, will steal others' women (or be ill-related to them), be jealous and will wander in distant lands and forests.

Notes: One with Venus in Aries will be fond of living in different regions. He will enjoy conveyances and housing properties, be highly honoured by others and be bereft of enemies. (However, there are some texts which indicate many enemies which does not seem to be actually correct).

The native will further be fond of moving among men of learning and will desist the company of illiterate men. He will be hard-hearted and be imprisoned (or will incur legal troubles) on account of women.

वृषे बहुस्त्रीसुतरत्नमाढ्यं ख्यातं प्रसूते भुगुजः सुमूर्तिम् ।

स्वबन्धुभर्तारमनेकवीर्यं कृषीबलं गोकुलजीविनञ्च ॥ ३३६ ॥

336. Venus in Taurus: If natal Venus occupies Taurus, the native will possess many women, sons and gem-stones. He will be famous and will have an attractive physique. He will patronize his kinsmen and be very heroic. He will enjoy agricultural (or professional strength) and will eke out his livelihood through cows (or quadrupeds).

Notes: Owning many women means associated with many women. Eking out livelihood through cows and quadrupeds indicates one's association with running dairy-related business, breeding animals and the like.

Further, there will occur the following effects. The person will be happy with his spouse and children. He will acquire many children, be wealthy, fond of scented articles and will deal with

agricultural products. He will be free from enmity, blessed with attractive appearance, will generously help others, be learned in many branches and highly honoured by others.

Venus in Taurus is specially favourable for achievements in medical field.

निषेवमाणो मिथुनं प्रसूते शुक्रो नरं वाग्मिनमूर्जितञ्च ।

सुहृद्विजातिथ्यपरं कृतज्ञं विज्ञानशास्त्रार्थकथारतञ्च ॥ ३३७ ॥

337. Venus in Gemini: The native having Venus in Gemini will be a skilful speaker, be gallant, will honour friends, Brahmins and guests, be grateful and interested in scientific pursuits, meanings of Sastras and (mythological) stories.

Notes: One with Venus in Gemini will enjoy superior food comforts, will have artistic talents, be a noted writer, and be wealthy.

चतुर्थराशौ यदि षोडशार्चिस्तिष्ठन् प्रसूते नरमल्पसत्त्वम् ।

प्राज्ञं श्रुतिज्ञानचिदां वरिष्ठं मुदुस्वभावं प्रियदर्शनञ्च ॥ ३३८ ॥

338. Venus in Cancer: One with Venus in Cancer at birth will be less energetic, learned, scholarly in Vedas and Wisdom, be (one of) the most excellent person(s), soft in disposition and charming in appearance.

Notes: Further the person will be attached with good deeds. He will have a just and virtuous disposition and will charm others with his sweet talks. He will incur diseases produced by contact with women and those that are water-borne. His family will have some great blemishes.

सिंहाश्रितस्तु प्रियबन्धुपक्षं शुक्रः प्रसूते नरमल्पसत्त्वम् ।

विचित्रसौख्यव्यसनं सुरुपं गुरुद्विजाचार्यपरायणञ्च ॥ ३३९ ॥

331. Venus in Leo: When natal Venus is found in Leo, the native will be well-disposed to his relatives, be less energetic, addicted to enjoying pleasures of a wondrous nature, be charming, and respectful of elders, Brahmins and preceptors.

Notes: One with Venus in Leo will acquire wealth through his marriage and marital relatives. He will be honourable and

happy. He will incur grief on account of his family members but will gain through his enemies. He will help others.

कन्याङ्गतो मार्दवमल्पवित्तं शुक्रः परोपासनजीवितञ्च ।

स्त्रीभूषणज्ञं रतिगेययुक्तं कलालिपिज्ञं मधुरञ्च कुर्यात् ॥ ३४० ॥

340. Venus in Virgo: If Venus at birth is found in Virgo, declare that the person will be pliable in disposition. He will have limited wealth, will depend on others for his livelihood and will have knowledge about women's ornaments, carnal pleasures, music, arts and writing activities. He will be a sweet person.

Notes: The native will be fond of visiting pilgrim centers and will be skilful in charming women.

As regards wealth there are three different views. Our text denotes "limited wealth". There are two more extreme views - "blessed by Goddess of Wealth", "utter penury". In my view, our text gives the right effect for this position of Venus. However, caution should be exercised when Venus is found in the last degrees of Virgo which position on its own will cause lack of, or great loss of, wealth.

तुलाधरस्थो भुगुसूनुराढ्यं नरं प्रसूते रुचिरार्थपण्यम् ।

विचित्रमाल्याम्बरमात्मवश्यं बहुप्रवासश्चमलब्धवित्तम् ॥ ३४१ ॥

341. Venus in Libra: One having natal Venus in Libra will be wealthy, will trade in beautiful articles, be endowed with wonderful garlands and robes, will act on his own will, and will possess wealth gathered by labouring in many distant places.

Notes: The subject will further be wealthy and be an excellent poet or a literateur. He will earn wealth by his own efforts and be very meritorious in his deeds.

शुक्रोऽष्टमक्षेत्रगतो नृशंसं विद्वेषशीलं जनयत्यधन्यम् ।

प्रद्विष्टदुष्टप्रतिलोमभार्यं शठं परस्त्रीष्वनपत्रपञ्च ॥ ३४२ ॥

342. Venus in Scorpio: If the natal Venus occupies Scorpio, the person will be a liar, will bear contempt for others, be not praiseworthy, will have inimical feelings for others, be base in disposition, will possess a spouse with perverse disposition, be

crafty and shamelessly attached to others' women.

Notes: One will further be belligerent and will betray others. He will earn a bad name, will suffer from disorders of genitals and will not possess much wealth. He will be unrighteous in disposition, will highly boast himself and be a sinner. He will not have good terms with his co-born or will lose them, be burdened by heavy debts and will incur enmity with questionable women.

धनुर्धरस्थो विगतार्थविद्यं शुक्रः प्रसूतेऽतिविक्षशब्दम् ।

सद्धर्मकामार्थफलैरुपेतं जगप्रियं कान्तमनल्पवित्तम् ॥ ३४३ ॥

343. Venus in Sagittarius: Should natal Venus be in Sagittarius, the person will have unfruitful education and be a distinguished speaker. He will be endowed with the benefits of the three of four human pursuits, viz. *Dharma* (discharge of duty), *Kama* (gratification of desire) and *Artha* (acquirement of wealth), be liked by men of the world, be beautiful and very rich.

Notes: The native with Venus in Sagittarius will experience additional effects as under. He will be happy with respect to his spouse and progeny, well-related to men of learning, will hold superior positions, endowed with quadrupeds, conveyances etc. and be stout-bodied. He will be attractive in appearance.

करोति राशौ दशमे मनुष्यं शुक्रो बहुक्लेशभयश्रमार्थम् ।

पैशुन्यलोभाश्रितक्ञ्चनानां प्रयोगिनां क्लीबविपन्नचेष्टम् ॥ ३४४ ॥

344. Venus in Capricorn: If Venus occupies Capricorn at the time of one's birth, the native will be subjected to much anguish, fear and hard-work. He will be a tale-bearer, be miserly, crafty, bereft of masculine vigour and will perform dangerous deeds.

Notes: One will further be ill-attached to aged women, be burdened by heavy expenditure and fond of living in forest regions. He will be engaged in others' work and will undergo disorders of the heart.

शुक्रश्चलत्कुम्भदरे मनुष्यमुद्योगरागव्यसनोपतप्तम् ।

कर्मस्वसम्यक् न फलेषु शुक्रं कुर्याद् विरुद्धं गुरुभिः सुतैश्च ॥ ३४५ ॥

345. Venus in Aquarius: One with Venus in Aquarius will be troubled in respect of work, and by passion and vices. He will not be a good worker but attentive of end-results and be inimical to his elders and children.

Notes: In addition to the above effects, the subject will be devoid of wealth and will display aversion to good deeds. He will not be righteous in disposition but be specially troubled by diseases and emotional distress.

मीनद्वयस्थो जनयत्युदारं शुक्रः प्रतिज्ञातरतं मनुष्यम् ।

दिग्बुद्धिकर्मप्रचुरं सूरुपं नृपप्रियं सज्जनमानलब्धम् ॥ ३४६ ॥

346. Venus in Pisces: If Venus occupies the sign Pisces at the time of one's birth, he will be extremely liberal, will keep up his word, be highly intelligent, skilful in work, charming in appearance, close to the king (or high-ups) and be honoured by men of virtues.

Notes: Further, the native will gain wealth through powerful men, will usurp the wealth of his enemies, will donate to the needy, be widely honoured and be an opulent person. His words of advice will find honour with everyone.

होरां गतो वासरपस्य शुक्रो करोति मूर्खं विधनं विशीलम् ।

हिंसानृतस्तेयपरं प्रकामं पैशुन्ययुक्तं च विधर्मशीलम् ॥ ३४७ ॥

Effects of Venus in Horas.

347. Venus in Sun's Hora: If Venus is found in a Hora owned by the Sun, the native will be a fool, without wealth and virtues, will torture others, be untruthful, thievish, highly libidinous, a tale-bearer and not attached to his duties.

होरां गतो रात्रिपतेस्तु शुक्रः सतां प्रियं स्फीतधनं करोति ।

गन्धर्वलीलासुतगीतरक्तं विप्रप्रियं पार्थिवचक्रगञ्च ॥ ३४८ ॥

348. Venus in Moon's Hora: If Venus is in a Hora owned by the Moon, the person will be liked by good people, be very

wealthy, be interested in music, fond of Brahmins and be a "head of the emperors".

द्रेष्काणसंस्थो दिनपस्य शुक्रो नरं प्रसूते कठिनं गतस्वम् ।

कुर्योषिताभ्यां गतसौख्ययुक्तं क्षुद्रं नृशंसं बहुरोगिणञ्च ॥ ३४९ ॥

Effects of Venus in Decanates.

349. Venus in Sun's Decanate: If Venus occupies Leo in decanate, the person will be hard-hearted, will lose his wealth will lose his happiness on account of his association with base women, be himself mean, a liar and will suffer from many diseases.

तृतीयभागे शशलाञ्छनस्य तिष्ठन् भुगुः सौख्ययुतं प्रसूते ।

विद्याविनीतं पितृमातृभक्तं तेजस्विनं धर्मपरं कृतघ्नम् ॥ ३५० ॥

350. Venus in Moon's Decanate: One with Venus found in the decanate Cancer will be happy, learned, modest, devoted to father and (elder) brothers, brilliant, dutiful but ungrateful.

तृतीयभागे धरणीसुतस्य शुक्रश्चरन् पापरतं करोति ।

क्षुद्रोगवन्तं व्यसनैरुपेतं मायाविनं वञ्चनतत्परञ्च ॥ ३५१ ॥

351. Venus in Mars' Decanate: If Venus occupies Aries or Scorpio in decanate, the person will be attached to sinful deeds, will incur diseases caused by hunger, be given to vices, cunning in disposition and intent upon cheating others.

द्रेष्काणसंस्थः शशिजस्य शुक्रो नरं प्रसूते सुभगं मनोज्ञम् ।

रतिप्रगल्भं प्रियधूर्तदारं सुवर्णरत्नात्मजभागिनञ्च ॥ ३५२ ॥

352. Venus in Mercury's Decanate: If Venus occupies Gemini or Virgo in decanate, the person will be fortunate, charming, skilful in sexual matters, will have an affectionate and wicked wife and will enjoy happiness on account of progeny, precious gems and gold.

भागे तृतीये सुरपूजितस्य शुक्रश्चरन् श्रेष्ठतमं सुरूपम् ।

सत्यान्वितं सर्वकलासु दक्षं क्षमान्वितं प्रीतिकरं जनानाम् ॥ ३५३ ॥

353. Venus in Jupiter's Decanate: If Venus occupies Sagittarius or Pisces in decanate, the person will be the best of men. He will be attractive in appearance, be truthful, skilful in various arts, of forgiving disposition and will please others.

त्र्यंशे स्वकीये भृगुजः प्रसूते नरं प्रगल्भं धनिनं सुशीलम् ।

अध्यात्मविद्यानिरतं स्वरूपं कुलप्रधानं व्यसनैर्विहीनम् ॥ ३५४ ॥

354. Venus in Own Decanate: With Venus occupying Taurus or Libra decanate one will be resolute, wealthy, virtuous, interested in spiritual pursuits, attractive, important among the folk of his family and bereft of vices.

भागे तृतीये रविजस्य शुक्रः करोति मर्त्यं वधबन्धयुक्तम् ।

स्वबन्धुहीनं परदाररक्तं विद्वेषशीलं सततं कुसेव्यम् ॥ ३५५ ॥

355. Venus in Saturn's Decanate: If Venus is found in Capricorn or Aquarius decanate, the native will be subjected to murderous attacks and confinement. He will be bereft of (i.e. discarded by) relatives, interested in others' wives, will hate others and will ever serve (i.e. be associated with) evil men.

नवांशकस्थो दिनपस्य शुक्रः करोति मर्त्यं विकलं सुभीरुम् ।

बहुद्विषं निष्क्रियमल्पवीर्यं प्रपञ्चयुक्तं गतसत्त्वसौख्यम् ॥ ३५६ ॥

Navamsa Effects of Venus.

356. Venus in Leo Navamsa: If Venus occupies the Sun's Navamsa, the person will be distressed, very timid, will greatly dislike others, inactive, less heroic, cunning and will lose his energy and happiness.

नवांशके भाग्वनन्दनस्तु चन्द्रस्य धत्ते तनयं नराणाम् ।

सद्योषितां वै धनधान्यलाभं रिपुक्षयं बन्धुसमागमञ्च ॥ ३५७ ॥

357. Venus in Cancer Navamsa: Should Venus be in the Moon's Navamsa, the person will have sons, will gain a good wife,

wealth and grains, will destroy his foes and be attached to his kinsmen.

नवांशके भूमिसुतस्य शुक्रो नरं प्रसूते रुधिरादिताडम् ।

प्रपीडितं दस्युनृपैः सदैव प्रद्वेषशीलं निकृतिप्रियञ्च ॥ ३५८ ॥

358. Venus in Aries / Scorpio Navamsa: If Venus is found in a Navamsa ruled by mars, the person will be troubled by blood disorders, will be pained greatly by thieves and rulers, will dislike others and be dishonest.

बुधस्य भागे नवमे तु शुक्रः करोति मर्त्यं विबुधं सधर्मम् ।

तीर्थाश्रयं देवगुरुप्रभक्तं प्रियातिथिं सन्नियमैरुपेतम् ॥ ३५९ ॥

359. Venus in Gemini / Virgo Navamsa: One with Venus in a Navamsa owned by Mercury will be learned, very dutiful, will visit shrines, devoted to gods and elders, fond of guests and follow worthy principles.

शुक्रो नवांशे सुरपूजितस्य करोति मर्त्यं प्रणतं द्विजानाम् ।

विवेकविद्यागमशास्त्रलब्धं नृपप्रियं सेवचरैः समेतम् ॥ ३६० ॥

360. Venus in Sagittarius / Pisces Navamsa: If Venus occupies a Navamsa owned by Jupiter, the person will honour Brahmins, will gain in respect of Wisdom, learning, Agamas and Sastras, be close to the ruler and endowed with attendants.

नवांशके स्वे भृगुजः प्रसूते अध्यात्मविद्यानिरतं मनुष्यम् ।

स्वधर्मपूज्यं सुधिया समेतं हतारिपक्षं व्रतशीलिनञ्च ॥ ३६१ ॥

361. Venus in Libra / Taurus Navamsa: If Venus occupies his own Navamsa, the native will be interested in spiritual knowledge, will honour his religion, be intelligent, will subdue his enemies and will undertake religious vows.

स्थितो नवांशेऽर्कसुतस्य शुक्रो नरं प्रसूते सरुजं सदुःखम् ।

भार्यासुतार्थैः परिवर्जितञ्च प्रपीडितं नीचजनैर्विशेषात् ॥ ३६२ ॥

362. Venus in Capricorn / Aquarius Navamsa: Should the natal Venus be found in a Navamsa ruled by Saturn, the person will be pained by diseases and grief. He will be bereft of spouse, progeny and wealth and will undergo a lot of miseries, particularly through men of evil propensities.

सूर्याशके वासरपस्य शुक्रः करोति दीनं न च दीर्घसूत्रम् ।

बुद्ध्या विहीनं स्वजनैर्विमुक्तं द्रोहात्मकं वादरतं नृशंसम् ॥ ३६३ ॥

Dvadasamsa Effects of Venus.

363. Venus in Leo Dvadasamsa: One with Venus occupying the Sun's Dvadasamsa will be pitiable, bereft of delay (i.e. be active), bereft of intelligence, given up by his own men, of betraying disposition, argumentative and untruthful.

शुक्रोऽर्कभागे शशिलाञ्छनस्य नरं प्रसूते वरयानभाजम् ।

नृपप्रियं भोगिनमर्थवन्तं विहारवापीकरणेषु सक्तम् ॥ ३६४ ॥

364. Venus in Cancer Dvadasamsa: If Venus is found in the Moon's Dvadasamsa, the subject will enjoy excellent conveyances, be close to the ruler, will enjoy pleasures, be wealthy and interested in constructing parks and wells.

सूर्याशके भूतनयस्य शुक्रः विदेशरक्तं मनुजं प्रसूते ।

द्यूतप्रियं युद्धपरं कृतघ्नं विवेकहीनं परदारभाजम् ॥ ३६५ ॥

365. Venus in Aries / Scorpio Dvadasamsa: Should Venus be in a Dvadasamsa of Mars, the native will be fond of living in distant places, gambling and war (or fighting). He will be ungrateful, will lack wisdom and be attached to others' wives.

सूर्याशके सोमसुतस्य शुक्रो नरं प्रसूते सुभगं मनोज्ञम् ।

स्थानार्थपानैः सहितं प्रसिद्धं विद्यार्जने तत्परमल्पदोषम् ॥ ३६६ ॥

366. Venus in Gemini / Virgo Dvadasamsa: If the native has Venus in a Dvadasamsa of Mercury, he will be fortunate, charming, endowed with a place (landed properties or position of importance), wealth and drinks, be famous, interested to gather learning and will incur limited blemishes.

सूर्यांशकस्थः सुरपूजितस्य शुक्रः करोत्यार्यमतिं सुदीनम् ।

सन्मानसौहार्दसुतार्थयुक्तं विचित्रभोगं द्रविणोपपन्नम् ॥ ३६७ ॥

367. Venus in Sagittarius / Pisces Dvadasamsa: If Venus is found in a Dvadasamsa ruled by Jupiter, the person will be gentle, "very miserable", endowed with honour, friendship, sons and wealth, will enjoy wonderful pleasures and be highly powerful.

Notes: "Sudeenam (सुदीनं)" meaning "very miserable" is obviously a copying error amidst all good effects for Venus with Jupiter's Dvadasamsa. Hence this particular effect should be rejected as invalid.

सूर्यांशके स्वे भुगुजः प्रसूते विचित्रवाक्यं रतिगेयरक्तम् ।

धर्मार्थकामैः सहितं सुविज्ञं नृपप्रधानं निजबन्धुमान्यम् ॥ ३६८ ॥

368. Venus in Taurus / Libra Dvadasamsa: If Venus is in his own Dvadasamsa, the person will be a wonderful speaker, attached to carnal pleasures, endowed with the three of four human ends, viz. *Dharma* (dutifulness), *Artha* (acquirement of wealth) and *Kama* (gratification of desire). He will be very learned, an important person among the rulers and honoured by his kinsfolk.

अर्कांशके सूर्यसुतस्य शुक्रस्तिष्ठन् प्रसूते सुखभाग्यहीनम् ।

पापात्मकं शत्रुविवर्जितं च प्रवासिनं व्याधिभिरर्दितञ्च ॥ ३६९ ॥

369. Venus in Capricorn / Aquarius Dvadasamsa: If Venus occupies a Dvadasamsa ruled by Saturn, the person will be bereft of happiness and fortunes. He will commit sinful deeds, be bereft of enemies, will live in distant places and be troubled by diseases.

त्रिंशांशके भूमिसुतस्य शुक्रस्तिष्ठन् प्रसूते सरुजं मनुष्यम् ।

पित्तार्दितं सद्वरमल्पवीर्यं सुनीचयुक्तं प्रसभं यशोघ्नम् ॥ ३७० ॥

Trimsamsa effects of Venus.

370. Venus in Trimsamsa of Mars: If Venus is in the Trimsamsa portion of Mars, the person will be diseased, will

शुक्रो यदा मित्रक्लेन युक्तस्तदा प्रसूते बहुमित्रयुक्तम् ।

प्रियातिथिं ज्ञानदयाप्रसक्तं देवं धनैश्वर्यगुणैः समेतम् ॥ ३७५ ॥

Venus with Other Positions.

375. Venus with Mitra Bala: If Venus is endowed with this strength, the person will have many friends, be fond of guests, wise, kind, devoted to gods and endowed with wealth, lordship and virtues.

स्वस्थानवीर्येण युतस्तु शुक्रः करोति मर्त्यं पुरुषप्रधानम् ।

स्वस्थानपूज्यं प्रमदास्वभीष्टं प्रसन्नचित्तं धृतिनाधिपञ्च ॥ ३७६ ॥

376. Venus with Sthaana Bala: If Venus begets Sthaana Bala, the native will be important among men, be honoured in his place, be dear to women, a gracious person and be very courageous (*lit.* leader of courage).

स्वतुङ्गवीर्येण युतस्तु शुक्रः करोति मर्त्यं बहुकीर्तिभाजम् ।

पुण्यात्मकं सत्यसमुद्धिमन्तं चतुष्पदाढ्यं प्रियदर्शनञ्च ॥ ३७७ ॥

377. Venus with Uchcha Bala: With Venus enjoying this particular power, the native will enjoy abundant fame. He will be a meritorious person, and be highly truthful, rich with quadrupeds and will possess charming looks.

नवांशवीर्येण युतस्तु शुक्रः करोति मर्त्यं विजितारिपक्षम् ।

यज्ञप्रियं दानपतिं प्रसिद्धं निर्मुक्तदोषं स्वकुलप्रधानम् ॥ ३७८ ॥

378. Venus with Navamsa Bala: If Venus begets this strength, the native will win over his enemies, be fond of performing Vedic sacrifices, will lead in charities, be famous, liberated from blemishes and be the chief of the men of his race.

शुभग्रहालोकनवीर्ययुक्तः शुक्रः प्रसूते शुभकार्यमुग्रम् ।

रोगैर्विमुक्तं प्रणतारिपक्षं प्रियातिथिं सर्वसुखैः समेतम् ॥ ३७९ ॥

379. Venus with Benefic Aspects: If Venus enjoys this strength, the person will be associated with auspicious functions, be fierce, bereft of diseases, will have his foes subdued, be fond of

guests, and endowed with various kinds of happiness.

स्वक्षेत्रवीर्यं प्रबलस्तु शुक्रः करोति मर्त्यं बहुयोषिताढ्यम् ।

सौभाग्यसौन्दर्ययुतं सुकान्तं नानार्थलाभैः सहितं सदैव ॥ ३८० ॥

380. Venus with Svakshetra Bala: If Venus is endowed with this specified strength, the native will have (association with) many women, and be endowed with prosperity, beauty, radiance, and various kinds of financial gains.

आशा बलाढ्यः प्रकरोति शुक्रः नरं प्रसन्नं गतशत्रुपक्षम् ।

दिग्देशविख्यातियुतं सुताढ्यं प्रभूतचित्तं च सदा प्रियञ्च ॥ ३८१ ॥

381. Venus with Digbala: If Venus obtains this strength at the time of one's birth, the person will be gracious, will have no enemies, will have his fame spread in various directions and countries, be wealthy, be large-hearted and be dear to all.

Notes: "Sutha + Aadhyam" (सुताढ्य) in this verse need not be translated as "rich in terms sons or progeny". It correctly means in this context "having the wealth obtained - (Suta means obtained)" and thus Venus with Digbala will give wealth.

चेष्टाबलाढ्यः प्रकरोति शुक्रो नरं प्रसन्नद्युतिमल्पपापम् ।

हस्त्यश्वयुक्तं गुरुविप्रभक्तं भयैर्वियुक्तं सुतलाभयुक्तम् ॥ ३८२ ॥

382. Venus with Cheshta Bala: Should Venus be with this strength, the person will be gracious, brilliant, bereft of sinful deeds, endowed with elephants and horses, devoted to gods and Brahmins, bereft of fear and will gain birth of sons.

शुक्रो यदा वारबलेन युक्तस्तदा प्रसूते सहजप्रभावम् ।

विज्ञानशीलं बहुशास्त्रकं सुधर्मशीलं हतशत्रुपक्षम् ॥ ३८३ ॥

383. Venus with Vara Bala: If Venus enjoys this strength, the native will be inherently efficacious, scientific in temperament, be interested in many Sastras, highly dutiful and will have his enemies eliminated.

करोति शुक्रोऽब्दबलेन युक्तस्तदा प्रसूते सुभगं जितारिम् ।

चतुष्पदाच्छादनभोजनाद्यैः समन्वितं सर्वसमृद्धिमन्तम् ॥ ३५४ ॥

384. Venus with Varsha Bala: One with Venus with this strength will be fortunate, will win over his enemies, be endowed with quadrupeds, robes, food etc. and be plentiful of everything.

होराबलाढ्यः प्रकरोति शुक्रो नरं सुशीलं प्रियवाक्यदक्षम् ।

महाजनैः पूजितमेव नित्यं प्रसन्नमूर्तिं प्रियदर्शनञ्च ॥ ३५५ ॥

385. Venus with Hora Bala: If Venus earns this power, the native will be virtuous, skilful in delivering affectionate words, be honoured (even) by great men, and be a gracious and attractive person.

शुक्रो यदा पक्षबलेन युक्तस्तदा प्रसूते विजितारिपक्षम् ।

स्वपक्षमान्यं बहुधर्मयुक्तं प्रियाङ्गनासङ्गमलब्धसौख्यम् ॥ ३५६ ॥

386. Venus with Paksha Bala: One with Venus excelling in Paksha Bala will conquer his enemies, be honoured by his kinsfolk, highly righteous and will enjoy happiness with women dear to him.

शुक्रो यदा मित्रबलेन हीनस्तदा प्रसूते विधनं मनुष्यम् ।

मित्रैर्विहीनं बहुदुःखशोकैरुपद्रुतं पार्थिवपीडितञ्च ॥ ३५७ ॥

387. Venus bereft of Mitra Bala: If Venus does not get strength on this score, the native will have no wealth and no friends. He will be subjected to a lot of grief apart from royal wrath.

स्वक्षेत्रवीर्येण विवर्जितस्तु शुक्रः प्रसूतेऽतिखलं विशीलम् ।

दुष्टाङ्गनासत्परं कुरूपं विधर्मिणं पापरतं कृतघ्नम् ॥ ३५८ ॥

388. Venus bereft of Svakshetra Bala: The native whose Venus does not score this strength will be highly evilsome, bereft of virtues, attached to evil women, ugly, unrighteous, sinful and ungrateful.

Notes: "*Dushtangana Satyaratham*" should read as

"*Dushtangana sangaratham*" to reflect the meaning "association with evil women".

स्वतुङ्गवीर्येण विवर्जितस्तु शुक्रः प्रसूते मलिनं सुपापम् ।

नीचानुरक्तं परदारलुब्धं हिंस्रं महान्याधिभिरदिताङ्गम् ॥ ३८९ ॥

389. Venus without Uchcha Bala: If Venus is devoid of this strength, the subject will be dirty, very sinful, interested in mean associations, will long for others' wives, will torture others and be inflicted by a great disease.

नवांशवीर्येण विवर्जितस्तु शुक्रः प्रसूतेऽतिकठोरचित्तम् ।

भयातुरं सत्यधनैर्विहीनं विद्वेषशीलं गतसौहृदञ्च ॥ ३९० ॥

390. Venus without Navamsa Bala: One with Venus without Navamsa Bala will be very hard-hearted, distressed by fear, bereft of truthfulness and wealth, contemptuous and will lack in friendship.

शुभग्रहालोकनवीर्यहीनः शुक्रः प्रसूते परिभूतदेहम् ।

विकर्मरक्तं सततं सुदुःखं प्रपीडितं पार्थिवदस्युभिश्च ॥ ३९१ ॥

391. Venus without Benefic Aspects: If Venus is without benefic aspects, the person will be humiliated, inactive, grieved, and pained by the king and thieves.

स्त्रीक्षेत्रवीर्येण विवर्जितस्तु करोति शुक्रः प्रखलं मनुष्यम् ।

परापवादात्मकमल्पसौख्यं स्त्रिया वियुक्तं बहुहानियुक्तम् ॥ ३९२ ॥

392. Venus without Yugma Rasi Bala: If Venus is deprived of this strength, the native will be very evilsome, will blame others, will enjoy less happiness, devoid of a spouse and will incur great evils.

आशाबलेनैव विवर्जितस्तु शुक्रः प्रसूते परदेशरक्तम् ।

भार्यैर्विहीनं शठं कृतघ्नं मायाविनं साधुजनैर्विहीनम् ॥ ३९३ ॥

393. Venus without Digbala: If Venus is without Digbala, the native will be interested in living in foreign countries, will not

have fortunes, be wicked, ungrateful, cunning and be not associated with good people.

चेष्टाबलेनैव विवर्जितस्तु शुक्रः प्रसूते वधबन्धयुक्तम् ।

क्रूरं कुकर्माश्रितमल्पसत्त्वं प्रभूतशत्रुं धनदारहीनम् ॥ ३९४ ॥

394. Venus without Cheshta Bala: If Venus is not found with Cheshta Bala, the native will face murderous attacks and confinement, be cruel, will perform evil deeds, be less energetic, will have many enemies and be bereft of wealth and spouse.

शुक्रो यदा वासरवीर्यहीनः करोति मर्त्यं सततं कुचैलम् ।

चौरं प्रदुष्टं बहुसङ्गयुक्तं वीर्यप्रमुक्तं भयविद्वलञ्च ॥ ३९५ ॥

395. Venus without Diva Bala: One with Venus without Diva Bala (Cf. Diva Ratri Bala) will wear inferior clothes, be a thief, very evilsome, will have many (evil) associations, be bereft of heroism, and subjected to fear.

शुक्रो यदा वारबलेन हीनस्तदा प्रसूते हतशत्रुदारम् ।

सत्येन हीनं परिभूतमन्यैः सदा सशोकं स्वजनैर्वियुक्तम् ॥ ३९६ ॥

396. Venus without Vara Bala: If Venus does not enjoy this strength, the person will eliminate his enemies, will lose his spouse, be bereft of truth, humiliated by others, ever in grief and be abandoned by his kinsmen.

करोति शुक्रोऽब्दबलेन हीनो नरं निकृष्टं कुटिलस्वभावम् ।

वित्तैर्विहीनं गतबन्धुवर्गं प्रवासशीलं कलहप्रियञ्च ॥ ३९७ ॥

397. Venus without Varsha Bala: If Venus is bereft of Varsha Bala, the native will be debased, crooked, penniless, abandoned by his people, attached to moving away to distant places and will promote quarrels.

शुक्रो यदा मासबलेन हीनस्तदा प्रसूते वृजिनैः समेतम् ।

विवादशीलं व्यसनैः प्रतप्तं घृतप्रियं साधुजनस्य वाच्यम् ॥ ३९८ ॥

398. Venus without Masa Bala: If Venus is bereft of this

strength, the person will be sinful, be argumentative, given to vices, highly distressed, fond of gambling and will be censured by gentle people.

होराबलेनैव विवर्जितस्तु शुक्रः प्रसूते मतिस्त्यहीनम् ।

लज्जावियुक्तं विधनं कुचैलं पराङ्मुखं देवगुरुद्विजानाम् ॥ ३९९ ॥

399. Venus without Hora Bala: If Venus loses Hora Bala, the native will neither be intelligent nor be truthful. He will have no shame, no wealth and will wear inferior robes and be averse to gods, elders and Brahmins.

शुक्रो यदा पक्षबलेन हीनस्तदा प्रसूते पुरुषं गतस्त्वम् ।

अनार्यशीलं गतमानलज्जं भयातुरं कापुरुषं सुजिह्वम् ॥ ४०० ॥

400. Venus without Paksha Bala: One with Venus without Paksha Bala will be without wealth. He will be rustic and will lose his shame and honour. He will be subjected to fear, and be a wicked and crooked fellow

इति वृद्धयवने शुक्रचारः ।

Thus of Venus' positions as per senior Yavanas.

अथ वृद्धयवने शनिचारः ।

Now of Saturn's effects as per senior Yavanas.

मेषेऽर्कसूनुर्जनयत्यनार्यं कुवेषमाधिव्यसनश्चमार्तम् ।

गतश्रियं निष्ठुरदुष्टवाक्यं विगर्हितं निर्धनमिष्टवैरम् ॥ ४०१ ॥

Rasi effects of Saturn.

401. Saturn in Aries: The native having Saturn in Aries will not be gentle, be ill-dressed, and will face the wrath of fate, vices and hard labour. He will not prosper, will speak harsh and evil words, be censured, poor and fond of enmity.

Notes: Further, the person will face failures in his undertakings due to wrath of others. He will be away from his kinsfolk. Or he will be in their subordination.

बहुक्रियासङ्गममर्थहीनं वृषेऽर्कसूनुर्जनयेन्मनुष्यम् ।

असक्तकर्माणमयुक्तवाक्यं वृद्धाङ्गानां हृदयानुगञ्च ॥ ४०२ ॥

402. Saturn in Taurus: If Saturn at birth is in Taurus, the native will be involved with many activities, be poor, will work without any devotion, will deliver unsuitable words, and will set his heart on aged women.

Notes: The native with Saturn in Taurus will receive the following additional effects. He will have mental aberrations, be untruthful, will lose his wealth on account of females and will suffer blemishes in obtaining progeny. He will be dishonoured and will fall in bad company.

क्रमागतार्कमिथुने प्रसूते कामातुरं बह्वृणबन्धनार्त्तम् ।

शठप्रयोगं छलकूटमेव दुष्टक्रियं दाम्भिकमन्त्रिणञ्च ॥ ४०३ ॥

403. Saturn in Gemini: If Saturn is in Gemini at the time of one's birth he will be highly libidinous, be under the pressure of a lot of debts and confinement, crafty, deceiving, will do evil deeds and be an adviser to a hypocrite.

Notes: In addition to the above, the native will have knowledge of magic formulae. He will be ever distressed, be very intelligent, very friendly to others, but will never enjoy happiness.

शनैश्चरः कर्कटके प्रसूते नरं दरिद्रं सुभगाभिमानम् ।

सदा श्रमार्तं जननीवियुक्तं मृदुं विशिष्टक्रियमातुरञ्च ॥ ४०४ ॥

404. Saturn in Cancer: The native having Saturn in Cancer will be exceedingly poor, ever troubled by labour, will lose his mother early, be soft and a distinguished achiever.

Notes: "*Subhagaabhimaanam*" is a wrong text for "*Sugunaabhiraamanam*" meaning that the native will be endowed with superior virtues.

The native will further be a great scholar but will not easily move among men of excellence. His childhood will be marked by diseases while the middle age will grant him a princely life. Generally, Saturn in Cancer will take one to great heights by tact and presence of mind.

He will freely spend his wealth for pleasures and will not be

careful to save for the future. He will be fond of Vedas and ancient disciplines. He will have a thin body with not so attractive features.

सिंहस्थितोऽर्किर्जनयत्यशीलं विगर्हिताचारगुणं मनुष्यम् ।

प्रवृद्धदोषं निजलोकबाह्यं कियासु नीचासु सदाभियुक्तम् ॥ ४०५ ॥

405. Saturn in Leo: If Saturn is in Leo at the time of birth, the native will possess blameworthy qualities and conduct, will have serious blemishes, be discarded by his people and attached to mean men.

Notes: The native in addition to the above effects will be a skilful writer and will achieve fame thereby. He will suffer from diseases of heart, digestion and head.

"He will be close to his co-born and will enjoy happiness with regard to his spouse and progeny" - this is one school of thought. There are alternative authorities (who, I feel, only are right) attributing the following contrary effects thus: The native will lack happiness from spouse, will carry loads (i.e. will do mean jobs), and be inimical to his own people.

Saturn in Leo is further not welcome for good relations with one's father.

शनैश्चरः षष्ठमुपेत्य राशिं नपुंसकाकारतनुं प्रसूते ।

परान्नवेश्माभिरतं गतस्त्वं शठं शिशु स्त्रीजनदूषणञ्च ॥ ४०६ ॥

406. Saturn in Virgo: One with Saturn in Virgo will look like a eunuch, will seek shelter in others' home and survive on their food and will lose his wealth. He will blame his children, spouse and other kinsfolk.

Notes: Further the subject will ever face disappointments in his work, be immodest and be unstable in friendship. He will sometimes gain energy and will sometimes be weak.

He will be associated with questionable women, will look and conduct himself like a diseased person and will be extremely crooked in disposition. He will lose the confidence of others. However, he will be happy in regard to wealth and progress of his progeny.

तुलाधरस्थो रविजः प्रधानमुत्पादयत्यर्थपरं मनुष्यम् ।

सौराष्ट्रदेशादनलब्धमानं चयः प्रकर्षोपकृतास्पदञ्च ॥ ४०७ ॥

407. Saturn in Libra: One with Saturn in Libra will be a chief among men, be interested in gathering wealth, will earn honours in Saurashtra region and will achieve a position for his wealth.

Notes: One will further be very libidinous, will live a kingly life, be a notable donor, be long-lived and will be patronised by men of authority. He will conduct like an elderly (or mature) person in an assembly of men or in the society, be endowed with virtues, will live in distant countries, and will hide his wealth from the eyes of his own people. He will move among prostitutes, infamous dancers and other mean women. He will either enjoy a royal status or be a man of Superior Wisdom.

शनैश्चरो वृश्चिकगो मनुष्यं विद्वेषवैषम्यपरं प्रसूते ।

धर्मादपेतं विषशस्त्रदग्धं प्रचण्डकोपं निरपन्नपञ्च ॥ ४०८ ॥

408. Saturn in Scorpio: If Saturn occupies Scorpio, the native will be contemptuous, will do crooked deeds, be not righteous, be troubled by poison and fire, highly fierce and shameless.

Notes: The native will further be wealthy and will also steal others' wealth. He will undergo abundant grief, and many diseases. Particularly, he will be a victim of tuberculosis of the lungs (or some other breathing disorders). He will be troubled by enemies. He will have no male issues.

There is an authority to state that the native will be troubled by utter poverty which is against a majority of views and practical experience. In fact, Saturn here gives wealth gathered through unjust means.

धनुर्धरस्थो मृदुमल्पवाक्यं स्वधर्मविज्ञाभिरतं प्रसूते ।

श्रुतार्थवाक्यं व्यवहारशिक्षाक्रियाभिचारज्ञमनल्पसौख्यम् ॥ ४०९ ॥

409. Saturn in Sagittarius: If Saturn occupies Sagittarius, the person will be soft in disposition, will speak sparingly, be interested in his own religion and in learned men, will have

knowledge of meanings of Sastras, law, teaching and black magic and will enjoy abundant happiness.

Notes: In addition to the above, the native will have fulfilment of his desires through his progeny. He will own various kinds of wealth and wide fame. Particularly, he will be opulent in his old age.

स्थितोऽर्कसूनुर्जनयेन्मृगाख्ये नरं स्ववंशोद्धवपूज्यमग्रम् ।

क्रियाकथाचार्यमनेकशिल्पैः प्रवासिनं वृन्दपुरस्कृतञ्च ॥ ४१० ॥

410. Saturn in Capricorn: If Capricorn is occupied by Saturn at birth, the person will be honoured by the members of his clan, be an important person, will have knowledge of many deeds, stories, teachership and numerous arts, will live in a distant land and will enjoy social honours.

Notes: One will further be very effective and influential in high circles. He will enjoy others' lands and women, will acquire knowledge of Vedas etc. and will be fond of gathering ornaments and scented articles. Even his enemies will tend to honour him.

शनैश्चरः कुम्भधरे प्रपन्नः कुर्यान्नरं सत्यधनं सुवाक्यम् ।

आरोग्यकायं वरयानयुक्तं शूरं नृपैः पूजितमल्पपापम् ॥ ४११ ॥

411. Saturn in Aquarius: If Saturn is in Aquarius, the person will be highly truthful, will speak auspiciously, enjoy health and supreme conveyances, be valorous, honourable and will commit less sins.

Notes: (1) The person will be troubled by enemies, be devoid of good friends and be unhelpful. This is one school of thought for Saturn in Aquarius which is his Moola Trikona sign.

(2) Another text states: The native will commence many undertakings but will not lead them to their completion. He will be a liar, will enjoy others' women and properties, be crafty and be averse to attaining Wisdom. He will be addicted to intoxicants but will have a sturdy body.

It is to be observed that our text's views are more practical. As regards the other two texts quoted, I have reservations about the underlined portions.

शनैश्चरो मीनयुगे प्रसूते सद्बन्धुसंबन्धिसुहृद्वरिष्ठम् ।

प्रशान्तमत्यर्चितमिष्टयज्ञं विद्यासुरिल्पेष्वभिजातयज्ञम् ॥ ४१२ ॥

413. Saturn in Pisces: One having Saturn at birth in Pisces will be the best among his kinsfolk and friends. He will be calm in disposition, highly honoured, will perform religious sacrifices and will set his mind on learning, arts, religious sacrifices and the like.

Notes: The person will be wealthy, will help others, will have knowledge of law, and will acquire fame in the fag end of his life. He will have special knowledge in testing precious stones.

होरां गतो वासरपस्य सौरिर्नरं प्रसूते बहुवैरियुक्तम् ।

प्रनष्टधर्मं विगताभिमानं दयाविहीनं परदारलुब्धम् ॥ ४१३ ॥

Hora Effects of Saturn.

413. Saturn in Sun's Hora: If Saturn is in a Hora of the Sun, the person will have many enemies. He will be bereft of duties, be shameless, unkind and attached to others' wives.

होरां गतो रात्रिपतेस्तु सौरिर्नरं प्रसूते बहुकीर्तियुक्तम् ।

सौन्दर्यसौख्यार्थसमृद्धियुक्तं प्रियं मनोज्ञं प्रणतं सुराणाम् ॥ ४१४ ॥

414. Saturn in Moon's Hora: If Saturn is in a Hora of the Moon, the native will be highly famous, will enjoy abundant beauty, happiness and wealth, be dear to others, handsome and will serve gods (i.e. temples).

द्रेष्काणसंस्थो दिनपस्य सौरः करोति कन्याप्रजनं मनुष्यम् ।

व्यायामभाजं विगतप्रतापं प्रसन्नशीलं सततं सजिह्वम् ॥ ४१५ ॥

Decanate Effects of Saturn.

415. Saturn in Sun's Decanate: If Saturn occupies Leo in decanate, the native will have daughters, interested in physical exercises, bereft of courage, a gracious person and ever crooked in disposition.

भागे तृतीये रविजः प्रसूते चन्द्रस्य मर्त्यं महदर्थयुक्तम् ।

विवेकिनं सर्वकलासु दक्षं विपक्षहीनं सुतलालसञ्च ॥ ४१६ ॥

416. Saturn in Moon's Decanate: If Saturn occupies Cancer in decanate, the subject will be endowed with a great deal of wealth, be wise, an expert in various arts, bereft of enemies and be fond of (acquiring) sons.

भाग तृतीयेऽवनिजस्य सौरश्चौरं शठं प्रेष्यकरं प्रसूते ।

सुनिष्ठुरं पापरतं नृशंसं व्यपेतलज्जं गतसौहृदञ्च ॥ ४१७ ॥

417. Saturn in Mars' Decanate: If Saturn is in Aries or Scorpio decanate, the person will be crafty, in the service of others, very harsh in speech, attached to sinful jobs, a liar, shameless and devoid of friendliness.

द्रेष्काणसंस्थः शशिजस्य सौरः करोति मर्त्यं बहुशास्त्रयुक्तम् ।

विज्ञानिनं धर्मरतं प्रशंस्यं स्वदारतुष्टं गतसाध्वसञ्च ॥ ४१८ ॥

418. Saturn in Mercury's Decanate: Should Saturn occupy Gemini or Virgo in decanate, the person will be highly learned in Sastras, be scientific, dutiful, praiseworthy, happy with his own wife and be fearless.

द्रेष्काणसंस्थः सुरपूजितस्य सौरः प्रसूते द्विजदेवभक्तम् ।

प्रियंवदं सर्वसहं प्रगल्भं महाजनैः पूजितसाधुदारम् ॥ ४१९ ॥

419. Saturn in Jupiter's Decanate: If Saturn is found in Sagittarius or Pisces in decanate, the person will be attached to gods and Brahmins, be an affable speaker, be tolerant of various kinds of strains, resolute, honoured by great men and will acquire a good spouse.

भागे तृतीये रविजः प्रसूते शुक्रस्य तिष्ठन् प्रचुरान्नपानम् ।

लाभान्वितं धर्मपरं सुमित्रं हतारिपक्षं व्यसनैर्वियुक्तम् ॥ ४२० ॥

421. Saturn in Venus' Decanate: If Saturn occupies Taurus or Libra in decanate, the person will enjoy abundant food and drinks, endowed with gains, be dutiful, will have good

friends, will eliminate his enemies and be free from vices.

स्ववह्निभागे रविजः प्रसूते नरं सदाचारमनल्पसौख्यम् ।

नृपात्मजैः प्रीतिकरं वदान्यं विमुक्तरोगं बहुमित्रयुक्तम् ॥ ४२१ ॥

421. Saturn in Own Decanate: Should Saturn be in his own decanate, i.e. in Capricorn or Aquarius, the native will have good conduct and plenty of happiness, be close to royal progeny, very liberal, bereft of diseases and will possess many friends.

सूर्यस्य भागे नवमेऽर्कसूनुः करोति मर्त्यं बहुतीव्रकोपम् ।

हिंस्रं प्रनष्टैः सुजनैर्वियुक्तं प्रद्वेषशीलं परिभूतमन्यैः ॥ ४२२ ॥

Navamsa Effects of Saturn.

422. Saturn in Leo Navamsa: If Saturn occupies the Sun's Navamsa, the person will be highly irascible, will torture others, be not with good people, be contemptuous of others and be slighted by others.

चन्द्रस्य भागे नवमेऽर्कसूनुर्नरं प्रसूते सुकलत्रयुक्तम् ।

शास्त्रानुरक्तं क्रतुदानशीलं जितेन्द्रियं मन्त्रविदां वरिष्ठम् ॥ ४२३ ॥

423. Saturn in Cancer Navamsa: One with Saturn in the Moon's Navamsa will have a good spouse, be interested in Sastras and Yagnas (fire sacrifices), be charitable, will conquer his senses, be an expert in Mantras and be an excellent personage.

शनैश्चरो भौमनवांशसंस्थो नरं प्रसूते वचनस्वभावम् ।

पराङ्मनासङ्गरतं विधर्मं मित्रैर्विहीनं सततं कुचैलम् ॥ ४२४ ॥

424. Saturn in Mars' Navamsa: If Saturn occupies Aries or Scorpio Navamsa, the person will talk much, attached to others' women, be not dutiful, bereft of friends and will ever wear dirty clothes.

शनैश्चरः सौम्यनवांशसंस्थः करोति मर्त्यं सुखभोगतृप्तम् ।

कान्तं शुभं लाभपरं विधिज्ञं प्रियातिथिं यज्ञरतं प्रधानम् ॥ ४२५ ॥

425. Saturn in Mercury's Navamsa: If Saturn occupies Gemini or Virgo in Navamsa, the person will be satisfied with happiness and pleasures, be beautiful, auspicious, gainful, will have knowledge of law and religious sacrifices, be fond of guests and be an important person.

शनिरनवांशे सुरपूजितस्य नरं प्रसूते सुरविप्रभक्तम् ।

विवेकविद्यागमस्त्ययुक्तं प्रसन्नवक्त्रं प्रचुरान्नपानम् ॥ ४२६ ॥

426. Saturn in Jupiter's Navamsa: If Saturn occupies Sagittarius or Pisces in Navamsa, the person will be respectful of gods and Brahmins, endowed with wisdom, Agamas (or Sastras), learning, and Truth. He will be gracious and will enjoy plenty of foods and drinks.

मार्त्ताण्डजः शुक्रनवांशसंस्थः करोति तीर्थाश्रयमिष्टधर्मम् ।

प्राज्ञं कुतज्ञं बुधलोकसेव्यं जितेन्द्रियं शुभ्रमतिं मनोज्ञम् ॥ ४२७ ॥

427. Saturn in Venus' Navamsa: If Saturn occupies Libra or Taurus in Navamsa, the person will visit pilgrim centers, be religious, learned, grateful, will serve scholars, will win over his senses, will possess a clean mind and be charming in appearance.

नवांशके स्वे प्रकरोति सौरो नरं सुदातारतरं वियोगम् ।

सुयोषिताभोगविवृद्धसौख्यं ि जतारिपक्षं स्थिरमुग्रवीर्यम् ॥ ४२८ ॥

428. Saturn in Own Navamsa: If Saturn is in Capricorn or Aquarius Navamsa, the person will be very munificent, separated (from his people), will enjoy increased happiness due to pleasures from superior women, will win over his enemies, be firm, fierce and heroic in disposition.

सूर्याशके वासरपस्य सौरो नरं प्रसूते सुमतिं मनुष्यम् ।

सुनिष्ठुरालापपरं सुदुष्टं नीचानुरक्तं विगतप्रभावम् ॥ ४२९ ॥

Dvadasamsa Effects of Saturn.

429. Saturn in Leo Dvadasamsa: Should Saturn be in Leo Dvadasamsa, the person will be intelligent, will speak harsh

words, be very wicked, interested in base women and be devoid of excellence.

सूर्याशके ऋक्षपतेः प्रयातः सौरः प्रसूते सुमतिं मनुष्यम् ।

लाभान्वितं पार्थिवमानपुष्टं गान्धर्वशिल्पादिषु सक्तचित्तम् ॥ ४३० ॥

430. Saturn in Cancer Dvadasamsa: If Saturn occupies the Navamsa of the Moon, the native will be intelligent, will have gains, will enjoy abundant royal favours and be interested in music, crafts etc.

प्रपीडितं पित्तविकारदोषैर्भीरुं सदा निन्द्यतमं नराणाम् ।

मार्त्तण्डजो द्वादशभागसंस्थो कीर्त्यान्वितं शास्त्रविशारदञ्च ॥ ४३१ ॥

431. Saturn in Mars' Dvadasamsa: If Saturn occupies Aries or Scorpio in Dvadasamsa, the person will be highly troubled in general, will incur diseases caused by vitiation of bile, be timid, will always blame others, be famous and be an expert in Sastras.

शनैश्चरो द्वादशभागसंस्थो बुधस्य सूते प्रतिभं मनुष्यम् ।

वित्तान्वितं धर्मरतं सुलज्जं नरं प्रसूते क्षितिपस्य जिह्वम् ॥ ४३२ ॥

433. Saturn in Mercury's Dvadasamsa: If Saturn occupies Gemini or Virgo in Dvadasamsa, the native will be intelligent, wealthy, dutiful, bashful and be turned away by kings.

आदित्यजो द्वादशभागसंस्थो जीवस्य सूतेऽर्थपरं मनुष्यम् ।

पुत्रान्वितं बान्धवमानयुक्तं लज्जान्वितं ब्राह्मणसम्मतञ्च ॥ ४३३ ॥

433. Saturn in Jupiter's Dvadasamsa: When Saturn at birth occupies Sagittarius or Pisces in Dvadasamsa, the person will be attached to wealth, endowed with sons and honours from his kinsfolk, bashful and agreeable to Brahmins.

अर्काशके भार्गवजस्य संस्थः करोति मर्त्यं प्रचुरान्नपानम् ।

विशिष्टदारं वररत्नभाजं भाग्याधिकं प्राणभृतां वरिष्ठम् ॥ ४३४ ॥

434. Saturn in Venus' Dvadasamsa: One with Saturn in Libra or Taurus in Dvadasamsa will be endowed with plenty of foods and drinks. He will possess a distinguished spouse, will enjoy superior gem-stones and a high degree of fortunes and be the best of the men.

सूर्यांशके स्वे दिनपस्य पुत्रो नरं प्रसूते स्थिरबुद्धियुक्तम् ।

व्रतोपवासान्वितमिष्टमित्रं कुलप्रधानं सततं कुशीलम् ॥ ४३५ ॥

435. Saturn in Own Decanate: If Saturn occupies Capricorn or Aquarius in Dvadasamsa, the native will have a firm mind, will undertake religious vows and fasts, will have good friends, be the chief of his clan but ever of evil disposition.

त्रिंशांशके भूमिसुतस्य सौरः करोति पापात्मकमुग्रचेष्टम् ।

नरं नरेन्द्रैः परिभूतदेहं रोगोपतप्तं प्रखलस्वभावम् ॥ ४३६ ॥

Trimsamsa Effects of Saturn.

436. Saturn in Mars' Trimsamsa: One with Saturn in Aries or Scorpio in Trimsamsa will be sinfully disposed, will perform fierce deeds, be humiliated by kings (i.e. shunned by powerful people), troubled by diseases and be a very wicked man.

त्रिंशांशके स्वे रविजः प्रसूते नरं विनीतं विगत्तारिपक्षम् ।

वित्तार्जने तत्परमिष्टमित्रं महाबलं सत्यरतं नयज्ञम् ॥ ४३७ ॥

437. Saturn in Own Trimsamsa: If Saturn occupies his own Trimsamsa, i.e. in Capricorn or Aquarius, the subject will be modest, will eliminate his enemies, be engaged in amassing wealth, will have good friends, be highly energetic, truthful and will have knowledge of law (or politics).

त्रिंशांशके देवगुरोः प्रयातः शनिः प्रसूते सुभगं मनुष्यम् ।

व्रतोपवासार्जितधर्मवृद्धिं प्रियंवदं सत्ययुतं प्रगल्भम् ॥ ४३८ ॥

438. Saturn in Jupiter's Trimsamsa: One with Saturn in Sagittarius / Pisces Trimsamsa will be fortunate, will increase his religious merits by observing vows and fasts, be truthful and resolute.

त्रिंशत्लवे सोमसुतस्य सौरिनरं प्रसूते प्रवरं कुलस्य ।

सौम्याकृतिं पण्डितमिष्टधर्मं नापत्रपं शास्त्ररतं सदैव ॥ ४३९ ॥

439. Saturn in Mercury's Trimsamsa: Should Saturn be found in Gemini or in Virgo in Trimsamsa, the native will be the best of the men of his race. He will have charming appearance, be a scholar, righteous, and interested in Sastras.

Notes: "नापत्रपं" is a corrupt text and is not included in the translation.

त्रिंशांशके भार्गवनन्दनस्य करोति सौरः सुतसौख्ययुक्तम् ।

प्रियातिथिं बुद्धियुतं कृतज्ञं नारीप्रियं पूज्यतमं नुलोके ॥ ४४० ॥

440. Saturn in Venus' Trimsamsa: If Saturn occupies Libra or Taurus in Trimsamsa, the native will be endowed with happiness and progeny. He will be fond of his guests, be intelligent, grateful, fond of women and will receive a high degree of honours from various kings.

शनैश्चरो मित्रबलेन युक्तो नरं प्रसूते बहुमित्रबन्धुम् ।

स्थिरस्वभावं बहुकीर्तियुक्तं विद्याविनीतं सततं मनोज्ञम् ॥ ४४१ ॥

Effects of Saturn for Other Positions.

441. Saturn with Mitra Bala: If Saturn enjoys Mitra Bala, the native will have many friends and relatives. He will be firm in disposition, will enjoy wide fame and learning, and be modest and charming.

शनिर्यदा स्थानबलेन युक्तस्तदा प्रसूते शुचिमप्रमत्तम् ।

प्रभूतवेश्यार्थफलं सुदारं चतुष्पदाढ्यं नृपपूजितञ्च ॥ ४४२ ॥

442. Saturn with Sthaana Bala: If Saturn is endowed with Sthaana Bala, the native will be pure, attentive, will join prostitutes, will (yet) have a good spouse, be rich with quadrupeds and honoured by men in rule.

मन्दो यदा स्वोच्चबलेन युक्तस्तदा प्रसूते शुचिमप्रमत्तम् ।

प्रभूतरत्नार्थयुतैः समेतं गतारिपक्षं सततं सुशीलम् ॥ ४४३ ॥

443. Saturn with Uchcha Bala: If Saturn begets this strength, the person will be pure, attentive, endowed with abundant gemstones, will eliminate his enemies and be ever virtuous.

नवांशवीर्ये प्रबलोऽर्कसूनुनरं प्रसूते बहुयज्ञशीलम् ।

मेधापरं पुण्यपरं जितारिं सभासदं ब्राह्मणसम्मतञ्च ॥ ४४४ ॥

444. Saturn with Navamsa Bala: If Saturn enjoys Navamsa strength, the native will perform many Yagnas, be scholarly, meritorious, will eliminate his enemies and be agreeable to Brahmins.

शुभग्रहालोकनवीर्ययुक्तः शनिर्यदा उन्ननं करोति ।

कृषिक्रियालब्धहिरण्यसस्यं वराश्वयुक्तं सुखिनं सुशीलम् ॥ ४४५ ॥

445. Saturn with Benefic Aspects: Saturn with benefic aspects will make the person fierce. The native will be endowed with gains from agriculture, gold, grains and superior horses. He will be happy and virtuous.

पुंक्षेत्रवीर्येण युतोऽर्कसूनुनरं प्रसूते वपुवीर्ययुक्तम् ।

परैरधुष्यं वनितास्वभीष्टं प्रियंवदं सर्वकलासु दक्षम् ॥ ४४६ ॥

446. Saturn with Ojha Rasi Bala: One with Saturn enjoying this strength will have strong body, be unconquerable, be liked by women, be an affable speaker and skilful in various arts.

शनैश्चरो दिग्बलबुद्धियुक्तो नरं प्रसूते प्रचुरान्नपानम् ।

दाक्षिण्यशीलं बहुभोगयुक्तं गान्धर्वशीलं द्विजदेवभक्तम् ॥ ४४७ ॥

447. Saturn with Digbala: Saturn endowed with directional strength will give the following effects. The subject will enjoy abundant food and drinks, be considerate, will enjoy various pleasures, fond of music and devoted to gods and Brahmins.

चेष्टाबलाढ्यो रविजः प्रसूते नरं सुचेष्टं सुतरां सदैव ।

सत्यान्वितं देवगुरुप्रभावं सुतीर्थयुक्तं पितृभक्तिरक्तम् ॥ ४४८ ॥

448. Saturn with Cheshta Bala: Should Saturn be with Cheshta Bala, the person will perform good deeds, be truthful, devoted to gods and Brahmins, will visit pilgrim centers of high merits and devoted to his father.

शनैश्चरो रात्रिबलेन युक्तो नरं प्रसूते वरसौख्ययुक्तम् ।

भोगाधिकं सौम्यवपुं सुचेष्टं दयान्वितं दानरतं सलज्जम् ॥ ४४९ ॥

449. Saturn with Ratri Bala: With Saturn acquiring Ratri Bala, the native will be endowed with excellent happiness and various pleasures, will have an attractive body, will do good deeds, be kind to others, charitable and bashful.

शनैश्चरो वर्षबलेन युक्तः कीर्त्याधिकं सञ्जनयेन्मनुष्यम् ।

नित्यं सुदान्तं व्यसनेर्विहीनं जितेन्द्रियं विप्रसुरानुरक्तम् ॥ ४५० ॥

450. Saturn with Varsha Bala: If Saturn is endowed with Varsha Bala, the native will earn a high degree of fame, restrained (or patient), bereft of vices, will conquer his senses and devoted to Gods and Brahmins.

शनैश्चरो मासबलेन युक्तो नरं प्रसूते नयनाभिरामम् ।

प्रतापिनं धर्मसहं सहिष्णुं हितैषिणं सर्वजनस्य नित्यम् ॥ ४५१ ॥

451. Saturn with Masa Bala: Should Saturn be endowed with Masa Bala, the native will have pleasing appearance, be valorous, righteous, tolerant and will ever wish for others' welfare.

शनैश्चरो वारबलेन युक्तो नरं प्रसूते बहुशास्त्रयुक्तम् ।

अर्हिसकं मानगुणैः समेतं प्रभूतकोशं जनवत्प्रभञ्ज ॥ ४५२ ॥

452. Saturn with Vara Bala: One with Saturn enjoying Vara Bala will be learned in various Sastras. He will not trouble others, be honourable, be opulent and dear to men.

होराबलाढ्यो रविजः प्रसूते सन्मानभाजं जननीवियुक्तम् ।

धर्मे रतं पार्थिवमानयुक्तं विशिष्टलोकानुगतं सदैव ॥ ४५३ ॥

453. Saturn with Hora Bala: If Saturn is endowed with Hora Bala, the native will receive honours, be bereft of mother (i.e. will lose his mother early), be righteous, honoured by the king, and will follow the path of men of distinction.

शनिर्यदा पक्षबलेन युक्तस्तदा प्रसूते गतशत्रुपक्षम् ।

स्वपक्षपूजयं स्वकुलप्रधानं विमुक्तरोगं गतपापमेव ॥ ४५४ ॥

454. Saturn with Paksha Bala: Saturn with Paksha Bala will give the following effects. The person will be free from enmity with others, be honoured by his kinsmen, be an important member of his clan, bereft of diseases and be sinless.

शनैश्चरो मित्रबलेन हीनो नरं प्रसूतेऽतिखलं विमित्रम् ।

हतात्मजं श्रीरहितं विरूपं प्रपीडितं भूषतिना सदैव ॥ ४५५ ॥

455. Saturn without Mitra Bala: One with Saturn enjoying no Mitra Bala will be highly wicked, be bereft of friends, will lose his progeny, be without wealth, of ugly looks and be ever troubled by the ruler.

स्वस्थानवीर्येण विवर्जितोऽकिर्नरं प्रसूते विधनं विशीलम् ।

परार्दितं पापरतं कुतघ्नं रुग्णदितं बान्धववर्जितञ्च ॥ ४५६ ॥

456. Saturn without Sthaana Bala: If Saturn is deprived of this strength, the native will be without wealth, without virtues, troubled by others, attached to sinful deeds, ungrateful, troubled by diseases and discarded by his kinsmen.

स्वतुङ्गवीर्येण विवर्जितोऽकिः नरं प्रसूते विधनं विशीलम् ।

परैर्जितं हीनधनं नियुक्तं द्यूतादिदोषैः सहितं सदैव ॥ ४५७ ॥

457. Saturn without Uchcha Bala: If Saturn is without Uchcha Bala, the person will be without wealth and virtues, be won over by others, and be addicted to gambling etc.

नवांशवीर्येण विवर्जितोऽर्कः करोति नित्यं बहुशास्त्रयुक्तम् ।

पूर्वं सुहिंस्रं धनधान्यहीनं प्रमादिनं पार्थिवपीडितञ्च ॥ ४५८ ॥

458. Saturn without Navamsa Bala: Saturn not enjoying this strength will cause the following effects. The native will be learned in many Sastras but will trouble others, be bereft of wealth and grains, be not cautious and be troubled by the king.

पुंक्षेत्रवीर्येण विवर्जितस्तु सौरः प्रसूते रिपुरोगयुक्तम् ।

दौर्भाग्ययुक्तं विकृतं सुतीक्ष्णं सदा विधर्मं निजधर्महीनम् ॥ ४५९ ॥

459. Saturn without Ojha Rasi Bala: One with Saturn being this way will be troubled by diseases, enemies and calamities. He will be ugly, fierce, not righteous and will discard his religion.

शनैश्चरो दिग्बलवर्जितस्तु नरं प्रसूते परदारस्कम् ।

निराशमुग्रं गुरुद्रोहयुक्तं विपन्नलज्जं सहजं सदैव ॥ ४६० ॥

460. Saturn without Digbala: If Saturn is without directional strength, the person will be interested in others' women, be pessimistic, fierce, will betray his preceptors (or elders) and be shameless.

चेष्टाबलो नो रविजः प्रसूते सुवेषितानर्थपरं मनुष्यम् ।

विद्वेषशीलं कुटिलं कुदारं सम्मानहीनं जनवर्जितञ्च ॥ ४६१ ॥

461. Saturn without Cheshta Bala: If Saturn is without Cheshta Bala, the native will be well-dressed but will face many evils. He will bear contempt for others, be crooked, will possess an evil spouse, be bereft of honour and be discarded by others.

शनैश्चरो रात्रिबलेन हीनो नरं प्रसूते रतिसौख्यहीनम् ।

मायाविनं व्याधिभिरार्तदेहं दुष्टाशयं सर्वजनस्य निन्द्यम् ॥ ४६२ ॥

462. Saturn without Ratri Bala: If Saturn is without Ratri Bala, the native will be bereft of sexual pleasures. He will be cunning, troubled by diseases, will have evil aims and will blame all others.

शनैर्यदा वारबलेन हीनस्तदा प्रसूते निधनं मनुष्यम् ।

बहुप्रकारैर्व्यसनैरुपेतं निधं कुवेषं बहुसाहसञ्च ॥ ४६३ ॥

463. Saturn without Vara Bala: If Saturn is without Vara Bala the native will be penniless, be given to various vices, be blame-worthy, ill-dressed and very valorous.

शनैश्चरो वर्षबलेन हीनो नरं प्रसूते ज्वरपित्तयुक्तम् ।

पामाशिरोर्तिप्रसवैर्विकारैः संपीडितं सत्यविहीनमेव ॥ ४६४ ॥

464. Saturn with Varsha Bala: Should Saturn be without this strength, the native will incur fever, bilious disorders, itch and head-aches. He will be untruthful.

शनैश्चरो मासबलेन हीनो करोति मर्त्यं परतर्ककञ्च ।

गतस्वकं हानियुतं कठोरं प्रवासशीलं दयिताविहीनम् ॥ ४६५ ॥

465. Saturn without Masa Bala: If Saturn is without Masa Bala, the native will argue with others, will lose his wealth, will incur evils, be hard-hearted, attached to living in distant places and be devoid of affection.

होराबलेनः प्रकरोति सौरो नरं प्रसूते सुतदारहीनम् ।

विधर्मरक्तं सततं सुवेषं प्रपीडितं बन्धुजनेन नित्यम् ॥ ४६६ ॥

466. Saturn without Hora Bala: If Saturn is without Hora Bala, the native will be devoid of spouse and children, interested in unrighteous deeds, be well-dressed but highly troubled by relatives.

शनैश्चरः पक्षबलेन हीनः करोति मर्त्यं निजपक्षहीनम् ।

पापात्मकं बन्धुभिरात्तदेहं विदेशशीलं परतर्ककञ्च ॥ ४६७ ॥

467. Saturn without Paksha Bala: If Saturn is without Paksha Bala, the person will be discarded by his kinsfolk, be sinful, troubled by his relatives, will like living in distant places and will argue with others.

इति वृद्धयवनोक्तशनैश्चरचारः ॥

Thus of effects for Saturn's positions as per senior Yavanas.

अथोच्चादिबलरूपं ग्रहाणां स्थूलफलम् ।

सारावल्यां—

Now broad effects of exalted planets etc. as per *Saravali*.

उच्चबलेन समेतः परां विभूतिं प्रसाधयति ।

स्वत्रिकोणबलं पुंसां साचिव्यं बलपतित्वञ्च ॥ ४६८ ॥

468. (a) **Exaltation:** A planet that is exalted will grant lordship.

(b) **Moola Trikona:** One in Moola Trikona will give ministership or headship of an army.

स्वर्क्षबलेन च सहितः प्रमुदितधनधान्यसंपदाक्रान्तम् ।

मित्रभवनसंयुक्तो जनयति कीर्त्यान्वितं पुरुषम् ॥ ४६९ ॥

469. (a) **Own Sign:** A planet in own sign will keep the native happy with wealth and grains.

(b) **Friend's Sign:** One in a friend's sign will bless the native with fame.

तेजस्विनमतिसुखिनं स्थिरविभवं नृपाच्च लब्धधनम् ।

निजहोराबलयुक्तो जनयति विक्रान्तमतिचिन्त्यम् ॥ ४७० ॥

470. **Planet with Hora Bala:** If a planet earns Hora Bala, the native will be radiant, extremely happy, will enjoy undiminished lordship, wealth granted by the king and valour. He will deliberate a lot.

सप्तशकबलसहितः साहसिकं वित्तकीर्त्याढ्यम् ।

द्विसप्तशकबलसमेतः कर्मस्तं परोपकारकञ्चैव ॥ ४७१ ॥

471. **Saptamsa & Dvadasamsa:** (a) A planet enjoying Saptamsa strength will make one valorous, wealthy and very famous.

(b) Should a planet enjoy Dvadasamsa strength, the person will be attached to his work and will help others.

स्वद्रेष्काणबलेनाहीनो गुणभाजनं ग्रहः कुरुते ।

स्वनवांशकबलयुक्तः दरोति पुरुषं प्रसिद्धञ्च ॥ ४७२ ॥

472. **Drekkana & Navamsa:** (a) A planet enjoying Drekkana strength will make one virtuous.

(b) If a planet enjoys Navamsa strength, the native will be famous.

त्रिंशंशबलेन तथा विकसत्सौख्यं गुणान्वितं कुर्यात् ।

शुभदर्शनबलसहितः पुरुषं कुर्याद्वनान्वितं ख्यातम् ॥ ४७३ ॥

सुभगं प्रधानमखिलं सुरूपदेहं सुसौम्यञ्च ।

पुंस्त्रीभवनबलेन च करोति जनपूजितं कलाकुशलम् ॥ ४७४ ॥

पुरुषं प्रसन्नमूर्तिं कल्यं परलोकभीरुञ्च ।

स्थानबलेन समेतः स्थितिसौख्यं सुहृच्च भागाढ्यः ॥ ४७५ ॥

धीरो निश्चलचित्तः स्वतन्त्रकर्मा भवेन्मनुजः ।

आशाबलसमुपेतो नयति स्वदिशं नभश्चरः पुरुषम् ॥ ४७६ ॥

नीत्वा वस्त्रविभूषणवाहनसौख्यान्वितं कुरुते ।

क्वचिद्राज्यं क्वचित्पूजां क्वचिद्भोगं क्वचिद्यशः ॥ ४७७ ॥

ददाति विहगश्चित्रं चेष्टावीर्यसमन्वितः ।

अयनबलसमेतो दद्युर्विविधार्थसङ्ग्रहं स्वदिशि ॥ ४७८ ॥

वक्रिणस्तु महावीर्याः शुभा राज्यप्रदा ग्रहाः ।

पापा व्यसनदा पुंसां कुर्वन्ति च कृथाटनम् ॥ ४७९ ॥

473 - 479. (a) Should a planet enjoy Trimsamsa strength, the native will enjoy extensive happiness and be virtuous.

(b) If a planet gets beneficial aspects, the native will acquire money and fame. He will be fortunate, chief of all, will possess an attractive physique and be quite soft in disposition.

(c) When a planet at birth gets Ojha Rasi Bala or Stri Rasi Bala, as the case may be, the native will be honoured by others. He will be an expert in arts. A gracious figure, he will be afraid of others.

(d) If a planet earns Sthaana Bala, the person will enjoy

happiness concerning his position and friends. He will have rich inheritances (*Bhaaga*), be courageous, firm in disposition and will have an independent work.

(e) Should there be a planet with **Digbala**, it will take him to the direction ruled by it and will grant him robes, ornaments, conveyances and happiness (i.e. fortunes in general).

(f) A planet with **Cheshta Bala** will give wonderful effects like - sometimes kingdom, sometimes honours, sometimes fame and sometimes pleasures.

(g) A planet with **Ayana Bala** will bestow various kinds of wealth in the particular direction ruled by it.

(h) If a **strong benefic planet** is **retrograde** at birth, the native will acquire kingdom. A malefic thus found will give vices and unfruitful wanderings.

स्वस्थः शरीरसमागमसुखं स्वभावजबलेन विदधाति ।

शुभमतुलं विहगेन्द्रो राज्यञ्च विनिर्जितारातिम् ॥ ४८० ॥

480. Naisargika Bala: A planet endowed with Naisargika Bala will give health and happiness on account of physical union; if it is highly beneficial, the native will attain a kingdom that cannot be conquered by his enemies.

Notes: The purpose of this verse is not clear. For all horoscopes, Naisargika bala of planets is the same.

रात्रिदिवाबलपूर्णैर्भूगजलाभेन शौर्यपरिवृद्ध्या ।

मलिनयति शत्रुपक्षं भजति च लक्ष्मीं नभश्चरैः पुरुषः ॥ ४८१ ॥

481. Diva-Ratri Bala: When a planet at birth enjoys either Diva Bala or Ratri Bala as the case may be, the person will gain landed properties and elephants (i.e. conveyances). He will deify his enemies with his increasing valour and will attain prosperity.

द्विगुणं द्विगुणं दद्युर्वर्षाधिपमासदिवसहोरेषाः ।

क्रमपरिवृद्ध्या सौख्यं स्वदशासु धनं च कीर्तिञ्च ॥ ४८२ ॥

482. Varsha Bala etc.: Note the planets with Varsha Bala, Masa Bala, Vara Bala and Hora Bala. Happiness, fame and

wealth will in the respective Dasas double in the ascending order. That is Masa (month) lord will give double the effects of Varsha (year) lord, Vara (week-day) lord will give double the effects of Masa lord, and Hora (planetary hour) lord will give double the effects of Vara lord.

पक्षबलाद्रिपुनाशं रत्नाम्बरहस्तिसंपदं दद्युः ।

स्त्रीकनकभूमिलामं कीर्तिञ्च शशाङ्करधवलाम् ॥ ४८३ ॥

483. Paksha Bala: The planet with the highest Paksha Bala will destroy the native's foes and will give him precious stones, robes, elephants, wealth, women, gold, lands and fame akin to the rays of the moon.

सकलकरभारभावितनिर्मलकरजालभासुराः सततम् ।

राज्यं ग्रहा विदध्युः सौख्यञ्च मनोरथातीतम् ॥ ४८४ ॥

484. Kirana Bala: A planet that enjoys Kirana Bala (that is a planet earning maximum number of pure and brilliant rays and not yet losing them) will give kingdom and happiness in excess of the native's desire.

अथ ग्रहाणामुच्चमूलत्रिकोणमित्रनीचशत्रुराशिफलं लिख्यते । तत्रोच्चफलं चन्द्रिकायाम् —

Now about the effects of planets in exaltation, Moola Trikona, friendly sign, debility and inimical signs.

Firstly explained are the effects of exalted planets as per the work "*Chandrika*" upto sloka 533.

Notes: The text "*Chandrika*" hinted at by Bala Bhadra seems to be *Haurika Chandrika* in this context, and not *Jataka Chandrika*.

Kalyana Varma in his *Saravali* adopted these very slokas of "*Chandrika*".

पुण्यैर्धनैः परिजनैः सुतदारकोशैः —

श्चण्डप्रतापनिकरैर्विजितारिसङ्घः ।

कोपः कुले निजजनैः परिपूज्यमान —

स्तुद्धर्षगे दिनकरे भवति प्रजातः ॥४५५॥

485. The Sun in Exaltation: If the Sun is exalted, the native will be endowed with meritorious acts, wealth, servants, progeny, wealth through women, loss of enemies by his fierce courage, anger and captainship over the men of his clan.

Notes: The results described for this kind of occasions will materialise in full when the planet is in deep exaltation. Once it crosses its deep exaltation degree, it is no more powerful in the same sense.

Similarly this yardstick should be followed for Moola Trikona, debility etc.

दाता भोक्ता प्रचुरयुवतीनायको विश्वबन्धुर्नाना —

क्रीडापरिणतमतिश्चञ्चलात्मा स्वभावः ।

पुत्रीपुत्रैर्हयगजरथैः पूर्णगेहो विलासी चन्द्रे —

तुङ्गे भवति मनुजो लोकमान्यः प्रसन्नः ॥ ४५६ ॥

486. The Moon in Exaltation: If the Moon is exalted, the person will be a donor, will enjoy pleasures, be the leader of plenteous women, be like a kinsfolk to others, interested in various kinds of sports, be of unstable disposition, will have many daughters, sons, horses, elephants and chariots, be radiant, honoured in the world and gracious.

चण्डप्रतापवसिताखिलभूमिपालः —

शस्त्रप्रहारनिपुणो धनधान्यपुर्णः ।

रक्ताधिको रणधरासु परप्रजातस्तुङ्गस्थिते —

क्षितिसुते मनुजः प्रतापी ॥ ४५७ ॥

487. Mars in Exaltation: Mars in exaltation in a nativity will lead to the following. The person will encharm all the kings of the earth with his fierce courage. He will be skilful in using weapons, be replete with wealth and grains, will have abundant blood in his body, will horrify his enemies in war-field and be valorous.

अध्यापकः स न्मतिमान्नुपतिप्रधानो —

लोकोत्तरासविभवो गुणवानुदारः ।

सत्कीर्तिवान्सुतनयो निरुजः सुमित्रस्तुङ्गे —

बुधे भवति सर्वजनोपकारी ॥ ४८८ ॥

488. Mercury in Exaltation: If Mercury is exalted, the person will be a teacher, intelligent, chief of the rulers, will inherit lordship, be virtuous, liberal, endowed with unsullied fame and good sons, will not fall sick, will have good friends and will help one and all.

भूमण्डलीपतिरुदारमतिश्च दाता —

ब्रह्मात्मबोधविमलो बहुपुत्रपौत्रः ।

तीर्थानुरागहृदयो दृढमेरुबन्धस्तुङ्गे गुरौ —

धनपतिः सततं प्रजातः ॥ ४८९ ॥

489. Jupiter in Exaltation: One who has Jupiter in exaltation at birth will be the lord of the earth, generous, a donor, pure with the knowledge of Supreme Being, endowed with many sons and grandsons, attached to visiting pilgrim centers, will tie rosary beads and be a lord of wealth.

देशाधिपो दृढमतिः सुतनुः सुमन्त्री शूरः —

समस्तजनपालनलब्धकीर्तिः ।

चौरादिशासनरतः सुकविः सुबुद्धिस्तुङ्गे —

भृगौ कुलपतिर्भुजोऽतिहृष्टः ॥ ४९० ॥

490. Venus in Exaltation: The native with Venus in exaltation will be the lord of a country, be of firm disposition, a good adviser, valorous, famous on account of lording over all people, interested in heading thieves and others, a good poet, very intelligent, head of the race and be a very satisfied person.

आसागरं क्षितिपतिर्दृढदेहबन्धो —

हिंसारतीरणभुवि प्रथितप्रभावः ।

हस्त्यश्वरत्नमणिभिः परिपूर्णगेहः सूर्यात्मजे —

भवति तुङ्गगते मनुष्यः ॥ ४९१ ॥

491. Saturn in Exaltation: One with Saturn in exaltation will be the lord of a kingdom extending upto the oceans, will have a sturdy body, be disposed to torture others in the war-field and endowed with elephants, horses and precious gems.

भवति धरणिपालो नीचजाते प्रतापी —

हयगजधनयुक्तो ज्ञातिवर्गानुरक्तः ।

कुटिलमतिरभीतिभूरिभाण्डारयुक्तस्तमसि

मिथुनसंस्थे जायते मानवेन्द्रः ॥ ४९२ ॥

492. Rahu in Exaltation: If Rahu is (exalted) in Gemini, the person will be a king of mean people, be valorous, endowed with horses, elephants and wealth; attached to his relatives, crooked in disposition, fearless, and endowed with a replete granary.

मूलत्रिकोणादिफलानि सारावल्याम्—

Now the effects for planets in Moola Trikona etc. according to *Saravali*.

भानुस्त्रिकोणसंस्थो धनवन्तं सुखातिनिपुणम् ।

भोक्तारं धनवन्तं शशी त्रिकोणगः पुरुषम् ॥ ४९३ ॥

493. (a) The Sun in Moola Trikona: If the Sun is in his Moola Trikona portion at birth, the native will be wealthy, happy, and very skilful.

(b) The Moon in Moola Trikona: The native with the Moon in her Moola Trikona portion will enjoy pleasures and be wealthy.

वक्रोऽपि भास्करोपमशूरं खलु निर्दयं वापि ।

सौम्यो विनोदशीलं जयिनं मूलत्रिकोणगः कुरुते ॥ ४९४ ॥

494. (a) Mars in Moola Trikona: One with Mars in Moola

Trikona portion will have the courage comparable to that of the Sun-god, be wicked and unkind.

(b) **Mercury in Moola Trikona:** One with Mercury in Moola Trikona portion will be sportive and successful.

देवगुरुस्त्वक्रूरं महत्तरं नयविदं सुखोपेतम् ।

दानवगुरुरपि जनयेद् ग्रामपुरश्चेष्टं साम्राज्यमतिं वापि ॥ ४९५ ॥

495. (a) **Jupiter in Moola Trikona:** The person with Jupiter in his Moola Trikona portion will not be cruel, be a very greater person, learned in matters of law and will enjoy happiness.

(b) **Venus in Moola Trikona:** The native with Venus in his Moola Trikona portion will be excellent among the men in his village/town and will possess a disposition akin to that of the members of sovereignty.

आत्मत्रिकोण आर्किः धनवन्तं कुलयुतं शूरम् ।

तीक्ष्णमयूखः कुरुते पुरुषं हृष्टं महोग्रकर्माणम् ॥ ४९६ ॥

496. (a) **Saturn in Moola Trikona:** One with Saturn in his Moola Trikona portion will be rich, attached to his race (or family) and be valorous.

(b) **The Sun in own Sign:** One with the Sun in his own sign will be cheerful and will perform very fierce deeds.

धर्मरतिं हिमरश्मिर्मनस्विनं रूपवन्तमात्मर्क्षं ।

आढ्यं प्रचण्डचपलं भौमः कुरुते स्वराशिगः पुरुषम् ॥ ४९७ ॥

497. (a) **The Moon in Own Sign:** The native with the Moon in her own sign will be righteous, intelligent and be attractive in appearance.

(b) **Mars in Own Sign:** Should Mars be in his own sign, the person will be rich and highly fickle-minded.

शशितनयोऽपि विधत्ते वल्गुकथं पण्डितं वापि ।

काव्यश्रुतिज्ञमाढ्यं गुरुचेष्टं वाक्पतिः स्वराशिस्थः ॥ ४९८ ॥

498. (a) **Mercury in Own Sign:** One with Mercury in own sign will be an impressive speaker and a scholar.

(b) **Jupiter in Own Sign:** When Jupiter occupies his own sign at birth, the person will be knowledgeable in poetry and Vedas. He will be rich and will perform great deeds.

दानवपूज्यः कुरुते कृषीवलं स्फीतवित्तञ्च ।

कुरुते शनैश्चरोऽपि मान्यमदुःखं स्वराशिगः पुरुषम् ॥ ४९९ ॥

499. (a) Venus in Own Sign: If the native has Venus in own sign, he will be a husbandman and will possess extensive wealth.

(b) **Saturn in Own Sign:** If Saturn is in own sign, the person will be honourable and bereft of grief.

मित्रगृहेऽर्कस्थानं स्थिरसौहृदमर्थदातारम् ।

मित्रर्क्षगः शशाङ्को यशस्ततो लब्धसौख्यबहुमानम् ॥ ५०० ॥

500. (a) The Sun in a Friendly Sign: If at birth the Sun is in a friendly sign, the native will enjoy firm friendship and wealth. He will be a donor.

(b) **The Moon in a Friendly Sign:** If the Moon at birth is in a friendly sign, the native will be famous, happy and highly honourable.

अङ्गारकोऽपि कुरुते सुहृद्वनारक्षणेऽपि संसरम् ।

शशिजः सुहृदगतः करोति चातुर्यहास्यधनवन्तम् ॥ ५०१ ॥

509. (a) Mars in a Friendly Sign: Should the natal Mars be in his friendly sign, the subject will be intent upon protecting his wealth and friendship.

(c) **Mercury in Friendly Sign:** If Mercury is in his friend's sign, the person will be skilful and highly jocular in disposition.

वचसामधिपः पूजां सतां च सुविशिष्टकर्माणम् ।

मित्रगृहे भृगुतनयः सुहृत्प्रियं दयितवित्तमतिशूरम् ॥ ५०२ ॥

502. (a) Jupiter in a Friendly Sign: One with Jupiter in a friendly sign, will be honoured by virtuous men and will perform distinguished acts.

(b) **Venus in a Friendly Sign:** If Venus is in a friend's sign, the native will be liked by his friends, fond of wealth and be highly heroic.

भास्करसूनुः कुरुते परान्नभोजनमधर्मरतम् ।

नीचे सविता कुरुते प्रेष्यं वान्धवज्जनावधूततश्च ॥ ५०३ ॥

503. (a) Saturn in a Friendly Sign: If Saturn is in a friend's sign, the person will eat others' food and be interested in irreligious deeds.

(b) **The Sun in Debility:** One with the Sun in debility will serve others and will be separated from his relatives.

हिमरश्मिरल्पपुण्यं रोगिणमपि दुर्भगं लोके ।

नीचस्थः क्षितितनयोऽनर्थव्यसनोपतप्तमतिनीचम् ॥ ५०४ ॥

504. (b) The Moon in Debility: If the Moon is in debility, the person will not have many meritorious deeds to his credit. He will be sickly and unfortunate.

(b) **Mars in Debility:** If Mars is in debility, the native will incur calamities and vices and be very mean.

कुरुते हिमकरपुत्रः क्षुद्रं स्वज्ञातिबद्धवैरश्च ।

नीचे गुरुः प्रकुरुते मलिनः प्राप्तावमानमतिदीप्तम् ॥ ५०५ ॥

505. (a) Mercury in Debilitation: One with Mercury in debilitation will be mean and inimical to his kinsfolk.

(b) **Jupiter in Debilitation:** One with Jupiter in debilitation will be dirty, humiliated and be very indigent.

Notes: (b) "Ati deepam" should read as "Ati deenam" to mean "very indigent".

असुरगुरुरस्वतन्त्रं प्रनष्टदारं विषमशीलम् ।

कोणो विपन्नशीलं विगर्हिताचारमर्थरहितञ्च ॥ ५०६ ॥

506. (a) Venus in Debility: The native whose Venus is in debility will be dependent, will lose his spouse and be of odd disposition.

(b) **Saturn in Debility:** One with debilitated Saturn will

invite dangers, be of blameworthy conduct and bereft of wealth.

कुरुते शत्रुगृहेऽर्को निःस्वं विषयप्रपीडितञ्चापि ।

तुहिनमयूखः कुरुते क्षुद्रोगिणमरिगृहे नरं सततम् ॥ ५०७ ॥

507. (a) The Sun in Inimical Sign: The native who has the natal Sun in enemy's sign will be bereft of wealth and be troubled by sexual lust.

(b) The Moon in Inimical Sign: One with the Moon placed in an enemy's sign will ever be troubled by diseases caused by hunger.

बन्ध्वादिभ्राजमानो विकलं वा दुर्भगं लोके ।

अज्ञानं वाग्दीनं बुधोऽरिभे नैकमतिदीनम् ॥ ५०८ ॥

508. (a) Mars in Inimical Sign: The native with Mars in an inimical sign will face confinement, enmity and obstacles. He will be poor, distressed and unfortunate.

(b) Mercury in Inimical Sign: One with Mercury in an inimical sign will be unwise, poor in speech and be of variable dispositions.

Notes: (a) The text reads wrongly in respect of the first line concerning Mars. *Saravali* (Part 2, English translation by R. Santhanam), ch. 44, sloka 20, has the following: "*Bandhaaribhanga bhaajam, deenam vikalam cha durbhagam bhaumah*" for which the translation is made accordingly as above.

क्लीबं गुरुर्विधत्ते सुवेषहीनं त्वनार्यवृत्तञ्च ।

शुक्रोऽरि गृहे भृतकं कुमन्त्रमतिदुःखितं जनयेत् ॥ ५०९ ॥

509. (a) Jupiter in Inimical Sign: One with Jupiter in an enemy's sign will be a eunuch, bereft of good dress and be ungentlemanly in behaviour.

भास्करसुतोऽपि कुरुते मलिनं व्याध्या विशोकसंतप्तम् ।

द्वावुच्चे विदधाते सधनं कीर्त्यान्वितं सदा पुरुषम् ।

नगररक्षकमाद्यं चमूपतिं च त्रयश्च सप्रतिभम् ॥ ५१० ॥

510. (a) **Saturn in Enemy's Sign:** One with Saturn in an enemy's camp will be dirty, and will incur diseases and grief.

(b) **Two Planets in Exaltation:** If two planets occupy their exaltation spaces, the native will be wealthy and famous.

(c) **Three Planets in Exaltation:** If three planets are in their exaltation zones, the subject will protect his city, and be an army head.

आद्यनृपासकीर्तिं चत्वार उदारधर्मसंयुक्तम् ।

ख्यातं नृपतिप्रतिमं पञ्चानेकार्थवृद्धकोशञ्च ॥ ५११ ॥

511. (a) **Four Planets in Exaltation:** One with four planets in exaltation sign will acquire fame from an important ruler, be liberal and righteous.

(c) **Five Planets in Exaltation:** The native having five planets in exaltation will be famous, equal to a king and will increase his through multiple means.

षट्कोच्चगाः प्रकुर्वन्ति नृपतिं पुरुषं सदा ।

प्रदानमानसंपन्नं बहुवाहनमण्डितम् ॥ ५१२ ॥

512. **Six Planets in Exaltation:** If six are exalted at birth, the person will be a king. He will earn reputation by his donations and will enjoy numerous vehicles.

स्वोच्चं याताः सर्वे समुद्रपर्यन्तमेदिनीनाथम् ।

जनयन्ति चक्रवर्तिनमवनीश्वरजातकं चिन्त्यम् ॥ ५१३ ॥

513. **All Planets in Exaltation:** When all planets occupy their exaltation spaces, the native will be an emperor of the earth bound by seas on all sides.

Notes: Yogas of these specifications are in found in many texts. It is not known why the astronomical impossibility was not considered by our ancient texts. Or is there something which we are unable to understand ?

द्वाभ्यां त्रिकोणसंस्थाभ्यां कुटुम्बी कुलवर्धनः ।

श्रेष्ठः प्रख्यातकीर्तिश्च ग्रहाभ्यां भुवि जायते ॥ ५१४ ॥

514. Two Planets in Moola Trikona: If two planets are in their respective Moola Trikona portions, the native will be a family person, will increase the reputation of his family, be an excellent person and widely famous.

महाधनस्त्रिभिश्चैव गुणग्रामाधिनायकः ।

आढ्यो नृपासत्कारश्चतुर्भिलोकसम्मतः ॥ ५१५ ॥

515. (a) Three Planets in Moola Trikona: If three planets are in their Moola Trikona portions, the native will enjoy abundant wealth and virtues. He will lord over villages.

(b) Four Planets in Moola Trikona: If four planets are in their Moola Trikona portions, one will be wealthy, honoured by the king and be agreeable to one and all.

आरक्षकः प्रधानो पुरनगरभूपकोशेषु ।

पञ्चग्रहैस्त्रिकोणे भवति कुटुम्बप्रभवसौख्यः ॥ ५१६ ॥

516. Five Planets in Moola Trikona: If five planets are in their Moola Trikona spaces, the person will be a chief protector of wealth of the city and the king and will enjoy family happiness.

विद्यादानधनाढ्यैः समन्वितो भवति षड्भिरेव पुमान् ।

राज्यं शास्ति नियतं गोपालकुलेऽपि सञ्जातः ॥ ५१७ ॥

517. Six Planets in Moola Trikona: If six planets occupy their Moola Trikona portions, the native will be learned, munificent, wealthy and will become a king even though his birth may be in a family of cowherds.

स्वत्रिकोणगतैः सर्वैर्भवेज्जातो महीपतिः ।

वस्त्रस्त्रीबलसम्पन्नो विद्याशास्त्रविशारदः ॥ ५१८ ॥

518. All Planets in Moola Trikona: If all the planets are in their Moola Trikona portions, one will be a king, rich with robes, females and strength and skilful in learning and Sastras.

द्वौ स्वगृहे कुर्वन्ति कुलाधिकं बन्धुपूजितं धन्यम् ।

वंशकरमर्थसहितं स्थानयशोभिस्त्रयो विगताः ॥ ५१९ ॥

519. (a) Two Planets in Own Signs: If two planets are in their own signs, the native will be chief of his race, honoured by his kinsfolk and fortunate.

(b) Three Planets in Own Signs: One having three planets in own signs will expand his descent, be rich and will enjoy position and fame.

ख्यातं विशिष्टचेष्टं श्रेणीपुरगणसहितं च चत्वारः ।

पञ्चावनीश्वरसमं प्रभूतगोभूमियुवतिपुत्रयुतम् ॥ ५२० ॥

520. (a) Four Planets in Own Signs: If four planets are in own signs, the person will be famous, will perform distinguished deeds and endowed with towns, groups of men etc.

(b) Five Planets in Own Signs: If five planets are in their own signs, the person will be a king possessing abundant quadrupeds, lands, females and sons.

षड्भिः प्रवृद्धशब्दो द्युतिकोपशरीरो गजवाजिमातङ्गः ।

भवति नृपवंशजातो नियतं पृथिवीपतिः स्वर्क्षे ॥ ५२१ ॥

521. Six Planets in Own Signs: If six planets are in their own signs, the native will speak loudly, be brilliant, irascible and endowed with horses and elephants. One born in a royal family with this combination will be a king.

राज्याधिनृपं स्वर्क्षे जनयति जितारिपक्षमिह सप्त ।

मित्राश्रयं सुवृत्तं द्वौ मित्रगृहे समाश्रितौ कुरुतः ॥ ५२२ ॥

522. (a) Seven Planets in Own Signs: If seven planets are found in their own signs, the native will become a king and will win over his enemies.

(b) Two Planets in Friendly Signs: If two planets are in friendly signs, the native will enjoy a good history and will join his friends for shelter.

बान्धवसुहृदुपकर्ता त्रिभिर्विशिष्टो गुणैर्भवेज्जातः ।

ब्राह्मणदेवाराधनपरश्चतुर्भिर्धुरन्धरः ख्यातः ॥ ५२३ ॥

523. (a) Three Planets in Friendly Signs: If three planets are in their friendly signs, the native will help his friends and relatives and be virtuous.

(b) Four Planets in Friendly Sign: If four planets are in their friendly signs, the person will be devoted to Brahmins and gods and be famous.

राजोपसेवकः स्यात्पञ्चभिराढ्यो न तस्य शुभकर्ता ।

विस्तीर्णभोगवाहनवसुमान् षड्भिर्न रेन्द्रतुल्यः स्यात् ॥ ५२४ ॥

524. (a) Five Planets in Friendly Signs: If five planets are in their friendly signs, the native will serve the king, be wealthy but will not be a well-wisher of the king.

(b) Six Planets in Friendly Signs: If six planets are in their friendly signs, the native will enjoy extensive pleasures, conveyances and wealth and be akin to a king.

सर्वे मित्रर्क्षगतैर्बहुनागाश्च भृत्यसाधनो राजा ।

द्वाभ्यां नीचे नीचो निश्चितवाक्योऽङ्गनासहितः ॥ ५२५ ॥

525. (a) Seven Planets in Own Signs: If seven planets are in their own signs, the native will have many elephants, horses, servants and articles and be a king.

(b) Two Planets in Debilitation: If two planets are in debility, the native will be mean, firm in speech and endowed with spouse.

मूर्खो धर्माभिरतस्त्रिभिर्ग्रहीर्नीचगैः प्रेष्यः ।

आलस्यनष्टचेष्टश्चतुर्भिर्ग्रही नीचगैर्भुक्तकः ॥ ५२६ ॥

526. (a) Three Planets in Debility: If three planets are in their debilitation portions, the native will be a fool, righteous and be a servant.

(b) Four Planets in Debility: If four planets are in debilitation, the native will be indolent, will lose in his undertakings and be a servant.

अगृहःप्रभिन्नदारः पञ्चभिरिह कुरुते दासः ।

घातोभयश्रमतसः षड्भिर्नीचो भवेत्क्षामः ॥ ५२७ ॥

527. (a) Five Planets in Debility: If five planets are in debility, the native will be without a home, will have an incompatible spouse and be a servant of others.

(b) Six Planets in Debility: If six are in fall, the native will be injurious, be troubled by fear and hard labour, mean and weak.

भिक्षुकभुक्तो जितभुक् भवति पुमान् विगतसर्वस्वः ।

नीचैः सप्तभिरखिलैर्दिनकरकलेवरो जातः ॥ ५२८ ॥

528. Seven Planets in Debility: If seven planets are in fall, the native will earn food by begging, be troubled by hunger and will lose everything.

द्वावंरिभुवनसमेतौ क्लेशवतां विग्रहरुचीनाम् ।

अतिपरिभूतानामपि नृणां जन्मप्रदौ कथितौ ॥ ५२९ ॥

529. Two Planets in Inimical Signs: If two planets at birth are in the their inimical signs, the person will be anguished, fond of creating quarrels and be highly humiliated.

विविधव्ययदुःखभुजां त्रयः श्रमोत्पन्ननष्टचित्तानाम् ।

चत्वारग्रहयोगा मृत्युमर्थविनाशरोगतप्तानाम् ॥ ५३० ॥

530. (a) Three Planets in Inimical Signs: One with three planets in inimical signs will be laden with various kinds of expenditure and grief. He will lose his heart due to heavy troubles.

(b) Four Planets in Inimical Signs: If four are in their inimical signs, the native will face his death due to loss of money and health.

पञ्चारिगृहे विहगा नष्टव्यसनाभिचारतप्तानाम् ।

षण्णभोगाऽनाथवतां दुःखवताञ्चैव जन्मकराः ॥ ५३१ ॥

531. (a) Five Planets in Inimical Signs: One with five

planets in their enemies' signs will be troubled due to losses, vices and black magic.

(b) **Six planets in Inimical Signs:** One with six planets in inimical signs will be an orphan and be (ever) in grief.

सप्तरिभे ग्रहेन्द्रा बीभत्सकलेवरं प्रसूतानाम् ।

शय्याच्छादनभोजनवञ्चितकानां भवन्ति सदा ॥ ५३२ ॥

532. Seven Planets in Inimical Signs: If at birth, seven planets are in their enemies' signs, the native will possess a fearful body. He will ever be deprived bed, robes, food etc.

स्वोच्चेषु भागेषु फलं समग्रं त्रिकोणवत्स्यात् फलमंशकेषु ।

स्वक्षेत्रतुल्यं भवानंशकेषु नीचारिभागेषु जघन्यमेव ॥ ५३३ ॥

533. If a planet is in its exaltation division, the (good) effects will be wholesome. If a planet is in such a division identical with its Moola Trikona Rasi, the results will be the same as for its Moola Trikona Rasi. If it is in a division akin to its own Rasi, the results will be as for its position in own Rasi. If it is in debilitation or inimical divisions, the results will be the least.

इति उच्चत्रिकोणराशिमित्र-नीच-शत्रुगृहगतफलानि ।

Thus end the effects for planets in exaltation, Moola Trikona, friendly, debility, and inimical signs.

इति श्रीमदैवज्ञवर्यपण्डितदामोदरात्मजबलभद्रविरचिते होरात्ने

ग्रहचारोच्चादिफलाध्यायश्चतुर्थः ॥ ४ ॥

Thus ends the fourth chapter dealing with the effects for planetary positions, exaltations etc. in Hora Ratnam of Bala Bhadra, son of Pandita Damodara, the excellent of astrologers.

CHAPTER FIVE

5

*Evils, Raja Yogas & their cancellation,
Pancha Maha Purusha Yogas,
Graha Kiranas etc..*

अथारिष्टाध्यायो निरूप्यते —

Now explained are the Yogas for various evils.

षष्ठाष्टरिष्फगश्चन्द्रः क्रूरैश्च सह वीक्षितः ।

जातस्य मृत्युदः सद्यस्त्वष्टवर्षेः शुभेक्षितः ॥ १ ॥

1. **Early Death:** (a) If the Moon placed in the 6th, 8th or 12th is in conjunction with or is aspected by malefics, the child will instantly die.

(b) Instead, if benefics aspect the Moon as above, death will occur at the age of 8.

शशिवन्मृत्युदाः सौम्याश्चेद् वक्राः क्रूरवीक्षिताः ।

शिशोर्जातस्य मासेन लग्ने सौम्यविवर्जिते ॥ २ ॥

2. **Death within a Month:** Benefics in the 6th, 8th or 12th (instead of the Moon as above) in retrogression and in aspect to malefics will cause death of the child within a month. But in this yoga, the ascending sign should be bereft of a benefic planet's occupancy.

Notes: Though the text uses "benefics" in plural, the actual purpose of this verse is: Any benefic (one among Mercury, Venus

and Jupiter) in retrogression in one of the houses viz. 6th, 8th and 12th, and receiving the aspect of a natural malefic planet will kill the child within a month of its birth, provided the ascendant is free from the occupation of other benefics.

यस्य जन्मनि धीस्थाः स्युः सूर्यार्कीन्दुकुजाभिधाः ।

तस्य तातो जनित्री च भ्राता च निधनं लभेत् ॥ ३ ॥

3. Danger to Relatives: If the 5th house is occupied by the Sun, Saturn, the Moon and Mars, the native will lose his parents and brother early.

Notes: That is one way of translation of the verse. However, the following is the right way to beget correct concept, splitting the Yoga into three different ones, as the instruction relates to early loss of three different relatives:

1. The Sun in the 5th with Saturn - early loss of father.
2. The Sun in the 5th with the Moon - early loss of mother.
3. The Sun in the 5th with Mars - early loss of brother (or sister).

पापेक्षितयुतो भौमः लग्नगो न शुभेक्षितः ।

मृत्युदस्त्वष्टमस्थोऽपि सौरिणार्केण वा पुनः ॥ ४ ॥

4. Early Death: (a) Mars in the ascendant related to a malefic by aspect or conjunction and unrelated to a benefic will cause early death of the child.

(b) The same effect will come to pass if Mars is in the 8th in aspect to or in conjunction with Saturn or the Sun, but with no relation to a benefic by aspect or conjunction.

Notes: (a) If the native overcomes this danger due to other opposite combinations, he will be endangered later by blood disorders, heart problems, injuries, accidents etc.

(b) Similarly this yoga will later on turn into a severe blemish for the native's marital life and his co-born's wellbeing.

पापान्वितः शशी धर्मघ्नलग्नगतो यदि ।

शुभैरवीक्षित युतस्तदा मृत्युप्रदः शिशोः ॥ ५ ॥

5. Same: The Moon along with a malefic planet placed in

the 9th, 7th or the ascendant will cause early death of the infant, provided there is no interference by a benefic by aspect or company.

सन्ध्यायां चन्द्रहोरायां गण्डान्ते निधनाय वै ।

प्रत्येकं चन्द्रपापैश्च केन्द्रगैः स्याद्विनाशनम् ॥ ६ ॥

6. Same: A child born in Sandhya period, in Moon's Hora, in Gandanta and with malefics in every angle from the Moon will be destroyed early.

Notes: This Yoga should again be split into three different ones.

(a) Birth in Sandhya (see sloka 7 *infra*) while malefics are in Moon's angles.

(b) Birth in Moon's Hora while malefics are in Moon's angles.

(c) Birth in Gandanta while malefics are in Moon's angles.

In fact, Gandanta alone can cause early death of the child, and adding "Sandhya" (as at "a") and Moon's Hora (as at "b") will only defeat the efficacy of Gandanta.

रवेस्तु मण्डलाद्धास्तात्सायं सन्ध्या त्रिनाडिका ।

तथैवाद्धौदयात्पूर्वं प्रातः सन्ध्या त्रिनाडिका ॥ ७ ॥

7. Sandhya Defined: Three ghatikas from the setting of the Sun's half disc constitute evening Sandhya (evening twilight) portion. Similarly three ghatikas after the rising of the Sun's half disc constitute morning Sandhya (morning twilight).

चक्रपूर्वापरार्द्धेषु क्रूरसौम्येषु कीटभे ।

लग्नगे निधनं याति नात्र कार्या विचारणा ॥ ८ ॥

8. Early Death: Birth should be in Scorpio ascendant while the oriental half is occupied by malefics and the western half by benefics will kill the child instantly.

Notes: Oriental or occidental half is the 180 degree portion from the meridian to the cusp of the 4th house, including the ascendant. Western half of the horoscope is the portion covering 180 degrees from the cusp of the 4th house to the meridian,

including the 7th house. These two halves are also known in order as Poorva Ardha or Pragardha (first half) and Para Ardha or Paschima Ardha or Uttara Ardha (second half), vide *Sambhu Hora Prakasa*, sloka 33, chapter 1.

व्ययशत्रुगतैः क्रूरैः मृत्युद्रव्यगतैरपि ।

पापमध्यगते लग्ने सत्यमेव मृतिं वदेत् ॥ ९ ॥

9. Same: The child will die early with anyone of the following Yogas available at birth.

(a) Malefics in both the 12th and 6th houses.

(b) Malefics in both the 2nd and 8th houses.

(c) The rising sign hemmed *betwixt* malefic planets.

Notes: In the first two Yogas, the malefics should be close to the respective cusps and be in perfect mutual aspects.

In the 3rd yoga, the original suggestion is not that the 12th and 2nd should be occupied by malefics. Here the ascendant hemmed between malefics should mean that there should be malefics on both the sides of the rising degree. For example, ascendant in the 12th degree of a sign while a malefic, say, is in the 15th degree and another 9th degree of the ascendant. In case both the malefics are on one side, the yoga is inoperable.

लग्नसप्तमगौ पापौ चन्द्रोऽपि क्रूरसंयुतः ।

यदा त्ववीक्षितः सौम्यैः शीघ्रान्मृत्युर्भवेत्तदा ॥ १० ॥

10. Same: Malefics in the ascendant and the 7th house while the Moon (anywhere) joins another malefic without a beneficial aspect will bring forth instant death of the child.

जीर्णो शशिनि लग्नस्थे पापैः केन्द्राष्टसंस्थितैः ।

यो जातो मृत्युमाप्नोति सो विसौम्यैर्नसंशयः ॥ ११ ॥

11. Same: Declining Moon in the ascendant and malefics in angles/8th house, without benefic interference, will kill the child early.

पापयोर्मध्यवश्चन्द्रः लग्नाष्टमसप्तमः ।

अचिरान्मृत्युमाप्नोति यो जातः सशिशुस्तदा ॥ १२ ॥

12. The child will not survive for long if the Moon hemmed between malefics is in the ascendant, 7th or the 8th house.

पापद्वयमध्यगते चन्द्रे लग्नं समाश्रिते ।

सप्ताष्टमेन पापेन मात्रा सह मृतः शिशुः ॥ १३ ॥

13. Death along with Mother: If the Moon hemmed between malefics is in the ascendant while the 7th and 8th are occupied by malefic planets, the child will instantly die along with its mother.

रवौ पापान्विते ग्रस्ते यदा लग्नं समाश्रिते ।

अष्टमस्थे कुजे शस्त्रान्मृतिः स्यान्मातृबालयोः ॥ १४ ॥

14. Same: The Sun joining a malefic and eclipsed in the ascendant while Mars is in the 8th will cause death of both the child and the mother through a weapon or surgery.

शनैश्चरार्कभौमेषु रिष्फधर्माष्टभेषु च ।

शुभैरवीक्ष्यमाणेषु यो जातो निधनं गतः ॥ १५ ॥

15. Same: Saturn, the Sun and Mars in order in the 12th, 9th and 8th without beneficial aspects will kill the child instantly.

पापेक्षितयुतास्ते ते योगाश्चोक्तफलप्रदाः ।

सौम्येक्षितयुतास्तेऽपि सर्वथा विफलप्रदाः ॥ १६ ॥

16. Applicability: The Yogas so far stated (i.e. from sloka 1 to 15 *supra*) will give stipulated effects only when they are related to malefics by conjunction or aspect. However, if benefics are related to such Yogas by aspect or conjunction, these evils will not forthcome.

Following slokas from 17 to 23 are from *Yavana Jataka*.

शनिक्षेत्रगतो भानुर्भानुक्षेत्रगतः शशी ।

विंशद्वर्षे भवेन्नाशो रक्षिता यदि शङ्करः ॥ १७ ॥

17. Twenty Years of Life: If at birth the Sun is in a sign owned by Saturn whereas the Moon is found in Leo, the native will die in his 20th year in spite of protection from Lord Siva.

Notes: The Moon's involvement is a necessary factor in the present eight yogas (upto sloka 23 *infra*) for evil.

लग्नस्थितो यदा राहुः केन्द्रे भवति चन्द्रमाः ।

बालस्य तस्य रिष्टं स्याद्रक्षिता यदि शङ्करः ॥ १८ ॥

18. Early Death: Even a child protected by Lord Siva will instantly die (following its very birth) if Rahu is in the 4th house while the Moon is in an angle from the ascendant.

Notes: In this Yoga, the 10th year will be dangerous, as could be seen from the next verse.

चतुर्थे च यदा राहुः केन्द्रषष्ठाष्टमः शशी ।

दशमेषु भवेन्मृत्युः सद्यो जातो न संशयः ॥ १९ ॥

19. Ten Years of Life: The child will die in its tenth year if Rahu is in the 4th house while the Moon is in an angle or in the 6th or the 8th house from the ascendant.

सप्तमे च यदा राहुः मूर्तो भवति चन्द्रमाः ।

वर्षे चतुर्थे मरणं जातस्य च न संशयः ॥ २० ॥

20. Death at Four: Rahu in the 7th house while the Moon is in the ascendant will kill the child in its 4th year of life.

जन्मकाले यदा राहुः षष्ठेष्टमे च चन्द्रमाः ।

अपस्मारीभवेद् बालः सद्यो जातो न संशयः ॥ २१ ॥

21. (Childhood) Epilepsy: The child will incur epilepsy if

Rahu at birth is in the 6th house while the Moon is in the 8th house.

अष्टमे द्वादशे जीवः लग्ने भवति चन्द्रमाः ।

अष्टमे मङ्गलश्चैव स याति यममन्दिरम् ॥ २२ ॥

22. Early Death: Jupiter in the 8th or 12th, the Moon in the ascendant and Mars in the 8th - this yoga will instantly despatch the infant to the Abode of Death.

सप्तमस्थो भूमिपुत्रो लग्ने भवति चन्द्रमाः ।

आत्मानं पितरं हन्ति मातरञ्च न संशयः ॥ २३ ॥

23. Death with Parents: If Mars is in the 7th house as the Moon is in the ascendant, the child along with its parents will quit the world early.

शुक्रजातके —

The following slokas from 24 to 39 are from *Sukra Jataka*.

राशिसन्धिषु ये जातास्ते बाला गतजीविताः ।

पापदृष्टियुते वापि निःसंशय इति स्मृतः ॥ २४ ॥

24. Birth in Rasi Sandhi: A child born in Rasi Sandhi with a malefic's aspect or company will not live for long.

Notes: This is different from Lagna Gandanta which relates to Cancer - Leo, Scorpio - Sagittarius and Pisces - Aries where a malefic involvement is not specified. In the present Yoga, the ascendant can be between the last degrees of any sign and the initial degrees of the following sign. Thus, it covers all the 12 signs. The additional requirement is a malefic's effective involvement.

For more information, see sloka 40, chapter 1, (pp 13 and 14) with detailed notes in *Jyotisharnava Navanitam*, English translation by R. Santhanam. /

चन्द्रादित्यौ तृतीयस्थौ क्रूरभे क्रूरसंयुते ।

व्याधिं तस्य विज्ञानीयात् त्रिदोषश्चातिवर्तते ॥ २५ ॥

25. Diseases: If the Moon and the Sun are together in the 3rd house, owned by a malefic planet, and are further conjunct a malefic planet, the child will suffer from diseases, apart from vitiation of the three bodily humours.

Notes: Diseases are referred to in general on the one hand. On the other hand, reference to vitiation of the three humours indicates death-dealing diseases; brain haemorrhage and delirium are the possible inclusions.

होरायां कर्कटस्थेन्दौ निधने च समन्विते ।

निधनस्थः परः कश्चिज्जातमात्रो न जीवति ॥ २६ ॥

26. Instant Death: The Moon in the 8th in Cancer along with malefic planets will bring forth early end.

सहितौ जन्म यामित्रे यस्याङ्गारकभास्करो ।

राहूदये यदा जातः आदशाहान्मृतिर्भवेत् ॥ २७ ॥

27. Death within Ten Days: If the 7th house is occupied by Mars and the Sun, while Rahu rises in the ascendant will kill the child within ten days of its birth.

यदुद्रेष्काणे च यामित्रे यस्य स्याद् दारुणग्रहः ।

क्षीणचन्द्रो विलग्नस्थः सद्यो हरति जीवितम् ॥ २८ ॥

28. Early Death: An evil planet in the decanate rising in the 7th house and the weak Moon in the ascendant will kill the child early.

Notes: Evil planet in the rising decanate of the 7th should be understood thus. In whichever decanate the 7th cusp falls, the occupant should also be in such decanate. For example, the 7th cusp in the 11th degree of Taurus and an evil planet is in the 15th degree there. Both these will fall in Virgo decanate. In the same case, suppose Taurus 11th degree is the 7th cusp; the evil planet is in the 9th degree. Then the 7th cusp falls in Virgo, but the evil planet remains in Taurus decanate not fulfilling the condition.

"यामात्रु" - Yamatru - the original Sanskrit term meaning "son-in-law" has later turned in the hands of Yavanas, Varaha Mihira etc. into "Jamitra" (जामित्र) and "Yamitra" (यामित्र).

आपोक्लिमस्याः सर्वे ग्रहा बलविवर्जिताः ।

षण्मासं वा द्विमासं वा तस्यायुः समुदाहृतम् ॥ २९ ॥

29. Two or Six Months: If all the planets are in the Apoklimas or cadent houses (i.e. 3rd, 6th, 9th and 12th houses from the ascendant), and are bereft of strength, the child will live for a period of two or six months only.

विलग्नाधिपतौ नीचे निधने रविजो भवेत् ।

कुच्छ्रेण जीवितं विन्द्यादृक्प्रणयो विनश्यति ॥ ३० ॥

30. Early Death: The lord of the ascendant in debility while Saturn is in the 8th house will cause early death, or death with debts.

ग्रहणपरिवेष्टकाले जातः पापो विलग्नस्थः ।

लग्ने वा बलहीने जीवति वर्षत्रयं त्रिमासं वा ॥ ३१ ॥

31. Three Years or Three Months: One born at the time of an eclipse, as a malefic is in the ascendant, will die in the third year or third month.

क्षीणं यदा शशाङ्कं पश्येद् राहुः समागमं पापैः ।

जन्मेशेऽस्तमयस्ये निधनं षष्ठाष्टमे वर्षे ॥ ३२ ॥

32. Death in 6th/8th Year: If Rahu, associated with malefic planets, aspects the weak Moon, while the lord of the ascendant is in the 7th house, the child will leave this world in its 6th or 8th year.

यस्याष्टमगतः पापो लग्नेशे पापसंयुते ।

केन्द्रे सौम्ययुतेऽदृष्टे हीने निधनं स्यात्सप्तमे वर्षे ॥ ३३ ॥

33. Death in 7th Year: A malefic in the 8th house while the lord of the ascendant is in an angle in union with a malefic but

bereft of aspect or company of a benefic will kill the child in its 7th year.

अर्केन्दुयोगराशिः पापयुतो यस्य केन्द्रनवमस्यः ।

निधनं कुरुतेऽवश्यं विषजलहेतुर्न संदेहः ॥ ३४ ॥

34. Death by Poison/Water: Add the longitudes of the Sun and the Moon. If the resultant sign falls in an angle or in the 9th from the ascendant and is conjunct a malefic, the native will die (early) due to poison or water.

चतुर्थे नवमे सूर्ये चाष्टमे च बृहस्पतौ ।

द्वादशस्थे शशाङ्गे च सद्यो मृत्युं विनिर्दिशेत् ॥ ३५ ॥

35. Instant Death: The Sun in the 4th/9th, Jupiter in the 8th and the Moon in the 12th will all cause immediate death of the child.

द्वादशस्थो यदा सौरिः जन्मसंस्थोऽपि भूसुतः ।

चतुर्थे सैहिकेऽथ सोऽष्टपासान्न जीवति ॥ ३६ ॥

36. Eight Months of Life-span: Saturn in the 12th, Mars in the ascendant and Rahu in the 4th will put together not allow the child live beyond eight months.

शुभलग्ने यदा यातः षष्ठे चैव निशाकरः ।

शनैश्चरश्च बन्धुस्थस्तृतीये मासि नश्यति ॥ ३७ ॥

37. Three Months of Life-span: The child will quit the world in its third month if the Moon is in the 6th and Saturn is in the 4th house. But this Yoga should occur in case of a benefic planet's sign ascending.

मेषादिमुगकुम्भस्थो लग्नादष्टमगो रविः ।

द्वित्र्यादिपापकैर्दृष्टो मरणाय न संशयः ॥ ३८ ॥

38. Immediate Death: The child dies early, if the ascendant is one of Aries, Scorpio, Capricorn and Aquarius and contains the Sun along with the aspects of two or three malefic planets.

भौमे विलग्ने शुभदैरदृष्टः षष्ठाष्टमे वार्कमुतेन दृष्टः ।

सद्यः शिशुं हन्ति वदेन्मणित्यः स्मरे च जातो न शुभेक्षितश्च ॥ ३९ ॥

39. Mars in the ascendant unaspected by a benefic or Mars in the 6th or 8th aspected by Saturn without beneficial aspect will also cause instant death, according to Maniththa.

सोमजातके—

The following Yogas upto sloka 60 are from *Soma Jataka*.

द्वादशस्थौ रविकुजावष्टमस्थौ यदा शनिः ।

वर्षमेकं न जीवेत्तु रक्षिता यदि शङ्करः ॥ ४० ॥

40. Death in First Year: Even Lord Siva cannot extend the life of the child beyond the first year if the Sun and Mars are in the 12th house as the 8th house is occupied by Saturn.

द्वादशस्थौ रविकुजौ तनुस्थौ शशिसूर्यजौ ।

सोमेन दृश्यते लग्नं स याति यममन्दिरम् ॥ ४१ ॥

41. Instant Death: If the Sun and Mars are in the 12th house as the Moon with Saturn is in the ascendant, the child will die instantly.

लग्नाच्च नवमे सूर्यः सप्तमे च शनैश्चरः ।

एकादशे गुरुभुगू त्रिमासान्मृत्युमिच्छति ॥ ४२ ॥

42. Death within 3 Months: Jupiter and Venus together in the 11th, Saturn in the 7th and the Sun in the 9th will kill the child within three months.

लग्ने भास्करपुत्रे च निधने हिममालिकः ।

तृतीयस्थो यदा जीवः स याति यममन्दिरम् ॥ ४३ ॥

43. Saturn in the ascendant, the Moon in the 8th and Jupiter in the 3rd will cause immediate death.

लग्नात्षष्ठे शनिकुजौ सौम्यस्तु द्वादशे स्थितः ।

तनुस्थानगते चन्द्रे मासमेकं न जीवति ॥ ४४ ॥

44. Death in First Month: Saturn and Mars in the 6th house, Mercury in the 12th and the Moon in the ascendant - this Yoga will eliminate the child in the very first month of its birth.

तृतीयस्थौ रविकुजावष्टमस्थौ यदा शनिः ।

बलहीनौ गुरुभृगू वर्षमेकं न जीवति ॥ ४५ ॥

45. Death in First Year: The Sun and Mars in the 3rd while Saturn is in the 8th house will kill the child within one year of its birth, provided Jupiter and Venus are without strength.

अष्टमस्थौ यदा पापश्चन्द्रः षष्ठौ यदा भवेत् ।

बलहीनौ गुरुभृगू वर्षमेकं न जीवति ॥ ४६ ॥

46. Same as Above: Note a malefic in the 8th house, the Moon in the 6th house, and both Jupiter and Venus without strength. As a result of this yoga, the child will not cross its first year of life.

लग्नसंस्थौ रविकुजावष्टमस्थौ यदा शनिः ।

निर्वीर्यश्च यदा जीवो जीवनं तस्य निष्फलम् ॥ ४७ ॥

47. Early Death: Mars and the Sun in the ascendant, Saturn in the 8th, Jupiter without strength - this combination will render the living useless, i.e. will cause immediate death.

होरायां दृश्यते चन्द्रो होरायां लोहितोऽथवा ।

होरातः सप्तमे सौरिः कष्टाद्धो जीवनं न हि ॥ ४८ ॥

48. Difficult Survival: If the ascendant is aspected either by the Moon or Mars, and Saturn is in the 7th from the ascendant, the child's survival will be difficult.

अरिजायास्थिते चन्द्रे भृगुपुत्रेण संयुते ।

मार्तण्डे दशमस्थे च मासमेकं न जीवति ॥ ४९ ॥

49. One Month of Life: If the Moon is in the 6th or the 7th house along with Venus as the Sun is in the 10th house, the native will live for a month only.

Notes: The Sun cannot be in the 10th house when Venus is in the 6th house. Hence this instruction cannot be applied.

लग्नस्थोऽपि यदा पापः सौम्यो द्वादशसंस्थितः ।

तदा मृत्युं व्रजेज्जातो देवराजसमो यदि ॥ ५० ॥

50. Early Death: Malefics in the ascendant as Mercury is in the 12th will instantly kill the infant, even if it were equal to Indra, the god of gods.

लग्नस्थाः सर्वपापास्तु द्वादशस्थो यदा गुरुः ।

बुधो भवेद्यदा षष्ठे स याति यममन्दिरम् ॥ ५१ ॥

51. Same: All malefics in the ascendant, Jupiter in the 12th and Mercury in the 6th will cause early end of the baby.

Notes: The involvement of all malefics need not be literally taken as it is. The Sun should be excluded, as Mercury is required to be in the 6th house. The remaining malefics, i.e. Saturn, Mars and a node in the ascendant should complete the Yoga.

सप्तममगे भौमे लग्ने भास्करशीतगू ।

यदा षष्ठे गुरुभृगू तदा कष्टं समादिशेत् ॥ ५२ ॥

52. Mars in the ascendant, the Sun and Moon in the 7th house (in opposition to Mars as indicated by the term "Sama Saptama") and both Jupiter and Venus in the 6th house - this yoga by these five planets will make survival of the child difficult.

Notes: "Sama Saptama" means "mutually 7th from each other". The Anvaya for the first line, to avoid confusion, should be written like this: "Bhaumelagne bhaskara seetagoo". Otherwise taking a wrong Anvaya or sequence, if the luminaries are seen in the ascendant while Mars is in the 7th, the planet Venus & C cannot be in the 6th leading to an astronomical impossibility.

पापः सप्तमगः पङ्कद्वादशे चन्द्रमाः यदि ।

अष्टमे मङ्गलो यस्य तस्य मृत्युर्भवेद् ध्रुवम् ॥ ५३ ॥

53. A malefic in the 7th, the Moon in the 12th and Mars in the 8th will all put together cause instant death.

कृष्णपक्षे दिवाजातः सप्तमे गुरुभार्गवौ ।

चन्द्रे राहौ शनौ दृष्टे सप्तरात्रं न जीवति ॥ ५४ ॥

54. **Seven Nights of Life:** If a child born in dark fortnight has the duo Jupiter and Venus in the 7th house receiving the aspect of threesome, viz. the Moon, Rahu and Saturn, it will live for seven nights.

शुके लग्ने यदा जातो अष्टमे च निशाकरे ।

शनैश्चरे गते रन्ध्रे षण्मासं स न जीवति ॥ ५५ ॥

55. **Six Months of Survival:** Should Venus be in the ascendant as Saturn and the Moon are in the 8th thereof, the child will not live even for six months.

जातः सौरिर्विलग्नस्थो भृगुः सूर्येण संयुतः ।

द्वादशस्थो गुरुश्चैव पञ्चमासं न जीवति ॥ ५६ ॥

56. **Five Months of Survival:** Saturn, Venus and the Sun in the ascendant as Jupiter is in the 12th house will not allow the child live even for 5 months.

तृतीयैकादशे चैव नवमे पञ्चमे भृगुः ।

सप्तमस्थो यदा जीवो जीवेद् वर्षशतं नरः ॥ ५७ ॥

57. **Hundred Years:** Jupiter in the 7th house as Venus is in one of 3rd, 11th, 9th and 5th from the ascendant will bless the native with a hundred years of life-span.

कण्टकस्थो यदा जीवो सप्तमस्थोऽपि भार्गवः ।

बुधे च लग्नसंप्राप्ते शतं जीवति जातकः ॥ ५८ ॥

58. **Same:** (a) Jupiter in the ascendant while Venus is in the

7th will bestow a life-span of hundred years on the native.

(b) Mercury in the ascendant will also give the same effect.

लग्ने जीवस्तथा शुक्रः सौम्यश्चाष्टमगो भवेत् ।

पापाः सर्वेन पश्यन्ति जीवेद् वर्षस्तं नरः ॥ ५९ ॥

51. Same: Jupiter in the ascendant while Mercury and Venus are in the 8th house will bless the subject with one hundred years of life. This yoga should be unasspected by any malefic planet.

पूर्णचन्द्रे शुभे वर्गे मित्रे वा मित्रवीक्षिते ।

उच्चत्रिलाभसंस्थो वा पूर्णायुर्जातको भवेत् ॥ ६० ॥

60. Full Length of Life: The Full Moon aspected by a friendly planet and occupying the divisions of a benefic planet or a friendly planet, or the Full Moon in exaltation, or the Full Moon in the 3rd or in the 11th will cause a span of full life.

कल्याणवर्मा —

According to Kalyana Varma (upto sloka 116 infra)

बृहस्पतिर्भौमगुहेऽष्टमस्थः सूर्येन्दुभौमार्कजदृष्टमूर्तिः ।

वर्षैस्त्रिभिर्भागवदृष्टिहीनो लोकान्तरं प्रापयति प्रसूतम् ॥ ६१ ॥

61. Death in Three Years: Jupiter should be in Aries or in Scorpio which is the 8th house from the ascendant. He should further receive the aspects of the foursome, viz. the Sun, the Moon, Saturn and Mars. If this be so, the child will live for three years only.

भास्करहिमकरसहितः शनैश्चरो मृत्युदः प्रसवकाले ।

वर्षेनैवभिर्जातैरित्याहुर्ब्रह्मशौण्डाख्याः ॥ ६२ ॥

62. Nine Years: According to sage Brahma Sounda, the child will live for nine years if Saturn joins the Sun and the Moon at birth.

भौमदिवाकरसौराश्चिद्रे जातस्य यस्य शत्रुगृहे ।

प्रियतेऽवश्यं स नरो यमकृतरक्षोऽपि मासेन ॥ ६३ ॥

63. Death within a Month: If Mars, the Sun and Saturn are together in the 8th house identical with an inimical sign, the child will have to quit the world within a month of its birth, no matter it receives the protection of the God of Death.

एकः पापोऽष्टमगः शत्रुगृहे पापवीक्षितो वर्षात् ।

मारयति नरं जातं साधुरसो येन पीतोऽपि ॥ ६४ ॥

64. Death within a Year: Even a single malefic planet in the 8th house in aspect to another malefic planet will cause the end of the child in its first year of birth.

रविशशिभवने शुक्रो द्वादशरिपुरन्ध्रगोऽशुभैः सर्वैः ।

दुष्टः करोति मरणं षड्भिर्वर्षेन संदेहः ॥ ६५ ॥

65. Death at Six: If Leo or Cancer is one of the 6th, 8th and 12th containing Venus in aspect to all malefic planets, the child will die in the sixth year of its age.

कर्कटधामनि सौम्यः षष्ठाष्टमसंस्थितो विलग्नक्षात् ।

चन्द्रेण दुष्टमूर्तिर्वर्षचतुष्केण मारयति ॥ ६६ ॥

66. Death at Four: When Cancer containing Mercury is the 6th or the 8th house, and is aspected by the Moon herself, the child will die during its fourth year of life.

तीव्रफलराजयोगाः यवनाद्यैर्ये विनिर्मितास्तेषु ।

वक्तव्यं दैवविदा स्खलकुलजातस्य रिष्टमिति ॥ ६७ ॥

67. Yavanas have stated Raja Yogas capable of giving abundant effects. Astrologers should consider the present kind of evil Yogas while considering such Raja Yogas in case of those born in base families.

केतुर्यस्मिन्नुक्षेत्र्युदितस्यस्मिन् प्रसूयते यो हि ।

मासद्वयेन मरणं विनिर्दिशेत्तस्य जातस्य ॥ ६८ ॥

68. Death in 2 Months: If Ketu occupies one's Janma Nakshatra, the child will die within two months of its birth.

गगनस्थो दिवसकरः पापैर्वहुभिर्निरीक्षितः सद्यः ।

मारयति भौमधामनि शनिभे च न संशयो भवति ॥ ६९ ॥

69. Early Death: Should the Sun be in the 10th house owned by either Saturn or Mars in aspect to many malefics, the child will die early.

Notes: The Sun will be in the 10th in the specified planets' signs for the following ascendants: Aries, Taurus, Cancer and Aquarius. "Many malefics" means a majority among Saturn, Mars and Rahu/Ketu. (For life-span calculations, Mercury and the Moon are always to be treated as benefics. However, sometimes these two planets may feature as killers for different reasons.) Thuseven the dispositor's aspect on the Sun in the 10th in these cases is suggested to be adverse.

जन्माधिपतिः पापः पापक्षे पापयुग्दृष्टः ।

पीडां जनयति पुंसां शुभयुग्दृष्टो न चातितराम् ॥ ७० ॥

70. Childhood Difficulties: If the lord of the Moon sign is a malefic planet and occupies a malefic sign in relation to another malefic planet by aspect or union, the child will undergo intense difficulties. (That is, the child will incur severe danger). Difficulties will not however be severe if a benefic joins or aspects the said dispositor of the Moon sign.

लग्ने ये द्रेष्काणा निगडाहिविहङ्गपाशधरसंज्ञाः ।

मरणाय सप्तवर्षैः क्रूरयुता न स्वपतिदृष्टाः ॥ ७१ ॥

71. Death in 7th Year: Should the ascendant contain a malefic planet, rise in one of Nigada, Sarpa, Pakshi and Pasa decanates, and be unaspected by its lord (i.e. lord of the rising decanate), the subject will die in the 7th year of his birth.

Notes: (a) Capricorn's first decanate is known as Nigada

(fetters) Drekkana.

(b) Sarpa (snake) Drekkanas are: the last decanates of Cancer and Pisces.

(c) Pakshi (bird) Drekkana is the last decanate of Taurus.

(d) Pasa (noose) Drekkana is the middle decanate of Scorpio.

This Drekkana division is according to one school of thought. There is however no clear-cut division.

लग्नं लग्नाधिपो यस्य पापयुक्तेक्षितो भवेत् ।

पीडां करोति जातस्य शुभयुग्दृष्टिदोषस्त्रिकाम् ॥ ७२ ॥

72. Childhood evils will persist in case the ascendant and its lord are subjected to malefic planets' union or aspect. Benefic's involvement will reduce these evils.

राहुश्चतुष्टयस्यो निधनाय निरीक्षितो भवति पापैः ।

वर्षैर्वदन्ति दशभिः षोडशभिः केचिदाचार्याः ॥ ७३ ॥

73. Death at 10 or 16: If Rahu is in an angle in aspect to malefics, the child will die during its 10th year of age. Some say it will be in the 16th year.

पापात्रिकोणकेन्द्रे सौम्याः षष्ठाष्टमव्ययगताश्च ।

सूर्योदये प्रसूतः सद्यः प्राणांस्त्यजति जन्तुः ॥ ७४ ॥

74. Early Death: The child born during the Sun-rise will immediately die if trines and angles of the horoscope are captured by malefic planets as benefics are in evil houses, i.e. 6/8/12th.

क्षीणशरीरश्चन्द्रो लग्नस्थः क्रूरवीक्षितः कुरुते ।

स्वर्गगमनं हि पुंसां कुलीरगोजान् परित्यज्य ॥ ७५ ॥

75. If the weak Moon is in the ascendant, excluding Cancer, Aries and Scorpio, in aspect to malefic planets, the child will set forth to the heavens immediately after its birth.

वर्षान् मारयति शशी षष्ठाष्टमसंस्थितो विलग्नक्षात् ।

सद्यः क्रूरैर्दृष्टः सौम्यैरब्दाष्टकेनैव ॥ ७६ ॥

अशुभशुभैः संदृष्टो वर्षचतुष्केण निर्दिशेदन्तम् ।

अनुपातः कर्तव्यः प्रोक्तादूनग्रहैर्दृष्टे ॥ ७७ ॥

76 - 77. Early Death: (a) The subject will die in the first year if the Moon aspected by malefic planets is in the 6th or 8th house from the ascendant.

(b) Death will strike the child in the 8th year if the said Moon as above is aspected by benefics.

(c) If, however, there be aspects of both benefics and malefics, death will be in the fourth year. The exact year should be guessed by rule of three process.

सौम्याः षष्ठाष्टमगाः क्रूरैर्वक्रोपसङ्गतैर्दृष्टाः ।

मासेन मृत्युदास्ते यदि न शुभैर्युक्तसंदृष्टाः ॥ ७८ ॥

लग्नाद्द्वादशधनगैः क्रूरैर्प्रियते च रन्ध्ररिपुसंस्थैः ।

शुभसंपर्कमयातैर्मासे षष्ठेष्टमे वापि ॥ ७९ ॥

78 - 79. (a) Death within a Month: Benefic planets placed in both the 6th and 8th houses receiving the aspects of retrograde malefic planets and enjoying no aspect or union of benefics will kill the child within a month of its birth.

(b) **Death in 6th/8th Month:** If the 12th and 2nd are occupied by malefic planets without aspect or union of benefics they will cause death of the child in 6th month. Death will be in the 8th month if the said malefics are similarly placed in the 6th and 8th houses.

लग्नाधिपो जन्मनि षष्ठाष्टरिष्फगो जन्मकाले ।

अस्तङ्गतौ मरणकरौ राशिप्रमितैर्वदेद् वर्षैः ॥ ८० ॥

80. Early Death: If the lords of the ascendant and the Moon sign are placed in 6th, 8th or 12th in combustion, the child will die in the year equal to the sign of said occupation (as counted from Aries).

Notes: "Janmani" reads as "Janmapathi" in *Saravali* which indicates the Moon sign lord. Thus these two planets are required to be together in combustion in an evil house. Then the sign in question will denote the year of death. Such as, Aries 1, Virgo 6,

Capricorn 10 and the like. Maximum life in this case is only 12 years as indicated by Pisces.

होराधिपतिर्घूने पापयुतो मरणमेव विदधाति ।

मासेन जन्मनाथस्तद्वच्छिद्रे न शुभदृष्टः ॥ ८१ ॥

81. Should the lord of the ascendant be in the 7th house along with a malefic planet death occurs within a month from birth. Such understanding should be made with reference to the Moon and her dispositor.

Notes: "Paapa yuto" reads as "Papajito" indicating loss to the ascendant lord in a planetary war with a malefic planet, vide Saravali.

"Tadvat chidre" in the 2nd line should read as "Tadvat Chandre" vide Saravali, part 1, page 119 (ch. 10, aloka 26), English translation by R. Santhanam.

चन्द्रः कुजरविजयुतः स्वसुतस्थाने न वापि शुभदृष्टः ।

मरणं शिशोः प्रयच्छति वर्षे नवमे न संदेहः ॥ ८२ ॥

82. Death in 9th Year: If the Moon is in the 2nd or the 5th in conjunction with Mars and Saturn, and is unrelated to a benefic planet by aspect, death of the child will occur in its 9th year.

होरेश्वरस्तु मृत्यौ पापैः सकलैश्च दृश्यते बलिभिः ।

मासि चतुर्थे मरणं जातस्य करोति मुनिवाक्यम् ॥ ८३ ॥

83. Death in 4th Month: As per the words of the sages, the subject will die in the 4th month of its birth if the lord of the ascendant is in the 8th house in aspect to all the malefic planets.

होराजन्माधिपतिः सूर्यः स्वपुत्रसहितोऽष्टमे भवति राशौ ।

वर्षे राशिप्रमितैर्मरणाय सितेन संदृष्टः ॥ ८४ ॥

84. If the lords of the ascendant and the Moon sign are in the 8th house along with the Sun and Saturn, death will occur in the year equal to the sign concerned (as counted from Aries)

provided Venus aspects this combination.

Notes: For the year of death, see notes under sloka 80. supra.

धूनचतुरस्रसंस्थे पापद्वयमण्यगे शशिनि जातः ।

विलयं प्रयाति नियतं देवैरपि रक्षितो बालः ॥ ८५ ॥

85. Early Death: Even gods cannot save the child from early death who has its Moon in the 7th, 4th or 8th house between two malefic planets.

व्ययाष्टसोदयगे शशाङ्के पापेन दुष्टे शुभदृष्टिहीने ।

केन्द्रेषु सौम्यग्रहवर्जितेषु प्राणैर्वियोगं व्रजति प्रसूतः ॥ ८६ ॥

86. Same: Ensure no benefics are in any angle. Then the Moon should be in the 12th, 8th, 7th or the ascendant aspected by malefics but not benefics. As a result, the child will die early.

चक्रस्य पूर्वभागे पापाः सौम्यस्तथापरे चैव ।

वृश्चिकलग्ने जाताः गतायुषो वज्रमुष्टियोगेऽस्मिन् ॥ ८७ ॥

87. Vajra Mushti Yoga: The ascendant should be Scorpio. Malefics in the oriental half, and benefics in the western half will then eliminate the life of the child early.

Notes: Oriental half of the horoscope is from the meridian to the cusp of the 4th house, through the ascendant. Western half is from the meridian to the 4th house via the 7th house.

क्षीणे शशिनि विलग्ने पापैः केन्द्रेषु मृत्युसंस्थेऽर्कः ।

भवति विपत्तिरवश्यं यवनाधिपतेर्मतं चैतत् ॥ ८८ ॥

88. Early Death: According to Yavana school of thought, the life of the child will be endangered if weak Moon is in the ascendant while the angles are captured by malefic planets.

राश्यन्तगतैः पापैः सन्ध्यायां हिममयूखहोरायाम् ।

मृत्युः प्रत्येकस्थैः केन्द्रेषु शशाङ्कपापश्च ॥ ८९ ॥

89. Same: Birth should be in morning or evening twilight

(Sandhya). Malefics should be in the end of the signs which are angular and should join the Moon. Such a child will not survive.

पापद्वयमध्यगते होरासप्ताष्टसंस्थिते चन्द्रे ।

सौम्यैः सबलैः खेटैरनीक्षते च ध्रुवं प्रियते ॥ ९० ॥

90. Same: The Moon in the ascendant, 7th or 8th in between two malefic planets and unaspected by strong benefics will cause immediate death.

द्युनाष्टमगैः पापैः क्रूरग्रहवीक्षितैः सह जनन्या ।

प्रियते शुभसंदृष्टैः सत्यस्य मताद्वदेद् व्याधिम् ॥ ९१ ॥

91. Death along with Mother: According to Satyacharya, malefics in the 7th and 8th in aspect to other malefics will kill both the mother and the child. If benefics, instead of malefics, aspect this Yoga, only the mother will die because of diseases (but the child will survive).

ग्रहणोपगते चन्द्रे सकूरे लग्नगे कुजेऽष्टमगे ।

मात्रा सार्धं प्रियते चन्द्रवदर्के सशस्त्रेण ॥ ९२ ॥

92. Same: If the Moon involved in an eclipse (solar or lunar) is in the ascendant along with a malefic planet (apparently in addition to a node and the Sun) as Mars is in the 8th house, the child will die along with its mother (in the delivery chamber). The Sun replacing the Moon as above will kill both through weapon (or surgery).

क्षीणे शशिनि विलग्ने कण्टकनिधनस्थितैः पापैः ।

सौम्यादुष्टैर्मृत्युः सद्यो जातस्य निर्देश्यः ॥ ९३ ॥

93. Weak Moon in the ascendant as malefics are in angles and the 8th will instantly kill the child, provided benefics keep away from this Yoga.

द्युनगतेऽर्के लग्ने यमे कुजे वा विपर्ययं वापि ।

अन्यतरयुते वेन्दावशुभैर्दृष्टेऽचिरान्मृत्युः ॥ ९४ ॥

94. Instant death of the child will occur:

- if the Sun is in the 7th house while the ascendant is occupied by Saturn or Mars,
- or if the Sun is in the ascendant while Mars or Saturn is in the 7th house,
- or if the Moon joins Saturn or Mars and receives malefic aspects.

होरानिधनास्तगतैः पापैः क्षीणे व्ययस्थिते चन्द्रे ।

जातस्य भवति मरणं सद्यः केन्द्रेषु चेन्न शुभाः ॥ ९५ ॥

95. The weak Moon in the 12th house, malefics in the ascendant, 8th and 7th and no benefics in angles - this Yoga will cause instant death.

लग्नात्पञ्चम नवम नैधन संयुक्ताश्चान्द्रसौरिसूर्याराः ।

जातस्य वधं कुर्युः सद्यो गुरुणा न चेद्दृष्टाः ॥ ९६ ॥

96. If the four planets viz. the Moon, Saturn, the Sun and Mars are placed in the 3 houses, i.e. 5th, 9th and 8th houses, unaspectd by Jupiter will cause immediate death.

लग्ने चन्द्रेऽर्केवा पापा बलिनस्त्रिकोणकेन्द्रेषु ।

सौम्यैरभिद्रष्टाः सद्यो मरणाय कीर्तिता यवनैः ॥ ९७ ॥

97. The Moon or the Sun in the ascendant while malefics are in trines or angles, unrelated to benefics by union or aspect will also cause instant death of the child.

शुक्रो रविशशिसहितो मारयति नरं सदा प्रसवकाले ।

दृष्टोऽपि देवगुरुणा नवभिर्वर्षेण संदेहः ॥ ९८ ॥

98. Death in 9th Year: Should the Moon and the Sun be in union with Venus, even Jupiter's aspect will not save the child but will kill it in the 9th year.

निधनास्तव्ययलग्नत्रिकोणगाः क्षीणचन्द्रसंयुक्ताः ।

पापा बलिनः शुभदैरदृश्यमाना गतायुषं कुर्युः ॥ ९९ ॥

99. One will not survive for long if at birth strong malefic planets join the Moon in the 8th, 7th, 12th, ascendant, 5th or 9th house.

योगे बलिनः स्थानं स्वं वा लग्नं गतेऽपि वा चन्द्रे ।

बलवति वा शुभदृष्टे ह्यावर्षान्मृत्युकालः स्यात् ॥ १०० ॥

100. In these relevant Yogas of infantile death, the Moon arriving in the sign occupied by strong malefic planet (relevant for this Yoga), or in the ascendant or in the Moon sign, in aspect to malefic planet will bring forth the implied death.

Notes: "Subha Drushte" (benefic aspects) should read as "Asubha Drushte" denoting malefic aspects .

रविचन्द्रभौमगुरुभिः कुजभृगुसूर्येन्दुभिस्तथेकस्थैः ।

रविशनिभौमशशाङ्कैर्मरणं खलु पञ्चभिर्वर्षैः ॥ १०१ ॥

101. Death in 5th Year: Each of the following conjunctions of four planets will cause death in the 5th year of age.

- the Sun, the Moon, Mars and Jupiter;
- the Sun, the Moon, Mars and Venus;
- the Sun, the Moon, Mars and Saturn.

राशिप्रमितैर्वर्षैर्मारयति विलग्नपो रिपुस्थाने ।

मासैर्द्रेष्काणपतिर्दिवसेरिशाधिपो हन्ति ॥ १०२ ॥

102. Death Based on Rasi, Navamsa, Decanate: There will be danger to life in the year indicated by the sign concerned (as counted from Aries) if the ascendant lord is in the 6th house; in the month indicated by the sign concerned if the lord of the ascending decanate is in the 6th house, and on the day concerned indicated by the sign if the lord of the Navamsa ascendant is in the 6th house.

Notes: This useful Yoga should be well-understood thus.

Three planets are required to be together in the 6th from the natal ascendant. These are:

- (a) The lord of the natal ascendant (indicating year of death).
- (b) The lord of the rising decanate (indicating the month of

the year concerned).

(c) The lord of the rising Navamsa (indicating the day concerned).

These three should be in the 6th from ascendant to bring forth the result mentioned.

For example, say in case of a Pisces native, such three planets are in Leo (the 6th house from the ascendant) which is the 5th counted from Aries. The 5th year (after completing 4 full years), the 5th month and 5th day will cause death.

This Yoga applies to only such horoscopes where the life-span is subject to danger within a period of 12 years.

मारयति षोडशाहाच्छनैश्चरः पापवीक्षितो लग्ने ।

ग्रहयुक्तो मासेन मारयति न च युक्तस्तु वर्षति ॥ १०३ ॥

103. (a) If Saturn is in the ascendant in aspect to a malefic, the child will die on the 16th day of its birth.

(b) If the said Saturn joins a malefic planet in the ascendant, death will be within a month of birth.

(c) Saturn in the ascendant neither aspected by nor conjunct a malefic will cause the end of the infant in the end of the first year.

रविशशियुक्तः शशिजोऽसौम्यैर्दृष्टो विनाशयति नूनम् ।

एकादशभिर्वर्षैर्देवाङ्घ्रेऽपि स्थितं जातम् ॥ १०४ ॥

104. **Death in 11th Year:** The native will die in his 11th year, let him be on the laps of gods, if Mercury is in union with the Sun and the Moon and is aspected by malefic planets.

लग्ने रविसौरकुजाः शत्रुगृहे सप्तमे शशी क्षीणः ।

दृष्टो न देवगुरुणा सप्तभिरब्दैर्विनाशयति ॥ १०५ ॥

105. **Death in 7th Year:** The Sun, Saturn and Mars in the ascendant as the weak Moon is in the 7th house in an inimical place, unaspected by Jupiter, will bring forth death in the 7th year.

केन्द्रे रविमुषिततनुः क्षितिसुतो मन्दाक्लोकितोऽप्य युतः ।

वर्षद्वयेन चन्द्रो मारयति किमत्र गणितेन ॥ १०६ ॥

106. Death in 2nd Year: If the Sun and the Moon are in an angle aspected or joined by Saturn and Mars, the child will die in its 2nd year of birth; there is no need of any mathematical calculations in such cases.

लग्नाधिपतेश्चन्द्रो मरणपदस्थोऽपि कृष्णतां यातः ।

क्रूरैः सकलैर्दृष्टो न शुभैर्वर्षैस्त्रिभिस्तु मारयति ॥ १०७ ॥

107. Death in 3rd Year: If the waning Moon occupies the 8th from the lord of the ascendant receiving aspects of all the malefic planets but not that of a benefic planet will bring forth death in 3rd year.

लग्नाधिपतिः पापः शशिनोऽंशे रिष्फलो यदा चन्द्रात् ।

क्रूरैर्विलोक्यमानो मारयति शिशुं नवभिरब्दैः ॥ १०८ ॥

108. Death in 9th Year: A malefic should be the lord of the ascendant and should be placed in the 12th from the Moon, obtaining Moon's Navamsa. As a result, the child will die in its ninth year.

दर्शनभागे सौम्याः क्रूराश्चादृश्यगाः प्रसक्ताले ।

राहुर्लग्नोपगतो यमभवनं नयति पञ्चभिर्वर्षैः ॥ १०९ ॥

109. Death in 5th Year: All benefics in the visible half of the zodiac and all malefics in the invisible half, where Rahu in particular comes to occupy the ascendant - this yoga will cause death in the 5th year.

राहुः सप्तमभवने शशिसूर्य निरीक्षितो न शुभदृष्टः ।

दशभिर्द्वाभ्यां सहितैरब्दैर्जातं विनाशयति ॥ ११० ॥

110. Death in 12th Year: Rahu in the 7th house receiving aspects of the Sun and Moon, and being without beneficial aspects indicates death in the 12th year.

घटसिंहवृश्चिकोदयकृतस्थितिर्हरति जीवितं राहुः ।

पापैर्निरीक्ष्यमाणः सप्तमितैर्निश्चितं वर्षैः ॥ १११ ॥

111. Death in 7th Year: Should Rahu be in the ascendant which is Aquarius, Leo or Scorpio, and beget malefic aspects, the native will die in his 7th year of birth.

केतोर्दयः पूर्वं पश्चादुक्तानि पवननिर्घाताः ।

रौद्रे सर्पकुहूर्ते प्राणैः संत्यज्यते जातः ॥ ११२ ॥

112. Should Dhooma Ketu rise at birth accompanied by fall of a meteor or by a strong gale, one born in Rudra Muhurta or Sarpa Muhurta will not live for long.

Notes: Rudra Muhurta is for 96 minutes following sun-rise while Sarpa Muhurta is for 48 minutes from sun-set.

क्षीणं यदा शशाङ्कं पश्येद्राहुः समागतं क्रूरैः ।

मारयति तदा दिक्सैर्निर्व्याजं कतिपर्यैरेव ॥ ११३ ॥

113. If the weak Moon is aspected by Rahu who in turn is with malefic planets, the child will instantly die without any reason (i.e. all of a sudden).

कुम्भे दिशति शशाङ्को भागे मृत्यु तथैकविंशाख्ये ।

सिंहे च पञ्चमेश्चे वृषे च नवमे तथैवोक्तः ॥ ११४ ॥

अलिनि त्रिविंशयुक्ते मेषे च तथाष्टविंशतिमे मृत्युम् ।

कर्कटके द्वाविंशे तुलिनि चतुर्थे मृगे विंशे ॥ ११५ ॥

कन्यायां प्रथमेश्चे धनुर्धरेष्टादशे ज्येष्ठे दशमे ।

मिथुने द्वाविंशे शशिनोऽशांशजन्मनि वर्षैर्गतैस्तु तावद्भिः ॥ ११६ ॥

(उचित पाठान्तर—

मिथुने च द्वाविंशे शशी प्रसूतस्य मरणकरः ॥)

ये भुक्ताः शशिनोऽशा जन्मनि वर्षैर्गतैस्तु तावद्भिः ।

मरणं हि जन्मभाजामप्यन्तकबद्धरक्षाणाम् ॥ ११७ ॥

114 - 117. Fateful Degrees: The Moon at birth in the

following degrees will cause early death.

Aquarius 21°	Leo 5°
Taurus 9°	Scorpio 23°
Aries 28°	Cancer 22°
Libra 4°	Capricorn 20°
Virgo 1°	Sagittarius 18°
Pisces 10°	Gemini 22°

Death will occur in the year concerned, as indicated by the Moon's degree as above, even if the subject were under the protection of the Death God.

Notes: The 2nd line of sloka 116 is replaced another text by the line shown in bracket in the Deva Nagari text. The above translation is done avoiding repetitions.

अथ योगापुर्यवनजातके—

Now life-span based on planetary combinations at birth (upto sloka 152) as per *Yavana Jataka*.

होरेक्ष्वरेऽर्कसंस्थे जन्मेशे सौम्यदुग्हीने ।

केन्द्रगतैश्च पापैर्जातस्याविंशतेर्भवति मृत्युः ॥ ११८ ॥

118. Death at 20: If the lord of the ascendant is in the 12th house, and malefics are angular, while the lord of the Moon sign is bereft of union or aspect of benefics, the native will die in his 20th year.

नीचांशकस्थश्चन्द्रोऽप्यष्टमसंस्थः क्षयी च मरणकरः ।

कुजमन्दाभ्यां दृष्टस्तस्यायुः पञ्चविंशतिः परमम् ॥ ११९ ॥

119. Fifteen Years: If the Moon is aspected by Mars and Saturn and is in the 8th house from the ascendant begetting Scorpio Navamsa, the child's maximum life-span will be fifteen years.

भौमं लग्नं याते रविमन्दौ केन्द्रगौ बलादृक्कौ ।

आविंशतेर्मृतिः स्याद्भङ्गो वा रोगयुक्तो वा ॥ १२० ॥

120. Twenty Years: Mars in the ascendant and weak Saturn and the Sun in angles will cause a life-span of 20 years. Else, the native will incur physical calamities or (dangerous) diseases.

कुजरवियुक्ते लग्ने चरराशौ मध्यसंस्थिते जीवे ।

सुतधर्मगते चन्द्रे जातस्याविंशतेर्मुतिर्भवति ॥ १२१ ॥

121. Twenty Years: The Sun and Mars in the ascendant which is a movable sign, Jupiter in the 10th, and the Moon in either the 5th or in the 9th will bring forth the person's end in his 20th year.

चन्द्राष्टमगैः पापैः सौम्यैरापोकलीमस्थितैर्जन्म ।

निधनारिगते चन्द्रे तस्यायुर्विंशतिः परमम् ॥ १२२ ॥

122. Twenty Years: The Moon in the ascendant, 6th or the 8th house, benefics in cadents (3rd, 6th, 9th and 12th) from the ascendant, and malefics in the 8th from the Moon - this Yoga will kill the person during his 20th year of age.

अर्थव्ययर्क्षसंस्थो जीवो भौमेन संयुक्तः ।

सप्ताष्टमश्च यदा वै जातः परमायुरात्रिंशत् ॥ १२३ ॥

123. Thirty Years: Should Jupiter be in the 2nd, 12th, 7th or 8th along with Mars, the person will at best live upto 30 years of his age.

गुरुणा युक्तो शुक्रो धनोपगः पञ्चमे कुजार्कसुतौ ।

बलरहितश्चेत् चन्द्रो जातोऽल्पजीवितो नियतम् ॥ १२४ ॥

124. Short Life: If the Moon is weak at birth, as Jupiter and Venus are in the 2nd house and Mars with Saturn is in the 5th house, the subject will have short life.

अष्टाविंशतिवर्षैर्मरणं चन्द्रार्कराहवो लग्ने ।

कुर्वन्ति तदा मरणं जीवे व्ययगे तदा नियतम् ॥ १२५ ॥

125. Death at 28: The Moon, the Sun and Rahu in the

ascendant as Jupiter is in the 12th will cause death in 28th year of age.

चन्द्रलग्नाष्टमपती केन्द्रगतावष्टमे ग्रहः कश्चित् ।

आद्वात्रिंशन्मरणं नान्यस्मिन् शुभयुते केन्द्रे ॥ १२६ ॥

126. Death at 32: The lords of the 8th from the ascendant as well as from the Moon joining in angle (from the ascendant) or some evil planet in the 8th from the ascendant, will bring forth one's end in 32nd year of his age. These evil Yogas are nullified by a benefic in an angle from the ascendant.

चन्द्रे क्षीणे स्वर्क्षे निधने केन्द्रगोऽष्टमे पापे ।

लग्नेशे बलहीने जातः परमायुरात्रिंशत् ॥ १२७ ॥

127. Death at 30: The weak Moon at birth in the 8th house which is Cancer, as the ascendant lord is weak, and malefics are in angles as well as the 8th house will cause death during 30th year.

होरानिधनाधिपयोः स्फुटयोगकेन्द्रमृत्युराशिस्थः ।

तत्र समेतः पापो निधनं स्यात्साष्टविंशत्या ॥ १२८ ॥

128. Death at 28: Should the lords of the ascendant and the 8th be together in the 8th house or in an angle along with a malefic planet, the native's life will end during his 28th year of age.

रन्ध्रेश्वरो भाग्यलग्नात्मजस्थो लग्नाधिपे क्रूरदृष्टेऽष्टमस्थे ।

जातश्चतुर्विंशतिवर्षमायुः शुभेक्षितैस्तैरपमृत्युर्नैव ॥ १२९ ॥

129. Death at 24: Should the lord of the 8th house be in the 9th, 5th or the ascendant, as the lord of the ascendant is in the 8th house aspected by a malefic planet, the person will die during his 24th year of life. If however the said lord of the ascendant receives beneficial aspects in the said yoga, untimely death will not take place.

पापोदये सुरगुरौ शनिदृष्टे राहुणा युक्ते यः ।

कश्चिन्निधनगतो मरणं जनयेद् द्विरुद्रसंख्याकैः ॥ १३० ॥

130. Death at 22: Jupiter joining Rahu in the ascendant owned by a malefic planet and receiving Saturn's aspect, while the 8th house is occupied by some planet will bring forth one's end at the age of 22.

होरेषु षष्ठगते सक्रूरौ चन्द्रभास्करो सुतगौ ।

निधनेषु केन्द्रगते जातस्यायुः परं त्रिशत् ॥ १३१ ॥

131. Thirty Years of Life: The lord of the ascendant in the 6th house, the Moon and the Sun in the 5th house in union with malefics, and the lord of the 8th house in an angle will cause 30 years of life.

अष्टमाधिपतौ केन्द्रे लग्नेषु बलवर्जिते ।

त्रिंशद्वर्षाण्यसौ जीवेद्वात्रिंशज्जातकक्रमः ॥ १३२ ॥

132. Thirty or Thirty-two Years: If the lord of the 8th house is in an angle as the lord of the ascendant is bereft of strength, the person will live upto 30 or 32 years of his age.

आपोक्लिमगते चन्द्रे लग्नेषु च तथैव हि ।

पापेक्षिते बलैर्हीने जीवत्यष्टचतुर्गुणम् ॥ १३३ ॥

133. Living Upto 32: The Moon should be in a cadent house (i.e. 3rd, 6th, 9th or 12th). The lord of the ascendant, being weak, should also be in a cadent house in aspect to a malefic planet. The person with this Yoga will live upto 32 years of age.

गुरुशुक्रौ च केन्द्रस्थौ लग्नेषु पापसंयुते ।

आपोक्लिमस्थे सन्ध्यायां जातस्यायुर्कषित्रयम् ॥ १३४ ॥

पापमध्यगते सूर्ये लग्नस्थे शत्रुवेश्मनि ।

जातश्च रोगपीडार्तः परमायुर्कषित्रयम् ॥ १३५ ॥

भौमेन्दू लग्नगौ यस्य केन्द्राष्टमविवर्जितैः ।

सौम्यैः कुलिकवेलायां जातस्यायुर्कृषित्रयम् ॥ १३६ ॥

136. Twenty-one Years of Life:

(a) Jupiter and Venus in an angle while the lord of the ascendant in union with a malefic is in a cadent house. One born in morning/evening twilight hour (Sandhya) with such Yoga will not live beyond 21 years.

(b) The Sun in the ascendant in an inimical sign, and being between malefic planets will bring forth death at 21, apart from troubles from diseases.

(c) Birth should be in Kulika Muhurta (i.e. in the portion ruled by Gulika). Angles and the 8th should be bereft of benefic planets. Mars and the Moon should be in the ascendant. These put together form a yoga for a life-span of 21.

अष्टमपतौ क्लृप्ते स्थिरराशौ जायते नरो यस्तु ।

चत्वारिंशद् वर्षैर्मरणं रन्ध्रे न शुभ युक्ते ॥ १३७ ॥

137. Death at 24: The 8th house containing no benefics and the 8th lord in the ascendant which is an immovable sign will not allow the subject live beyond 24 years of age.

लग्नेरे निधनांशस्थे लग्नांशे निधनेश्वरे ।

पापयुक्तौ तदा जातः पञ्चाशद्वर्षजीवितः ॥ १३८ ॥

138. Fifty Years: The lord of the natal ascendant should be in the 8th in Navamsa while the lord of the 8th from the natal ascendant is in the Navamsa ascendant. Both should join malefic planets. As a result, the person will die at 50.

यस्य केन्द्रे पापयुक्ते लग्नगे क्रूरवर्जिते ।

षष्टिवर्षात्परं नास्ति पापैः पञ्चमसंस्थितैः ॥ १३९ ॥

लग्नेशे व्ययसंस्थिते क्षीणे पापयुतेऽपि वा ।

षष्टिवर्षात्परं नास्ति न लग्ने चेद् बृहस्पतिः ॥ १४० ॥

139 - 140. Sixty Years: (a) If the 5th house and the angles are occupied by malefic planets and the ascendant is bereft of a

malefic planet, the native will live upto 60.

(b) If the lord of the ascendant is in the 12th house, bereft of strength and with a malefic planet, while Jupiter is not in the ascendant, the subject will live upto sixty.

अष्टमाधिपतौ केन्द्रे भौमे लग्नं समाश्रिते ।

अर्काकजः त्रिषष्ठस्थौ जीवेद् रुद्रचतुष्टयम् ॥ १४१ ॥

141. Forty-four Years: The lord of the 8th house in an angle, Mars in the ascendant, the Sun in the 3rd house and Saturn in the 6th house - this Yoga will give a life-span of 44 years.

वर्गोत्तमांशगे चन्द्रे लग्नस्थे पापवीक्षिते ।

सौम्यैर्बलविहीनैश्च द्वादशाब्दचतुष्टयम् ॥ १४२ ॥

142. Forty-eight Years: The Moon being Vargottama in the ascendant in aspect to malefic planet, while benefics are bereft of strength, will end one's life at 48.

सौम्यैः पापांशकर्कस्थैः पापैः केन्द्रगतैस्तथा ।

मध्यमायुरयं योगः सौम्यैः केन्द्रविवर्जितैः ॥ १४३ ॥

143. Medium Life-span: Benefics in malefic Navamsas, as malefic planets are in angles bereft of benefic association will give medium life-span.

Notes: "Papamsa Karkasthaih" should read as "Papamsakasthaih" meaning malefic planets' Navamsas.

द्विशरीरोदये लग्ने चन्द्रेऽष्टमे व्ययेऽपि वा ।

जातस्तत्र मनुष्यो जीवेद् वर्षाणि द्विपञ्चाशत् ॥ १४४ ॥

144. Fifty-two Years: One born in a dual sign with Saturn therein, and the Moon in the 8th or the 12th house will enjoy a life-span of 52 years.

अलिकवर्युदये लग्ने सूर्ये पापान्विते विधौ ।

धनगेहे गुरुरहिते केन्द्रे स्याच्छतवर्षं तस्यायुः ॥ १४५ ॥

145. Hundred Years: The subject belonging to Scorpio or Cancer ascendant with the Sun therein as the Moon is in the 2nd house with a malefic planet and Jupiter is elsewhere other than an angle will live for a hundred years.

Notes: "*Guru Rahite Kendre*" means Jupiter not being in an angle. But this seems to be an erroneous condition. In my opinion it should read as "*Guru Sahite Kendre*" to necessitate the position of Jupiter in an angle.

चतुरस्रगताः पापाः लग्नात् कुर्वन्ति मध्यमायुष्यम् ।

चन्द्रात्तथैव दिवसैः सौम्यैरनवीक्षिता न शुभयुक्ताः ॥ १४६ ॥

146. Medium Life-span: One will enjoy only a medium length of life if the 4th and 8th houses from the ascendant or from the Moon are occupied by malefic planets. But these planets should not be blessed by benefics' aspects or union.

सुतदशमे सौम्यैः स्यान्निधनैः रव्यन्विते व्यये चन्द्रे ।

गुरुशुक्रावेकगतौ जातस्तत्रैव मध्यायुः ॥ १४७ ॥

147. Medium Life-span: Again, one will enjoy a medium length of life if the Sun and the Moon are in the 12th house, Jupiter and Venus are together in one sign, and benefics are in the 5th, 10th and 8th house.

Notes: There is no mention of the house for Jupiter and Venus. Neither we are left out with more benefics to replenish the 5th, 10th and 8th houses. Hence it seems that Jupiter and Venus should not be separate but should be in one of 5th, 10th and 8th houses. The full Moon and Mercury have the freedom to be together or separate in the stipulated houses.

शन्यंशे लग्नेशे निधनेशसमन्विते निशानाथे ।

षष्ठेऽष्टमे व्यये वा जातस्तस्याष्टपञ्चाशत् ॥ १४८ ॥

148. Fifty-eight Years: If the lord of the ascendant is in a Navamsa of Saturn as the 8th lord is with the Moon in the 6th, 8th or 12th house, the native will live upto 58 years.

लग्नाधीशान्मृत्युषष्ठव्ययस्थाः पापाः सन्तो नैधने जीवयुक्ते ।

अस्मिन् योगे जायते यो मनुष्योऽप्यस्यायुः—

स्यात्षष्ठिवर्षं प्रदिष्टम् ॥ १४९ ॥

149. **Sixty Years:** Malefics in the 6th, 8th and 12th counted from the lord of the ascendant as Jupiter is in the 8th house from the ascendant will bestow a life-span of sixty years.

होराजन्माधिपती अर्कगतौ मृत्युराशिसंयुक्तौ ।

केन्द्रचतुष्टयहीने देवगुरौ पञ्चयुष्षष्टिः ॥ १५० ॥

150. **Sixty-five Years:** The lords of the Moon sign and the ascendant joining in the 12th or the 8th house while Jupiter is not in any of the four angles will give a life-span of 65 years.

षष्ठाष्टमव्ययगतैर्ग्रहेः समस्तैर्नृपालयोगे च ।

अस्मिन् योगे जातः परमायुश्चाष्टपञ्चाशत् ॥ १५१ ॥

151. **Fifty-eight Years:** If all the planets are in the 6th, 8th and 12th houses, the native will live upto 58 years and be a king.

अर्ककुजमन्दयुक्ते बलवर्जिते देवराट्पूज्ये ।

चन्द्रो व्यये सुते वा सप्ततिवर्षाणि जीवति प्रायः ॥ १५२ ॥

152. **Seventy Years:** Should the Moon and weak Jupiter be in the 12th or the 5th house as the threesome, viz. the Sun, Mars and Saturn join elsewhere, the native will live upto 70 years.

अथ शुकजातके ।

Now from *Suka Jataka* (up† Soka 164 infra).

चतुराद्यैर्ग्रहैर्युक्ते लग्ने द्वित्रिसुखैः क्रमात् ।

चिरायुस्तत्र जातो यो ज्ञानवानर्थवान् भवेत् ॥ १५३ ॥

पञ्चमादिषु तैर्युक्ते षष्टिवर्षाणि जीवति ।

नवमादिषु तैः सर्वैः स्वल्पायुर्जायतेऽत्र यः ॥ १५४ ॥

153 - 154. Grades of Life-span: (a) If four or more planets are found in one of the four houses commencing from the ascendant, the subject will enjoy a long life, wisdom and wealth.

(b) If four or more planets are found in one of the 5th, 6th, 7th and 8th houses, the native will enjoy 60 years of life-span.

(c) If four or more planets are found in one of the last four houses, the native will have short life.

कूरनवांशकस्थैः केन्द्राश्रितैरशीत्यब्दम् ।

जीवति तत्रोद्भूतो मिश्रैर्वा षष्टिवर्षञ्च ॥ १५५ ॥

155. Eighty/Sixty Years: If the planets in angles beget malefic Navamsas, the person will live upto 80. If these fall in Navamsas that are owned by benefics and malefica, the length of life will be only 60.

गुरुचन्द्रौ हिबुकस्थौ लग्नेशे लाभगे बलाढ्ये स्यात् ।

सौम्ये दशमं याते अशीति वर्षाणि परमायुः स्यात् ॥ १५६ ॥

156. Eighty Years: One will live upto 80 if both the Moon and Jupiter are in the 4th house as strong ascendant lord is in the 11th house and Mercury is in the 10th house.

जीवांशकस्था रविचन्द्रभौमाः केन्द्राश्रितालग्नगतः सुरेज्यः ।

बन्धुं हित्वा यत्र तत्रावशेषः पञ्चाशीतिर्जीवितं तत्र जाते ॥ १५७ ॥

157. Eighty-five Years: The Sun, the Moon and Mars occupying angles and falling in Jupiter's Navamaa/a, Jupiter himself in the ascendant, and the rest (i.e. Mercury, Venus and Saturn) placed in a house other than the 4th house - this Yoga will grant a life-span of 85 years.

क्रूरभवनेषु पापैः सौम्यक्षेत्रेषु संस्थितैः सौम्यैः ।

लग्नेशे स्वबलाढ्ये जातः परमायुराप्नोति ॥ १५८ ॥

158. Full Life-span: Malefic planets in the signs owned by malefic planets, benefic planets in the signs owned by benefic planets, and the ascendant lord with strength - one with this Yoga will live a full length of life (i.e. 100 years).

यदि नैधनगो भौमः सार्को होरां गतो प्रसक्काले ।

केन्द्रे चामरपूजये प्राणिर्जायोऽत्र वर्षशतम् ॥ १५९ ॥

159. Hundred Years: Mars in the 8th house (or) Mars along with the Sun occupying the ascendant as Jupiter is in an angle will bless the person with hundred years of life.

Notes: There are two Yogas in this verse, although the first line does not separate Mars in two different contexts.

(a) Mars in the 8th, and Jupiter in an angle.

(b) Mars and the Sun in the ascendant while Jupiter is in an angle.

However there are authorities who except the 7th house position of Jupiter as Mars is in the 8th house. That is, the Yoga at "a" should be: Mars in the 8th and Jupiter in 1st, 4th or 10th. If however Jupiter is in the 7th while Mars is in the 8th house, the person will die very young.

केन्द्रत्रिकोणभवनेषु न यस्य पापा

लग्नाधिपः सुरगुरुश्च चतुष्टयस्थः ।

भुङ्क्ते सुखानि विविधानि सुपुण्यकर्मा

जीवेच्च वत्सरशतं स विमुक्तारोगः ॥ १६० ॥

160. Should the lord of the ascendant and Jupiter join in an angle, while malefics do not occupy trines/angles, the person will live upto 100 years. He will enjoy all kinds of pleasures and will perform meritorious deeds.

चरांशकस्थाः कविमन्दभौमाः

स्थिरांशकस्थौ रविदेवपूज्यौ ।

शेषौ तु युग्मभवनांशकसंप्रयुक्तौ

दीर्घायुश्च जनने पुरुषो नृपालः ॥ १६१ ॥

161. Navamsas: Venus, Saturn and Mars in movable Navamsas, Jupiter and the Sun in immovable Navamsas, and the rest (i.e. Mercury and the Moon) in dual Navamsas will produce longevity and kingship.

ओजांशकस्थितशुभाः सुखधर्मसंस्थाः

पापास्तु युग्मभवनांशक लाभसंस्थाः।

चन्द्रो विलग्नभवने यदि पूर्णरश्मि-

र्जातोऽत्र वर्षशतमायुरोगिता च ॥ १६२ ॥

162. Hundred Years of Healthy Life: Benefic planets occupying the 4th and 9th houses begetting odd Navamsas (Aries, Gemini etc.), malefics in the 11th house with even Navamsas (Taurus, Cancer etc.) and the Moon with full rays in the ascendant will bless one with a hundred years of life and freedom from diseases.

मृगवदनपश्चिमाद्धं भूनन्दनचन्द्रसंयुते लग्ने ।

केन्द्रगते सुरेज्ये जातो जीवेच्च वर्षशतम् ॥ १६३ ॥

163. If the later half of Capricorn ascends with Mars and the Moon, while Jupiter is in an angle, the native will live for one hundred years.

स्वोच्चे लग्ने भुगुजे सौम्यैर्दृष्टेऽष्टमे चन्द्रे ।

सुरमन्त्रिणि केन्द्रगते जातः शतं जीवितो भवति ॥ १६४ ॥

164. Hundred Years: Jupiter in an angle from the ascendant, the Moon in the 8th house with beneficial aspect, and Venus in exaltation in Pisces ascendant will also give a hundred years of life.

वीरजातके—

Now from Veera Jataka (upto sloka 168).

लग्नाधिपो बली केन्द्रे न दुष्टः पापस्वेचरैः ।

सौम्यैर्दृष्टश्च कुरुते राजानं दीर्घजीविनम् ॥ १६५ ॥

एकांशराशिगा लग्ने यत्र विज्जीवभार्गवाः ।

धर्मे शनिस्तदा जातो बह्वायुर्भोगसंयुतः ॥ १६६ ॥

पूर्णचन्द्रः सुहृद्भागे लग्ने लाभे यदा गतः ।

बलाद्वये धर्मपे मन्दे बद्धायुर्जायते तदा ॥ १६७ ॥

लग्नात् षष्ठाष्टगे चन्द्रे यदि केन्द्रे बृहस्पतिः ।

जातो रोगविनिर्मुक्तः शतं वर्षाणि जीवति ॥ १६८ ॥

164 - 168. Long-life: (a) If the lord of the ascendant in strength occupies an angle, unaspected by malefics and aspected by benefic planets, the person will be a king and will live long.

(b) If the threesome, viz. Mercury, Venus and Jupiter are in the ascendant and join in one and the same Navamsa; as Saturn is in the 9th from the rising sign, the person will enjoy longevity and pleasures.

(c) If the Full Moon is in the 11th house or in the ascendant with a friendly Navamsa as Saturn ruling the 9th house is endowed with strength, the native will enjoy longevity.

(d) Jupiter in an angle while the Moon is in the 6th or the 8th house from the ascendant will grant hundred years of life-span and protect the person from the onslaught of diseases.

हरोप्रकाशे—

Now from *Hora Prakasa* (upto sloka 176).

लग्ने च निधने शून्ये चन्द्रे वीर्यान्विते गुरौ ।

शुभस्थानस्थितैः शषैर्जन्म विन्धाच्छतायुषः ॥ १६९ ॥

169. Hundred Years: The Moon and Jupiter are endowed with strength; the other five planets are in benefics' signs and the ascendant and the 8th are unoccupied - this Yoga will give a life-span of hundred years.

जीवे लग्ने शुभैः केन्द्रे निधने ग्रहवर्जिते ।

लग्नचन्द्रौ न दृष्टौ चेत्पापैर्जीवति सप्ततिम् ॥ १७० ॥

170. Seventy Years: Jupiter in the ascendant, benefics in angles, the 8th house being vacant and the Moon and the ascendant unaspected by any planet - this Yoga will give seventy years of life.

सौम्याख्योऽस्तेऽस्तमे चन्द्रे लग्ने जातोऽत्र षष्टिकः ।

भृगौ गुरौ च केन्द्रस्थे जीवेद्वर्षशतं नरः ॥ १७१ ॥

171. (a) Should Mercury be in combustion in the 7th house as the Moon is in the ascendant, the person will live upto 60.

(b) One hundred years will be the life-span if Jupiter and Venus are in angles.

जीवांशकस्थाः सकला ग्रहेन्द्राः केन्द्राश्रिता धर्मधनाश्रिता वा ।

जातो नरो प्रव्रजितः स बाह्ये युगान्तमायुर्बहुशास्त्रकर्ता ॥ १७२ ॥

172. All the planets in angles, 9th or the 2nd, begetting Sagittarius and or Pisces Navamsas will make one ascetic. Such a person will author many Sastras and will live for an exceedingly long time (*lit.* one Yuga).

मन्दांशकस्था रविभौमजीवा धर्माश्रिताः कर्मयुता बलाढ्याः ।

राश्यावसाने हिमगौ विलग्ने युगान्तमायुः श्रियमादधाति ॥ १७३ ॥

173. If at birth the Sun, Mars and Jupiter are strongly placed in the 9th or the 10th house, with Saturn's Navamsa/s, while the Moon is in the ending space of the ascending sign, the native will be wealthy and will live upto the end of Yuga. (That is, he will live very long.)

धर्मेश्वरो धर्मगतस्तु यस्य भौमांशकस्थे हिमगौ च दृष्टे ।

मुनीश्वरोऽयं मुनियोगजातः शास्त्रादिकर्ता युगमायुरेव ॥ १७४ ॥

174. Munisvara Yoga: If the 9th lord is in the 9th house and is aspected by the Moon, who in turn is in a Navamsa of Mars, then Munisvara Yoga is formed. Such a person will be an expounder of Sastras and will live for a Yuga.

अक्षीणचन्द्रे सुहृदुच्चभागे लाभश्रिते लग्नमुपागतेन ।

धर्मेश्वरे सूर्यसुते बलाढ्ये जातो युगायुर्मुनिवत्सलः स्यात् ॥ १७५ ॥

175. The native will be dear to sages and will live for one Yuga if the Moon, not in decline, is in friendly or exaltation sign, in the 11th house, the 9th lord is in the ascendant and Saturn is

rich in strength.

अतिदीर्घकालयोगे जातोऽपि जितेन्द्रियो भूत्वा ।

दिव्यौषधिप्रयोगात्पुनरायुस्तथा जीवेत् ॥ १७६ ॥

176. Extending the Life: *Even one born with combinations for a very long life (not to speak of one with short-life combinations) can extend his living upto the end of the Yuga if he wins over his senses, and employs efficacious (divine) medicines (for sound health).*

सिद्धसेनः—

मीने परमांशगते सौम्ये गवि पञ्चवर्गलिप्तस्ये ।

शेषैः परमोच्चगतैः जातः परमायुरप्नोति ॥ १७७ ॥

177. According to Siddha Sena, there obtains Paramayu or full life Yoga if Mercury is in the very last degree of Pisces or in the 25th minute of arc of Taurus (i. e. 0° 25' of Taurus), while all others are in their deep exaltation degrees.

वराहः—

गुरुशशिसहिते कुलीरलग्ने शशितनये भृगुञ्जे च केन्द्रयाते ।

भवरिपुसहजोपगैश्च शेषैरमितमिहायुरनुक्रमाद् विना स्यात् ॥ १७८ ॥

अनुक्रमाद्गणितक्रमात् ।

178. Limitless Life-span: According to Varaha Mihira, with Jupiter and the Moon in Cancer ascendant, Mercury and Venus in an angle and the rest in the 11th, 6th and 3rd, the native should be declared to be of limitless length of life, without any mathematical calculations.

"Anukramaath" means through mathematical means, so clarifies Bala Bhadra.

अथ मातृरिष्टकः—

Now Yogas for evils to mother.

केन्द्रत्रिकोणगः पापो मातृहानिः सप्तवासरात् ।

सपापो भार्गवात्पापो हिबुके मातृनाशकृत् ॥ १७९ ॥

179. (a) Malefics in angles and trines will bring forth danger to mother in the 7th year.

(b) If there be a malefic joining another malefic in the 4th from Venus, one's mother will be destroyed.

Notes: From sloka 179 to sloka 183 infra, no authority is mentioned by Bala Bhadra.

लग्नाच्चतुर्थगः पापो यदि स्याद् बलवत्तरः ।

तदा मातृवधं कुर्यात्तत्केन्द्रे ह्यपरो यदि ॥ १८० ॥

180. A strong malefic planet in the 4th house from ascendant, and yet another malefic planet in an angle from the 4th house will endanger the mother early.

चन्द्रादष्टमगे भौमे शत्रुस्थे वा ऽशुभेक्षिते ।

माता तस्य विनश्येत पिता तस्य विदेशगः ॥ १८१ ॥

181. Mars in the 6th or the 8th house from the Moon aspected by a malefic will kill the mother early while the father of the child will go away to a distant land (discarding the child).

निशि चन्द्रात् त्रिकोणस्थे मन्दे पापनिरीक्षिते ।

दिवा शुक्रात्तथा भौमे जननी म्रियते ध्रुवम् ॥ १८२ ॥

182. The mother of the child will die early in the following circumstances.

(a) In case of night birth, Saturn in the 5th or 9th from the Moon in aspect to a malefic planet.

(b) In case of day birth, Mars in the 5th or 9th from Venus in aspect to a malefic planet.

निधनारिगते चन्द्रे भौमश्चेत्सप्तमे यदि ।

माता तस्य विनश्येत् पिता तस्य विदेशगः ॥ १८३ ॥

183. Mars in the 7th house while the Moon is in the 6th or the 8th house will cause early death of the mother and will consign the father to a distant land.

अथ वृद्धगर्गजातके ।

Now from *Vridha Garga Jatakam* (upto sloka 224).

चन्द्रमा यदि पापानां त्रितयेन प्रदृश्यते ।

मातृनाशो भवेत्तस्य शुभदृष्टे शुभं वदेत् ॥ १८४ ॥

184. If the Moon is effectively aspected by three malefic planets, destruction of mother will occur early while benefics aspecting the Moon will cause good to the mother.

धने राहुर्बुधः शुकः सौरिः सूर्यो यदा स्थितः ।

तस्य मातुर्भवेन्मृत्युः मृते पितरि जायते ॥ १८५ ॥

185. If the 2nd house is occupied by Rahu, Mercury, Venus, Saturn and the Sun, the child will lose its mother instantly while father would have died before the birth of the child.

पापात्सप्तमरन्ध्रस्थे चन्द्रे पापसमन्विते ।

बलिभिर्पापकैर्दृष्टे जातो भवति मातुहा ॥ १८६ ॥

186. If the Moon along with a malefic planet is in the 6th or the 8th from another malefic planet receiving the aspect of a third malefic, the mother will be endangered.

उच्चस्थो वाय नीचस्थो सप्तमस्थो यदा रविः ।

पानहीनो भवेद्बाल अजाक्षीरेण जीवति ॥ १८७ ॥

187. If the Sun is in the 7th house either in exaltation or in debility, the child will be deprived of its mother's milk in childhood and will be fed by goat's milk.

चन्द्राच्चतुर्थगः पापो रिपुक्षेत्रे यदा भवेत् ।

तदा मातृवधं कुर्यात् केन्द्रे यदि शुभा न चेत् ॥ १८८ ॥

188. A malefic should be in an inimical sign which is the 4th from the Moon while angles from the ascendant are bereft of benefics. Then the mother will die early.

द्वादशे रिपुभावे च यदा पापग्रहो भवेत् ।

तदा मातृभयं विद्याच्चतुर्थे दशमे पितुः ॥ १८९ ॥

189. Danger to Parents: (a) If the 12th and 6th are simultaneously occupied by malefic planets, early danger to mother will occur.

(b) The 4th and 10th thus in occupation by malefic planets will endanger one's father early.

लग्ने क्रूरो व्यये क्रूरो धनेऽसौम्यस्तथैव च ।

सप्तमे भवने क्रूरः परिवारक्षयङ्करः ॥ १९० ॥

190. Danger to Family: Evils to the whole family will persist as the ascendant, 2nd 12th and the 7th are all occupied by malefic planets.

लग्नस्थे च गुरौ सौरि धने राहौ तृतीयगे ।

इति चेज्जन्मकाले स्यात्तदा माता न जीवति ॥ १९१ ॥

191. The mother will not survive if the ascendant, 2nd and 3rd are in order occupied by Jupiter, Mercury and Rahu.

क्षीणचन्द्रात्त्रिकोणस्थैः पापैः सौम्यविवर्जितैः ।

माता परित्यजेद् बालमाषण्मासान्न संशयः ॥ १९२ ॥

192. Loss of Mother in six Months: The child will lose its mother within six months of its birth if malefics are found in the 5th and the 9th places from the weak Moon, without any help from benefic planets.

एकांशकस्थौ मन्दारौ यत्र तत्र स्थितौ तदा ।

शशिकेन्द्रगतौ तौ वा द्विमातृभ्यां न जीवति ॥ १९३ ॥

193. The child will not survive for long even if its brought up by two mothers if Saturn and Mars are together in an angle from the Moon and obtain one and the same Navamsa for themselves.

Notes: In this Yoga, if Saturn and Mars fall in two different Navamsas, danger should not be foretold. The Navamsa conjunction thus attains importance.

अथ पितृहिम् ।

Now the Yogas for evils to father.

लग्ने सौरीमदे भौमः षष्ठस्थाने च चन्द्रमाः ।

इति चेज्जन्मकाले स्यात् पिता तस्य न जीवति ॥ १९४ ॥

194. **Early Loss:** Saturn in the ascendant, Mars in the 7th and the Moon in the 6th from the ascendant will not allow one's father live long.

लग्ने जीवो धने मन्दरविभौमबुधास्तथा ।

विवाहसमये तस्य बालस्य प्रियते पिता ॥ १९५ ॥

195. **Father's Death at the Time of Marriage:** The native will lose his father at the time of his marriage if the ascendant is occupied by Jupiter and the 2nd house by the four planets, viz. Saturn, the Sun, Mars and Mercury.

सूर्यः पापेन संयुक्तः सूर्यो वा पापमध्यगः ।

सूर्यात्सप्तमगः पापस्यदा पितृवधो भवेत् ॥ १९६ ॥

196. If the Sun is with a malefic planet, or between malefic planets, as the 7th from the Sun is spoilt by malefic occupation, one's father will be killed, i.e. will not live long.

सप्तमे भवने सूर्यः कर्मस्थो भूमिनन्दनः ।

राहुर्व्यये च यस्यैव पिता कष्टेन जीवति ॥ १९७ ॥

197. The survival of the father will be difficult, i.e. doubtful, if the 7th, 10th and 12th are respectively occupied by the Sun, Mars and Rahu.

दशमस्थो यदा भौमः शत्रुक्षेत्रसमाश्रितः ।

प्रियते तस्य जातस्य पिता शीघ्रं न संशयः ॥ १९८ ॥

198. Mars in the 10th house identical with an enemy's sign will take away one's father early.

रिपुस्थाने यदा चन्द्रो लग्नस्थाने शनैश्चरः ।

कुजश्च सप्तमे स्थाने पिता तस्य न जीवति ॥ १९९ ॥

199. The Moon in the 6th, Saturn in the ascendant and Mars in the 7th house - this Yoga will kill one's father early.

Notes: There is a well-known Yoga that Saturn in the ascendant and Mars in the 7th cause mental derangement. The present Yoga, an additional role played by the Moon by her being in the 6th house, diverts its attention to cause early death of father. When such joint (or enlarged) Yogas are formed, the ones in formation by lesser number of planets will remain cancelled, and the larger one will operate.

भौमांशकस्थिते भानौ स्वपुत्रेण निरीक्षिते ।

प्राग्जन्मनो निवृत्तिः स्यान्मृत्युर्वापि शिशोः पितुः ॥ २०० ॥

200. The child would have been discarded by its father before its birth, or the father will die soon after the child's birth, if the Sun is aspected by Saturn and gets Aries or Scorpio Navamsa.

पाताले चाम्बरे पापो द्वादशे च यदा स्थितः ।

पितरं मातरं हन्याद्देशाद्देशान्तरं व्रजेत् ॥ २०१ ॥

201. The 4th, 10th and 12th occupied by malefic planets indicates that the native will lose his parents early and will

wander from one place to another.

राहुजीवौ रिपुक्षेत्रे लग्ने वाथ चतुर्थके ।

त्रयोविंशतिमे वर्षे पुत्रस्तातं न पश्यति ॥ २०२ ॥

202. Should Rahu and Jupiter be together in an inimical sign which is the 4th or the ascendant, the person will not see his father in his 23rd year. That is, father's death will take place in 23rd year.

भानुः पिता च जन्तूनां चन्द्रो माता तथैव च ।

पापदृष्टियुतो भानुः पापमध्यगतोऽपि वा ॥ २०३ ॥

पित्ररिष्टं विज्ञानीयाच्छिशोर्जातस्य निश्चितम् ।

भानोः षष्ठाष्टमर्क्षस्थैः पापैः सौम्यविवर्जितैः ।

चतुरस्रगतैर्वापि पित्ररिष्टं विनिर्दिशेत् ॥ २०४ ॥

203 - 204. (a) The Sun and the Moon are in order indicative of one's father and mother. If the Sun is aspected by malefic planets or is between malefic planets, evils to father will come to pass. (So also, the Moon indicates evils for mother.)

(b) If both the 6th and 8th or both the 4th and 8th counted from the Sun are in occupation by malefic planets, without relation to benefics, early danger to father will exist.

भौमसूर्यात्मजौ शुक्रात् सुतभे धर्मभेऽपि वा ।

नेक्षितौ गुरुशुक्राभ्यां नेक्षते पितरं शिशुः ॥ २०५ ॥

205. Mars and Saturn in the 5th or the 9th from Venus and unaspected by Jupiter and Venus will cause instant loss of father.

Notes: The condition of aspect from Venus is not understandable as Venus cannot aspect 5th/9th by normal standards.

भाग्यबन्धुमतौ पापौ लग्नेशे बलवर्जिते ।

सूतिकाले पिता दुःखी शिशो रिष्ठाष्टमेऽपि वा ॥ २०६ ॥

206. Should malefics be in the 9th and 4th, or in the 8th and

12th from the ascendant, as the lord of the ascendant is devoid of strength, the child's father will be grieved at the time of its birth.

अकारिकस्थिते मन्दे सूर्येणैव निरीक्षिते ।

जन्मकाले पिता रोगी कुजदृष्टेऽथवा युते ॥ २०७ ॥

207. Diseases to Father: (a) Saturn in aspect to the Sun and begetting Leo Navamsa indicates diseases to father at the time of native's birth.

(b) Saturn in conjunction with or in aspect to Mars will also lead to the same effect. (In this case also, Saturn should be in Leo Navamsa.)

दशमस्थो यदा सूर्यः सौरिर्वा यदि वा कुजः ।

तदा धनक्षयं विन्द्यात् पिता तस्य न जीवति ॥ २०८ ॥

208. Should the Sun in the 10th be with Saturn or Mars, the child's father will not survive for long. This apart, there will be loss of wealth (in the family).

रुधिरशनैश्चरदृष्टे दिवाकरे दिक्सजन्मनिरतस्य ।

पापयुतो वा हन्यात् पितरं निःसंशयं जातः ॥ २०९ ॥

209. (a) The Sun aspected by Saturn and Mars, in case of day birth, will bring forth (early) death of father.

(b) The Sun in conjunction with malefics, for day birth, will also cause the said effect.

सूर्यादष्टमराशौ यदि शुक्रः सौरिलोहितौ प्रसवे ।

सौम्यादृष्टौ प्रसभं कुर्यातां मृत्युमेव पितुः ॥ २१० ॥

210. Venus, Saturn and Mars in the 8th place from the Sun, unaspected by benefics, will hasten the death of father.

Notes: This is again one of the astronomically impossible Yogas as Venus cannot be in the 8th from the Sun.

द्वितीये द्वादशे वापि पञ्चमे नवमेऽपि वा ।

भौमभान्वर्कजा हन्ति पितरं न च संशयः ॥ २११ ॥

211. The three planets, viz. the Sun, Mars and Saturn, occupying (in any manner) the 2nd and 12th houses, or the 5th and the 9th houses, will lead to early death of father.

ताताम्बिकामातुल्लसोदरांश्च मातामहीमातृपितृश्च सूनुम् ।

सूर्यादि खेटाः स्तु षञ्चमस्या निघ्नन्ति सर्वे क्रमशः प्रसूतौ ॥ २१२॥

212. Danger to Kinsfolk: Planets in the 5th at birth will endanger specified kinsfolk thus:

the Sun - father; the Moon - mother; Mars - maternal uncle; Mercury - co-born; Jupiter - maternal grand-mother; Venus - maternal grand-father; and Saturn - progeny.

रुधिरसंहितश्च सौरश्चरभवने रात्रिजन्मनिरतश्च ।

कथयति पितरमतीतं परदेशान्नात्र सन्देहः ॥ २१३ ॥

यत्रस्थस्तत्रस्थः स्वपुत्ररुधिराङ्गसङ्गतः सूर्यः ।

प्राग्जन्त्यतो निवृत्तं कथयति पितरं प्रसूतस्य ॥ २१४ ॥

मात्ररिष्टं तु चन्द्रेण ज्ञात्वैवं पूर्ववद्वदेत् ॥ २१५ ॥

213 - 215. (a) The native's father will die in a foreign land if Mars and Saturn are together in a movable sign. This aphorism applies to night births only.

(b) Saturn, Mars and the Sun joining in one place, in any house, indicates that the child's father had passed away prior to its birth.

(c) The Yogas on these lines relating to mother be understood with the help of the Moon.

Notes: (c) The two yogas based on the Moon should be designed thus:

1. The Moon and Saturn together in a movable sign will cause death of mother in a foreign land, in case of one born in night time.

2. Saturn, Mars and the Moon joining in one house would have caused father's death prior to the native's birth.

अत्र पित्रोरिष्टभंगः ।

Now of Yogas that lead to cancellation of evils to father.

सौम्यान्तरगतैः पापैः शुभैः केन्द्रत्रिकोणैः ।

सद्यो नाशयते रिष्टं तदभावोत्थं फलं न तत् ॥ २१६ ॥

216. Malefics placed between benefic planets, and benefics occupying angles and trines (with reference to the Bhava under consideration, i.e. the 9th) will instantly eliminate all the evils and will bring forth good concerning that Bhava, i.e. concerning 9th Bhava (father).

चतुर्थदशमे पापः सौम्यमध्ये यदा भवेत् ।

पितुः सौख्यकरो योगः शुभैः केन्द्रत्रिकोणैः ॥ २१७ ॥

217. Happiness to Father: Even though there may be malefics in the 4th and 10th, their placement betwixt benefics, and the angles and trines in occupation by benefics will cause happiness to father.

जायास्थाने यदा केतुश्चन्द्रो वा चन्द्रजोऽपि वा ।

मित्रस्थाने यदा सूर्यो दीर्घायुर्जायते पिता ॥ २१८ ॥

218. Long life to Father: The 7th occupied by one among Ketu, the Moon and Mercury, as the Sun is in the 4th house will cause long life to father.

Notes: Three Yogas for father's longevity are implied in this verse, thus.

(a) Ketu in the 7th and the Sun in the 4th.

(b) The Moon in the 7th and the Sun in the 4th.

(c) Mercury in the 7th and the Sun in the 4th. However, this 3rd Yoga is an astronomical impossibility as the Sun and Mercury cannot be more than 28° apart.

सौरिकुजौ शुभवर्गे भवतो यदि जन्मसमयेऽपि ।

मातृवधाख्यं दोषं कुरुते नैव मुनिभिस्तुम् ॥ २१९ ॥

219. Mother: If Saturn and Mars are in benefic planets' divisions, there will be neither danger to mother, according to sages. (That is, cancellation to all other related Yogas will take place.)

जननीजन्मवधाख्या दोषाः पूर्वं सुभाषिताः ।

क्लियं यान्ति निःकामं सूर्यसुते लाभभवनस्थे ॥ २२० ॥

220. The aphorisms stated earlier in connection with danger to mother will not exist if Saturn is found in the 11th house.

Notes: This aphorism emphasises that Saturn alone is capable of removing numerous evils concerning mother, if he is well-placed in the 11th house.

तिग्मरुचिः किल कुरुते प्रियमेवान्तराशिगो भानुः ।

मेषपृगमीनसिंहे शुभदोषापहारकः कथितः ॥ २२१ ॥

221. If the Sun is in the concluding space of one of Aries, Capricorn, Pisces and Leo, he will remove all the blemishes concerning (i.e. affecting) father's auspiciousness.

बली केन्द्रोपगः सौम्यः निधने शनिवर्जितः ।

अरिष्टयोगा नश्यन्ति यथाग्नौ तूलराशयः ॥ २२२ ॥

222. A strong benefic in an angle, without Saturn in the 8th house will destroy all evil Yogas (concerning parents) just as fire consumes even a heap of cotton.

Notes: To wit, if Saturn is in the 8th houses, blemishes will not easily vanish.

The word "*Saumya*" can be interpreted as a benefic, and also as Mercury.

गुरुभौमौ यदा युक्तौ गुरुदृष्टोऽथवा कुजः ।

हत्वा रिष्टमशेषञ्च जनन्याः शुभकृद् भवेत् ॥ २२३ ॥

223. Jupiter and Mars in union, or Jupiter aspecting Mars, will not leave the remnants of any blemish (concerning parents) and will bring forth auspiciousness.

लग्नाच्चतुर्थे यदि पापखेटः केन्द्रत्रिकोणे सुरराजमन्त्री ।

कुलद्वयानन्दकरः प्रसूतौ दीर्घायुरोग्यसमन्वितश्च ॥ २२४ ॥

224. The child will be a source of happiness to the families of its father and mother if Jupiter occupies an angle or a trine, in spite of malefics being in the 4th house.

अथ रिष्टभङ्गो निरूप्यते — साराक्त्याम् ।

Now combinations for nullifying childhood evils as per Saravali (upto sloka 254).

संभूतारिष्टाख्या भङ्गस्तेषां भवेद्यथा योगैः ।

नानागमानां वक्ष्ये प्रधानभूता यतस्तत्र ॥ २२५ ॥

225. Evil Yogas have been so far described. I (Kalyana Varma) now describe such yogas that eliminate the effects of evil Yogas for these are important.

उडुपतिकृतरिष्टानां भङ्गस्तावन्निरूप्यते सम्यक् ।

शेषाणामपि पश्चाद्यथामतं ब्रह्मपूर्वाणाम् ॥ २२६ ॥

226. Firstly explained are such combinations that counteract the evils related to the Moon. Following these, Yogas that have been laid down by Lord Brahma and others will be explained.

सर्वैर्गगनभ्रमणैर्दुष्टश्चन्द्रो निवारयति रिष्टम् ।

आपूर्यमाणमूर्तिर्यथा नृपः स्वं नयद्वेषी ॥ २२७ ॥

227. If the Moon is Full and is aspected by all the planets, the evils will be eliminated just as the king takes away the wealth of a law-breaker.

Notes: Cancellation of evils means only such evils that relate to Balarishta to the native, danger to his parents and the like. It does in no way mean that the evils of the horoscope relating to marriage, health etc. will also be eliminated *en bloc*.

चन्द्रः संपूर्णतनुः शुकेण निरीक्षितः सुहृद्वागे ।

कष्टहराणां श्रेष्ठो वातहरणं यथा वस्तिः ॥ २२८ ॥

228. The Moon being Full, occupying friendly divisions and aspected by Venus is a remedy for evils just as bladder-cleansing is for windy upsets.

परमोच्चे शिशिरतनुर्भृगुतनयनिरीक्षितो हरति कष्टम् ।

सम्यग्विरेकवमनं पित्तकफार्ति यथा शेषात् ॥ २२९ ॥

229. The Moon in deep exaltation and receiving the aspect of Venus will dispel the evils just as induced vomiting destroys the troubles of bile and phlegm.

चन्द्रः शुभवर्गस्थः क्षीणोऽपि शुभेक्षितो हरति कष्टम् ।

जलमिव महातिसारं जातीफलक्लक्लक्वथितम् ॥ २३० ॥

230. Though the Moon may be in decline, if she occupies the divisions of benefic planets and gets the aspects of benefics, evils will go away just as the bark of nutmeg removes dysentery.

सप्तमाष्टमषष्ठस्थाः शशिनः हरन्ति कलफलम् ।

पापैरमिश्रचराः कल्याणघृतं यथोन्मादम् ॥ २३१ ॥

231. If benefics without association of malefics are placed in the 6th, 7th and 8th places from the Moon, evils will be destroyed just as madness is removed by Kalyana Ghrita (an Ayurvedic medicine prepared with clarified butter).

Notes: If we carefully note, this is Chandradhi Yoga which is congenial for the native's long-life..

Similarly, Lagna Adhi Yoga will be in a position to remove the adverse yogas for short-life occurring with reference to natal ascendant.

युक्तः शुभफलदायिभिरिन्दुः सर्वैर्निहन्ति कष्टानि ।

तेषामेव त्र्यंशे लवणविमिश्रं घृतं नयनशूलम् ॥ २३२ ॥

232. If the Moon joins all benefic planets and occupies a benefic's decanate, evils will go away just as eye pains are cured by salt mixed with ghee.

आपूर्यमाणमूर्तिर्द्वादशभागे शुभस्थो (स्य) यदि चन्द्रः ।

रिष्टं नयति विनाशं तक्राम्यासो यथा गुदजान् ॥ २३३ ॥

233. The Moon being full and in the Dvadasamsa of a benefic planet expends all evils just as butter-milk removes rectal diseases.

Notes: "Takra" means two-thirds of butter milk mixed with one third part of water. This is a powerful antidote for piles like the mixture of white sesamum seeds and butter.

क्रूरभवने शशाङ्को भवनेशनिरीक्षितस्यदनुवर्गे ।

रक्षति शिशुं प्रजातं कुपण इव धनं प्रयत्नेन ॥ २३४ ॥

234. Let the Moon be in a malefic's sign but with the aspect of her dispositor apart from occupying the Vargas (divisions) of that very planet. That protects the subject from evils, as a miser protects his money.

जन्माधिपतिर्बलवान् सुहृद्विर्वीक्षितः शुभे भागे ।

रिष्टस्य करोति विनाशं भीरुरिव प्राप्तसङ्ग्रामः ॥ २३५ ॥

235. The lord of the Moon sign in strength, aspected by a friendly planet, and occupying a benefic's division (or Navamsa) will remove evils, just as a timid man is destroyed in war-field (by a valiant warrior).

सौम्यक्षेत्रे चन्द्रो होरापतिना विलोकितो हन्ति ।

रिष्टं न वीक्षितोऽन्यैः कुलाङ्गना कुलमिवान्यगता ॥ २३६ ॥

236. The Moon in a benefic planet's sign and receiving the aspect of the lord of the ascendant but not of other planets, will remove evils just as a woman from a noble family migrating with another man takes away with her the family's honour.

लग्नाधिपतिर्लग्ने दृष्टः सर्वविनाशयति नूनम् ।

हन्ति निशाकरिष्टं सिंह इव वने गजं मत्तम् ॥ २३७ ॥

237. If the lord of the ascendant is in the ascendant and receives the aspects of all planets, the evils relating to the Moon

will vanish just as the lion subdues even an intoxicated elephant in the woods.

स्वोच्चस्थः स्वगृहेऽथवापि सुहृदां वर्गेऽथ सौम्यस्य वा ।

संपूर्णः शुभवीक्षितः शशधरो वर्गे स्वकीयेऽथवा ॥

शत्रूणामवलोकनेन पतितः पापैर्युक्तेक्षितो ।

रिष्टं हन्ति सुदुस्तरं दिनपतिः प्रालेयराशिं यथा ॥ २३८ ॥

238. The Moon being full should be in exaltation, or in own sign, or in own division or in the divisions of friendly or benefic planets, aspected by benefic planets and unaspected by inimical and malefic planets. As a result, evils will go away just as the sun melts away a heap of fog.

शशिन्यन्तर्बुधसितयोराथे क्रूरऽथ वाक्पतौ गगने ।

दुरितं चातुर्यिक इव नश्यति मुनिकुसुमरसैः ॥ २३९ ॥

239. The Moon placed betwixt Mercury and Venus, a malefic in the 11th and Jupiter in the 10th - these put together will dispel evils as quartan fever is cured by inhaling Agasthya flower (*Agasti Grandiflora*).

लग्नेश्वरस्य चन्द्रः षट्त्रिदशायेषु शुभदृष्टः ।

क्षपयति समस्तरिष्टानुपातो निरुपरोध इव ॥ २४० ॥

240. The Moon aspected by a benefic planet and occupying 3rd, 6th, 10th or 11th counted from the lord of the ascendant will eliminate evils. There is no need of ~~any~~ more mathematical computation in this case.

एको जन्माधिपतिः परिपूर्णतनुः शुभग्रहैर्दृष्टः ।

हन्ति निशाकरिष्टं व्याघ्र इव मृगं मत्तम् ॥ २४१ ॥

241. Single-handedly, the lord of the Moon sign aspected by a benefic, and not losing his rays in the Sun, will remove evils as an inebriated tiger drives away a group of deer.

पक्षे सिते भवति जन्म यदि क्षपायां
कृष्णेऽथवाऽहसि शुभाशुभदृश्यमानः ।

तं चन्द्रमा रिपुविनाशगतोऽपि यत्ना-

दापत्सु रक्षति पितेव शिशुं न हन्ति ॥ २४२ ॥

242. Birth in night time with the Moon of bright lunar half in the 6th house aspected by benefics, and birth in day time with the Moon of dark half in the 8th house aspected by malefics will protect the child from evils just like a father does for his child.

सर्वानिमानतिबलः स्फुटदंशजातो लग्नोपगः —

प्रशमयेत्सुरराजमन्त्री ।

एको बहूनि दुरितानि सुदुस्तराणि

भक्त्या प्रयुक्त इव शूलधरे प्रणामम् ॥ २४३ ॥

243. Single-handedly, Jupiter in the ascendant with all his rays (i.e. not being in combustion) and with exceeding strength can counter all the evils just as a devout prayer to Lord Siva dispels evils.

सौम्यग्रहैरतिबलैर्विबलैश्च पापैर्लग्ने च —

सौम्यभवने गुरुदृष्टियुक्ते ।

सर्वापदा विरहितो भवति प्रसूतः पूजाकरः खलु —

यथा दुरितैर्ग्रहाणाम् ॥ २४४ ॥

244. The ascendant should be in a benefic planet's sign with a benefic's aspect on it. All benefics should be strong and malefics be weak. In such a case, evils will go away as the sins of a worshipper of Nava Grahas.

पापा यदि शुभवर्गे सौम्यैर्दृष्टाः शुभांशवर्गस्थैः ।

विनिहन्ति तदारिष्टं पतिं विरक्ता यथा युवतिः ॥ २४५ ॥

245. Malefics should be in benefics' divisions and receive the aspects of such benefics who are themselves in benefics' Navamsas. Then evils will be destroyed just as a dejected woman

अजवृषकर्कटलग्ने रक्षति राहुः समस्तपीडाभ्यः ।

पृथ्वीपतिः प्रसन्नः कृतापराधं यथा पुरुषम् ॥ २५१ ॥

251. Rahu in the ascendant which is the case of Aries, Taurus and Cancer will protect the child from all evils just as a pleased ruler forgives a crime.

यातैस्त्रिभागपरैः सरोजजन्माऽपि विस्मयं कुरुते ।

भङ्गयति कष्टमरिष्टं समतटदेशे यथा कलभः ॥ २५२ ॥

252. Even Lord Brahma will be surprised at the way evils vanish in comparison to a calf-elephant's destructive spree of the natural features on a plain land, in case planets that do not form part of evil combinations beget their own decanates.

बहवो यदि बलयुक्तास्तत्रापि भज्यते रिष्टम् ।

सूर्यात् त्रिकोणमिन्दोर्यथा हि यात्रा नरेन्द्रस्य ॥ २५३ ॥

253. If many planets are strong at birth, evils will vanish just as the evils at the time of a king's journey will vanish if the Moon is in the 5th or the 9th place from the Sun.

एते सर्वे मद्वा मया निरुक्ताः पुरातनाः सिद्धाः ।

वैजतैर्देवविदो नरेन्द्रवाल्लभ्यमायाति ॥ २५४ ॥

254. I have narrated all these Yogas as told by ancient preceptors. The astrologer who knows of all these Yogas will endear himself to the ruler.

माण्डव्यजातके—

Now from Mandavya Jataka (upto sloka 262).

लग्नाधिपोऽपि बलवान् शुभमित्रदृष्टः

केन्द्रस्थितैः शुभखगैरवलोक्यमानः ।

मृत्यु निधूय विदधाति स दीर्घमायुः

सार्धं गुणैर्वहुभिरुज्जितया च लक्ष्म्या ॥ २५५ ॥

255. If the lord of the ascendant is aspected by a strong friendly or benefic planet (or) aspected by a benefic from an angle, the native's death will be far off and he will be blessed by the goddess of wealth.

लग्नादष्टमभवने गुरुबुधभुगुद्रेष्काणगश्चन्द्रः ।

षष्ठस्थो वापि शिशुं परिरक्षत्येष निर्व्याजम् ॥ २५६ ॥

256. If the Moon in the 6th or 8th occupies a decanate owned by Mercury, Jupiter or Venus, the native will be protected from the evils of childhood death.

चन्द्रः संपूर्णतनुः सौम्यर्क्षगतः स्थितः शुभस्याशे ।

प्रकरोति रिष्टभङ्गं विशेषतः शुक्रसंदुष्टः ॥ २५७ ॥

257. The Moon being full in a benefic's sign with a benefic Navamsa, or specially in aspect to Venus, will eliminate evils.

बुधभार्गवजीवानामेकतमः केन्द्रमागतोऽपि बलवान् ।

यद्यपि क्रूरसहायः सद्यो रिष्टस्य भङ्गाय ॥ २५८ ॥

258. One of Mercury, Jupiter and Venus being in strength in an angle will remove evils, in spite of being with a malefic planet.

सौम्यद्वयान्तरगतः संपूर्णः स्निग्धमण्डलः शशभृत् ।

निःशेषरिष्टहन्ता भुजङ्गलोकस्य गरुड इव ॥ २५९ ॥

259. If the full Moon is placed between two benefics, evils will be destroyed just as Garuda destroys the world of Snakes.

प्रस्फुरति किरणजाले स्निधामलमण्डलोपेते ।

सुरमन्त्रिणि केन्द्रगते सर्वारिष्टं नाशमुपैति ॥ २६० ॥

260. Jupiter with all his rays and with a brilliant disc, and in an angle from the ascendant will remove evils.

होरासारे—

व्ययस्थाने यदा सूर्यः तुला लग्ने तु जायते ।

जीवेत्स शतवर्षाणि दीर्घायुर्बालको भवेत् ॥ २६५ ॥

265. As per *Hora Sara*, the Sun in the 12th will cause a life-span of one hundred years for one born in Libra ascendant.

कश्यपः —

Now the views of sage Kasyapa (upto sloka 270).

एकोऽपि ज्ञार्यशुक्राणां लग्नात्केन्द्रगतो यदि ।

अरिष्टं निखिलं हन्ति तिमिरं भास्करो यथा ॥ २६६ ॥

266. Singly Mercury, Jupiter or Venus (with strength) in an angle from the ascendant will remove blemishes as the sun dilutes fog.

एक एव बली जीवो लग्नस्थो रिष्टसञ्चयम् ।

हन्ति पापक्षयं भक्त्या प्रणाममिव शूलिनः ॥ २६७ ॥

267. Single-handedly, Jupiter in the ascendant can remove a number of evils just as sins are removed by prostrating before Lord Siva.

एक एव हि लग्नेशः केन्द्रसंस्थो बलान्वितः ।

अरिष्टं निखिलं हन्ति पिनाकी त्रिपुरं यथा ॥ २६८ ॥

268. Single-handedly, the ascendant lord in an angle and in strength will destroy blemishes just as Lord Siva destroyed the triple-cities (of demons).

शुक्लपक्षे क्षपाजन्म लग्ने सौम्यनिरीक्षिते ।

विपरीतं कृष्णपक्षे तथारिष्टविनाशनः ॥ २६९ ॥

269. Birth in bright lunar half and the ascendant being aspected by benefics will remove blemishes. In case of birth in dark lunar half, birth should be day time and the ascendant should be aspected by malefic planets.

यस्य जन्मनि तुङ्गस्थाः स्वक्षेत्रस्थास्तथा ग्रहाः ।

निरायुषं शिशुं जातं कुर्वन्त्यष्टमगा यदि ॥ २७० ॥

270. If the 8th house at birth is occupied by a planet in exaltation or in own sign, the person will be free from diseases.

Notes: The word "Niraayusham" (निरायुषम्) meaning shortlived, vide the 2nd line of the original sloka, should read as "Niraamayam" (निरामयम्) to mean "freedom from diseases". The translation is for the corrected and meaningful version.

यवनः—

एकोऽपि यदि केन्द्रस्थः शुक्रो ज्ञो वाङ्मिरापतिः ।

नवमे वा सुतस्थाने सर्वारिष्टं निवारयेत् ॥ २७१ ॥

271. According Yavanas, even one of Venus, Mercury Jupiter in an angle or in the 9th or 5th will remove all evils.

अत्रारिष्टकर्तु-अरिष्टभङ्गकर्तुं ग्रहाणां विशेषबलचक्रं लेख्यम् ।

In the context of formation of evils (relating to childhood danger etc. as so far discussed) and their cancellation, a table showing the different strengths of planets (causing evils and cancelling evils, as the case may be) should be prepared. (So instructs Bala Bhadra.)

इत्यरिष्ट-भङ्गाध्यायः ।

Thus, about the cancellation of evils at birth.

अथ राजयोगाः ।

Now about Raja Yogas leading to royal positions.

वक्रार्कजार्कगुरुभिः सकलैस्त्रिभिर्वा —

स्वोच्चेषु षोडशनुपाः कथितैकलग्ने ।

द्वयेकात्रितेषु च तथैकतमे विलग्ने

स्वक्षेत्रतो शशिनि षोडशभूमिपाः स्युः ॥ २७२ ॥

272. (a) All of Mars, Saturn, the Sun and Jupiter or three of them in exaltation and one of them in exaltation will cause sixteen different kinds of Raja Yogas.

(b) Out of Mars, Saturn, Jupiter and the Sun, any two in exaltation, and one in own sign, as the Moon is in Cancer, sixteen different Raja Yogas are formed.

तत्र कराहः—

अत्र तात्पर्यार्थः । सूर्ये मेषे उच्चे १, भौमे मकरे २, गुरुः कर्के ३, शनिस्तुलायाम् ४, एषां मध्ये यद्येको लग्नस्थस्तदा राजयोगचतुष्टयम् । अथैषां मध्ये यदि त्रय एवोच्चे तन्मध्यादेकः कश्चिदेव लग्नगतस्तदा द्वादशयोगाः भवन्ति । यथा एको लग्नगतस्त्रय एवोच्चे सूर्यभौमगुरुस्तदा राजयोगत्रयं परस्परं क्रियमाणा नव राजयोगाः । यथा सूर्यभौमशनिभिः — रुच्चगैस्त्रयः, भौमगुरुशनिभिस्त्रयः, एवं षोडशेत्यर्थः । तथा चतुर्णां मध्ये द्वाभ्यामेकेनाश्रितेषूच्चेषु एकस्मिंश्च लग्नगे चन्द्रे स्वक्षेत्रगे सति षोडश नृपाः । तत्र चतुर्षुपूर्वोक्तदिशादिभेदाः षट् । यथा रविभौमौ १, रविगुरु २, रविशनी ३, भौमगुरु ४, भौमशनी ५, गुरुशनी ६, अनयोरेकस्थलग्नस्थानवशेन द्वैविध्यम् । यथा सूर्य उच्चे षिलग्ने तिष्ठति, भौमः मकर एव १, भौमो मकर लग्ने उच्चे तिष्ठति सूर्यो मेष एवेति द्वैविध्यमेव । षण्णामपि द्वादश भेदाः । तथा सूर्ये मेषे उच्चे त्वेको योगः । एवं भौमादयोऽप्येकाकिन एव राजयोगत्रयकराः एवं षोडशयोगा इत्यर्थः ।

The author Bala Bhadra comments - With the Sun in Aries, Mars in Mercury, Jupiter in Cancer and Saturn in Libra, one of them in the ascendant, four different Raja Yogas are formed. Three of these four planets in routine thus form 12 different yogas. Three of them in exaltation - the Sun, Mars and Jupiter - in routine in three different ascendants - cause nine Yogas. That is, the Sun, Mars and Saturn in exaltation; Mars, Jupiter and Saturn in exaltation - this way 16 Yogas are formed. Out of these four, two in exaltation, one in own sign while the Moon is in the ascendant - 16 Yogas are formed. The Sun in exaltation in Aries ascendant while Mars is in Capricorn; and the reverse of it, i.e.

Mars in Capricorn ascendant in exaltation and the Sun in Aries; thus - the Sun and Jupiter (2nd pair); the Sun and Saturn (3rd pair); Mars and Jupiter (4th pair); Mars and Saturn (5th pair); Jupiter and Saturn (6th pair) - in each case one of them in the ascendant. This way again 16 Yogas are formed.

त्रिप्रभृतिभिरुच्चस्थैर्नृपवंशभवाः भवन्ति राजानः ।

पञ्चा दिभिरन्यकुलोद्भवाश्च तद्वत् त्रिकोणगतैः ॥ २७३ ॥

273. (a) If three or four planets are exalted at birth, one belonging to a royal scion will become a king.

(b) One born in other families (than royal family), will become a king with five or more planets in exaltation.

(c) The same way planets in Moola Trikona signs will give effects. That is, one of royal family will achieve kingdom if three or four planets are in Moola Trikona signs while one of other family will become a king with five ore planets in Moola trikona.

अत्र विशेषमाह यवनः—

पापैः पापमतिः स्यात् स्वोच्चगतेर्धर्मवित्तमः सौम्यैः ।

व्यामिश्रैर्मिश्रमतिः पृथ्वीशो जायते मनुजः ॥ २७४ ॥

274. Yavanacharya says specially - If the planet causing Raja Yoga is a malefic, the native will be a sinful king; exalted planet or a benefic planet thus will produce a king knowledgeable in just administration. Planets of mixed nature will lead to birth of a king with dual nature.

जीवशर्मा तु पापैरुच्चगैर्नृपो न भवति —

किंतु वित्तान्वितो भवतीत्याह—

पापैरुच्चगतैर्जाता न भवन्ति नृपा नराः ।

किन्तु वित्तान्वितास्ते स्युः क्रोधना कलहप्रियाः ॥२७५ ॥ इति ।

275. As per Jeeva Sarma, a malefic in exaltation does not produce a king, but the native will become wealthy. He states: "If a malefic planet at birth is exalted, the native will not become a king, but will be wealthy, irascible and fond of promoting quarrels."

अथ द्वाविंशतिराजयोगानाह वराहः—

Now 22 different kinds of Raja Yogas as given by Varaha Mihira.

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः ।

चतुराद्यैर्ग्रहैर्दृष्टे नृपा द्वाविंशतिः स्मृताः ॥ २७६ ॥

व्याख्या । अत्र चन्द्रवर्जितैरिति वचनात् षडेव ग्रहा उपयुज्यन्ते । तत्र षट्सुग्रहेषु ये केचन चत्वारश्चेल्लग्नं पश्यन्ति तदा पञ्चदशभेदाः भवन्ति । पञ्च चेल्लग्नं पश्यन्ति षट्, षट् चेत्पश्यन्ति तदैक एवेति द्वाविंशतिराजयोगा एव । एवं चन्द्रस्यापि चतुरादिग्रहवशेन द्वाविंशति राजयोगाः एवं चतुश्चत्वारिंशद् राजयोगा भवन्ति ।

276. If the ascendant is Vargottama, and is aspected by four, five or six planets, other than the Moon, 22 different Raja Yogas are obtained. If the Moon is in Vargottama and is aspected by four or five planets, 22 Yogas are obtained.

The author Bala Bhadra comments: Based on the original expression in the sloka - "*Chandra Varjitaih* - meaning other than the Moon, the aspect of six planets are employed. The aspects of four different planets out of six planets make for 15 alternative Yogas; five planets aspecting differently produce six Yogas, and six planets in union aspecting produce one Yoga. Thus $15 + 6 + 1 = 22$. This way, the Moon in Vargottama, aspected by four or more planets produces 22 Yogas. Thus 44 different Yogas are produced.

माण्डव्यजातके—

The following Yogas are from *Mandavya Jataka* (upto sloka 314).

लग्ने उच्चपदे गतो दिनपतिश्चन्द्रे धनस्थे भृगौ ।

दुश्चिक्वे च तमोयुते सुखयुते जीवे व्ययस्थे बुधे ॥

लाभे सूर्यसुते हि कर्मभवने जाते कुजे भूतले ।

जातोऽयं खलु मानवो नृपगणे सम्राट्पदं गच्छति ॥ २७७ ॥

277. Raja Yoga for Aries Ascendant: If Aries is the ascendant with the Sun in exaltation, the Moon in the 2nd, Venus in the 3rd along with Rahu, Jupiter in the 4th, Mercury in the 12th, Saturn in the 11th, Mars in the 10th, the native will be a king of a band of other kings.

वृषे विलग्ने यदि पूर्णचन्द्रे पराक्रमस्थे सुरनाथपूजये ।

सन्तानभावे शशिपुत्रयोगे षष्ठे स्थिते सूर्यसुते विलग्नात् ॥ २७८ ॥

एवं हि योगे सुखगे हि सूर्ये जायागते वा सुतगे च शुके ।

तमः कुजौ कर्मगतौ सवीर्यौ जातः पृथिव्यां खलु वासुदेवः ॥ २७९ ॥

278 - 279. Vasu Deva Yoga for Taurus Ascendant: With the Full Moon in Taurus ascendant, Jupiter in the 3rd, Mercury in the 5th, Saturn in the 6th, the Sun in the fourth, Venus in the 7th or in the 5th, and strong Rahu and Mars in the 10th, the native will rule over the earth like Vasu Deva (Lord Krishna).

कन्या विलग्ने बुधजीवशुक्रा धनस्थिते सूर्यसुते सवीर्ये ।

तृतीयभावे यदि भूमिपुत्रे जातः पृथिव्यां खलु वासुदेवः ॥ २८० ॥

280. Virgo Ascendant: One born in Virgo ascendant with Mercury, Jupiter and Venus therein, strong Saturn in the 2nd house and Mars in the 3rd house will rule over the earth like Vasu Deva.

भौमे मन्दयुते हि नक्रगतनौ संप्रस्थिते जन्मनि

कर्मस्थे रविनन्दने सहजगे शुके सुखस्थे बुधे ।

क्रूराः षष्ठगता हि सप्तमगते जीवे सवीर्ये तदा

जातोऽयं विबुधाधिपोऽबलरिपुः पृथ्वीगतो जन्तुषु ॥ २८१ ॥

281. Capricorn Ascendant: Mars and Saturn in Capricorn ascendant, Saturn in the 10th, Venus in the 3rd, Mercury in the 4th, malefics in the 6th, Jupiter in the 7th - this Yoga will give birth to a king whose foes will only be weak.

Notes: Reference to Saturn occurs twice in this verse. If the original expression - Bhaume Manda Yuthe" is treated erroneous for "Bhaume Chandra Yuthe" (Mars with the Moon),

the text seems to be sensible.

उच्चस्थानगतो हि कश्यपसुतो भौमेन चेत्संयुतः
सर्वैरेव बलैर्महाबलयुतो जन्माधिलग्ने भवेत् ।
जायाभावगते शनौ सुखगते वाचस्पतौ चन्द्रजे
चन्द्रेणैव युते धने सहजगे राहौ तदा वृत्रहा ॥ २८२ ॥

282. For Pisces Ascendant: Should Venus, endowed with all kinds of strength, be in exaltation in the ascendant along with Mars, while the 7th house is occupied by Saturn, the 4th by Jupiter, the 2nd by Mercury and the Moon, and the 3rd by Rahu, the native will be like Lord Indra, the god of gods.

राहौ मूर्तिगते च उच्चपदवी कर्मस्थिते भार्गवे
चन्द्रे द्वादशगे गुरौ धनगते दुश्चिक्वये भास्करे ।
पुत्रस्थे रविनन्दने निधनगे चन्द्रात्मजे भतले
जातोऽयं खलु मानवो नृपगणे सम्राट्पदं गच्छति ॥ २८३ ॥

283. Gemini Ascendant: Rahu exalted in the ascendant, Venus in the 10th, the Moon in the 12th, Jupiter in the 2nd, the Sun in the 3rd, Saturn in the 5th, Mercury in the 8th - one with this Yoga will be the king of kings.

Notes: A careful scrutiny of this sloka reveals that sage Mandavya treats Gemini as exaltation sign for Rahu.

देवाधीशगुरौ हि उच्चपदवीमासंस्थिते लग्नगे
जायाभावगते कुजे धनगते सूर्यात्मजे सौख्यगे ।
शुके कर्मगते रवौ व्ययगते राहौ च लाभं गते
चन्द्रे सौम्ययुते तदा क्षितितले जातो भवेद्राजभाक् ॥ २८४ ॥

284. Cancer Ascendant: Jupiter exalted in the ascendant, Mars in the 7th, Saturn in the 2nd, Venus in the 4th, the Sun in the 10th, Rahu in the 12th and the Moon and Mercury in the 11th - these planets placed thus produce a king.

Notes: The Sun in Aries and Venus in Libra is not a possible combination.

सूर्ये लग्नगते स्वकीयभवने द्रव्यस्थिते सोमजे
दुश्चिक्ये भृगुनन्दने सुखगते भौमे सुते वाक्पतौ ।
षष्ठे वा रविनन्दने शशधरे जायास्थिते लाभगे

राहौ वा धरणीगतो हि च तदा जातो नृपाणां प्रभुः ॥ २८५ ॥

285. Leo Ascendant: The Sun in Leo ascendant, Mercury in the 2nd, Venus in the 3rd, Mars in the 4th, Jupiter in the 5th, Saturn in the 6th, the Moon in the 7th and Rahu in the 11th - this Yoga will make one the lord of the kings.

तुला विलग्ने यदि चन्द्रयुक्ते शुके तदा कर्मगते गुरौ च ।

कुजेऽशुभे लाभगते व्यये च बुधे तदासौ भविता नृपोत्तमः ॥ २८६ ॥

286. Libra Ascendant: Libra ascendant containing the Moon and Venus, Jupiter in the 10th, Mars in the 11th and Mercury in the 12th will make the native the best of the kings.

अलियुते यदि लग्नगते कुज धनगते सुरनाथविपूजिते ।

शशधरे मदगे व्ययगे भृगौ शशिसुते यदि लाभगते नृपः ॥ २८७ ॥

287. Scorpio Ascendant: Scorpio ascendant with Mars therein, Jupiter in the 2nd, the Moon in the 7th, Venus in the 12th and Mercury in the 11th will produce a king.

धनुषि लग्नगते गुरुसंयुते बुधयुते यदि कर्मणि चन्द्रमाः ।

शनियुते यदि भार्गव आयगे धनगतेऽपि कुजे धरणीपतिः ॥ २८८ ॥

288. Sagittarius Ascendant: Jupiter in Sagittarius which is the ascendant, the Moon and Mercury in the 10th, Venus and Saturn in the 11th and Mars in the 2nd will produce a ruler of the earth.

कुम्भे जन्मनि लग्नगे गुरुयुते द्रव्यस्थिते भार्गवे ।

दुश्चिक्ये शुभणौ व्यये यदि कुजे चन्द्रेण युक्ते बुधे ।

सौख्यस्थे यदि पुत्रभाव विगते राहौ तदा मानवो

जातोऽयं जगतीतले नृपगतौ संपूजितो वृत्रहा ॥ २८९ ॥

289. Aquarius Ascendant: One born in Aquarius ascendant with the following planets will be equal to Indra, the head of gods - Jupiter in the ascendant, Venus in the 2nd, the Sun in the 3rd, Mars in the 12th, the Moon and Mercury in the 4th and Rahu in the 5th.

शुक्रो वा गुरुसंयुतो भवति चेन्मीने यदा लग्नगे

दुश्चिक्ये बुधसंयुते शशधरे लाभस्थिते भूसुते ।

राहौ सप्तमगे शनौ व्ययगते सूर्ये धनस्ये नरो

जातोऽयं जगतीतले विजयवान् राज्ञां हि चूडामणिः ॥ २९० ॥

290. Pisces Ascendant: If Jupiter or Venus is in Pisces ascendant while Mercury is in the 3rd in association with the Moon, Mars is in the 11th, Rahu is in the 7th, Saturn is in the 12th and the Sun is in the 2nd, the native will be successful among other kings.

कर्मस्थिताः सोमजशुक्रजीवा नास्तद्धताः सर्वबलैश्च युक्ताः ।

षष्ठेऽथवा लाभगताश्च पापाश्चन्द्रो यदा स्वोच्चपदे नृपोऽयम् ॥ २९१ ॥

291. If Jupiter, Mercury and Venus endowed with all kinds of strength, and not being combust, are in the 10th house while malefics are in the 6th or the 11th and the Moon is in exaltation, the native will be a king.

केन्द्रे तु सौम्याः सबलाश्च सौम्ये स्वकीयभावे यदि स्वोच्चसंस्थे ।

त्रिषष्ठलाभोपगताश्च पापाः जातः पृथिव्यां जगदेकनाथः ॥ २९२ ॥

292. If strong benefics are in angles, or in their exaltation spaces, and malefics are in the 3rd, 6th and 11th, the native will exclusively lord over the earth.

लग्नस्थितौ चन्द्रजभार्गवौ बलौ धनस्थिते देवगुरौ व्यये रवौ ।

जायास्थिते रात्रिपतौ सवीर्ये त्रिषष्ठलाभेषु खला नृपोऽयम् ॥ २९३ ॥

293. Mercury and Venus with strength in the ascendant, Jupiter in the 2nd, the Sun in the 12th, the Moon in strength in the 7th and malefics in 3rd, 6th and 11th - one born with this Yoga

will be a ruler.

कर्मसौख्यसुतधर्मगाः शुभाश्चन्द्रजीवबुधभार्गवाः क्रमात् ।

लाभषष्ठसहजस्थिताः खलाश्चास्सौख्यसहितो महीपतिः ॥ २९४ ॥

294. Benefica viz. the Moon, Jupiter, Mercury and Venus in order in the 10th, 4th, 5th and the 9th and malefics in the 11th, 6th and 3rd will produce a king endowed with great happiness.

Notes: Mercury in the 5th and Venus in the 9th are not possible.

लग्नगो सुरगुरुश्च सप्तमश्चन्द्रजः शशियुतो हि भार्गवः ।

सौख्यभावविगतो महीसुतः कर्मगो नृपकुले महाबलः ॥ २९५ ॥

295. A strong king is born with Jupiter in the ascendant, Mercury in the 7th, the Moon and Venus in the 4th and Mars in the 10th.

लग्ने सौम्ययुतो हि उच्चपदवीमासंस्थितो रात्रिपः

कर्मस्थे रविजे तमो धनगतो लाभे गुरुर्द्वादशे ।

सूर्ये कर्मगते कुजे भृगुसुते लाभेऽथवा कर्मगे

जातोऽयं जगतीपतिः खलु नरो मत्तेभसैन्यैर्युतः ॥ २९६ ॥

296. Mercury in exaltation in the ascendant (Virgo) along with the Moon, Saturn in the 10th, Rahu in the 2nd, Jupiter in the 11th, the Sun in the 12th, Mars and Venus (together) in the 10th or 11th will produce a king endowed with elephants and army-men.

लग्ने सौम्यो युवतिसहितः कर्मगः सैहिकेयो

लाभे जीवो भृगुजरविजौ चेद् धनस्थौ भवेताम् ।

पुण्ये चन्द्रो व्यस्यस्थः खलु दिक्सपतिर्भ्रातृगो भूमिपुत्रः

योगे जातः परमबल्युतः फाल्गुने वा नृपोऽयम् ॥ २९७ ॥

297. Sagittarius Ascendant: Mercury in the ascendant, Rahu in the 10th which is Virgo, Jupiter in the 11th, Venus and Saturn in the 2nd, the Moon in the 9th in Poorva Phalguni

Nakshatra, the Sun in the 12th and Mars in the 12th - this Yoga will produce an exceedingly mighty king.

कर्मस्थितेऽवनिमुते हि सुते च चन्द्रो धर्मस्थिता —

बुधबृहस्पतिदैत्यपूज्याः ।

षष्ठत्रिलाभविगता खलु पापसंज्ञा —

जातो धनाधिपतिरत्र हि धर्मराजः । २९८ ॥

298. Mars in the 10th, the Moon in the 5th, Mercury in the 9th, Jupiter and Venus in the 6th and malefics in the 3rd, 6th and 11th will produce a king equal to Yudhishtira (the eldest of the Pandavas of the Maha Bharata).

लग्नारूढा गुरुभृगुतमसश्चारवो दीप्यमानाः

पुत्रस्थो वै खलु रक्सुतः सोमसंस्थश्चन्द्रः ।

सौख्यस्थाने सकलबलयुतश्चन्द्रजः सूर्यभौमौ

भ्रातृस्थाने सकलबलयुतौ भीमसेनो नृपोऽयम् ॥ २९९ ॥

299. Jupiter, Venus and Rahu with their brilliant figures in the ascendant, Saturn in the 5th, the Moon in Cancer, Mercury with all-round strength in the 4th, the Sun and Mars with full strength in the 3rd produces a king equal to Bhima Sena (the 2nd of the Pandavas).

Notes: "Brilliance" means uncombust and with full disc which in this case apply only to Jupiter and Venus. Rahu should be excluded from this astronomical feature.

कुम्भे लग्ने धनस्थे यदि च भृगुसुतः पूर्णवीर्ये हि सूर्ये

राहौ जातः सुखस्थाः शशिसितशशिजाः कर्मगो भूमिपुत्रः ।

धर्मस्थाने रक्सुतयुते सैहिकेये च लाभे

देवाचार्ये सकलबलयुते जायते कौरवेशः ॥ ३०० ॥

300. Aquarius rising as the ascendant, the 3 planets, viz. Venus, fully strong Sun and Rahu in the 2nd, the Moon, Venus and Mercury in the 4th, Mars in the 10th, Saturn in the 9th along with Rahu, and Jupiter with all-round strength in the 11th will

produce a king akin to Duryodhana, the head of Kauravas.

Notes: Due to repetition of planets, this verse suffers from blemishes.

लग्नसौख्यत्रिधनेषु संस्थिता जीवसौम्यशशिभार्गवामलाः ।

लाभषष्ठविगता खला बला जायते च मनुजो नृपोत्तमः ॥ ३०१ ॥

301. Should the ascendant, 4th, 3rd and the 2nd in order be occupied by purely appearing Jupiter, Mercury, the Moon and Venus while the 11th and 6th are occupied by malefics, the native will be the best of the kings.

लग्नद्वयव्ययभावगा बलाः शुक्रजीवशशिनन्दनाः क्रमात् ।

सप्तमे यदि निशाकरो भवेत्लाभषष्ठिषु पापखेचराः ॥ ३०२ ॥

कर्मभावमभिगम्य पावनः सौख्यभावमपि सौम्यमूर्त्यः ।

संस्थिता यदिह सप्तमे शुभा जायते जगति राजशेखरः ॥ ३०३ ॥

302 - 303. (a) Strong Venus, Jupiter and Mercury in the ascendant, 2nd and 3rd, the Moon in the 7th, malefics in the 11th, 6th and 3rd will produce a king.

(b) The 10th, 4th and the 7th occupied by benefic will produce a jewel of the kings.

सर्वेषु केन्द्रेषु गता हि सौम्याः संदीप्तदेहाः न खलैश्च दृष्टाः ।

लाभारिदुश्चिक्वगताश्च पापाः जातः पृथिव्यां खलु राजराजः ॥ ३०४ ॥

304. If all the angles are occupied by brilliant benefics unasspected by malefics while malefics are in the 11th, 3rd, and the 6th, the native will be the king of kings.

लग्नस्थे सुरपूजिते हि सबले उच्चस्थिते संमिते ।

जायाभावगते भृगौ हि सबले पापास्त्रिषट्लाभगाः ॥

अन्ये द्वादशवित्तभावविगताः योगाधिराजे जनौ ।

जातोऽयं धरणीं प्रशास्ति नृपतिर्हीनेऽपि वंशे गतः ॥ ३०५ ॥

305. Adhi Raja Yoga: Strong Jupiter in exaltation in the ascendant, strong Venus in the 7th, malefics in the 3rd, 6th and

11th and the rest of the planets in the 12th and the 2nd cause what is called Adhi Raja Yoga. Even a person of base birth with this yoga will lord over the entire earth.

कर्मस्थाने भूमिपुत्रः उच्चवर्ती विशेषतः ।

मूर्तिस्थाने सुरगुरुर्जायते पृथिवीपतिः ॥ ३०६ ॥

306. Mars in the 10th in exaltation (i.e. Aries being the ascendant) while Jupiter is in the ascendant will produce the lord of the earth.

सकलकेन्द्रगताः शुभस्वेचराः सकलवीर्ययुताश्च विशेषतः ।

अरिपराक्रमगाः स्वस्वेचरा मुनिवरैः कथितो नृपवल्लभः ॥ ३०७ ॥

307. If all the angles are occupied by benefic planets, who are specially strong in all respects and malefics in the 6th and the 3rd, the native will be dear to king.

सकलसौम्यस्वगाश्च निजोच्चगास्तनुधनात्मजसौख्यगतामलाः ।

अरिपराक्रमलाभगता स्वला विजयते जगतीं परमायुषः ॥ ३०८ ॥

308. If all the benefic planets occupy their exaltation signs which are the ascendant, 2nd, 5th and 4th houses, as malefics are in the 6th, 3rd and 11th, the native will be long-lived and be a successful king.

गीर्वाणाधिपपूजिता भृगुयुतो लग्नस्थितः कर्मगो

भूपुत्रः शशिसंयुतो धनयुतो वोच्चं गतश्चेच्छनिः ।

पाताले शशिनन्दने व्ययगते क्रूरे तथा सप्तमे

जातोऽयं खलु हीनवंशविभवो राजाधिराजो भवेत् ॥ ३०९ ॥

309. Cancer Ascendant: Venus and Jupiter in the ascendant, Mars in the 10th, the Moon in the 2nd, Saturn in exaltation in the 4th, Mercury in the 12th and a malefic in the 7th (in Capricorn) - even one of base birth with this Yoga will be endowed with wealth and empire.

लाभे जीवे सकलबलयुते तुङ्गयाते सवीर्ये
लग्नस्थानेभुगुसुतविधौ राहुणा वा विशेषम् ।
द्रव्ये सौरिव्ययपरिगते भास्करे सप्तमस्थे

चन्द्रे भौमे त्रिसंस्थे सकलबलयुते चक्रवर्ती नृपोऽयम् ॥ ३१० ॥

310. Jupiter with all kinds of strength in the 11th house, Venus or the Moon or Rahu exalted in the ascendant (i.e. Pisces, Taurus or Gemini), the Sun in the 12th, the Moon in the 7th and Mars in the 3rd in full strength - this Yoga will produce an emperor.

Notes: This Yoga applies to one of the 3 ascendants as mentioned above. But the Moon's position is a repetition with reference to the 7th house.

कर्म जीवे वियति धनुषि चन्द्रयुक्ते विशेषे
लाभे भौमे व्ययस्थे दिनकरतनये लग्नसंस्थो हि शुक्रः ।
द्रव्ये याते सकलबलयुते भास्करे सौख्यभावे
याते राहौ सकलबलयुते लोकनाथो नृपोऽयम् ॥ ३११ ॥
कर्मस्थाने धरणिनये सप्तमस्थे सुरेज्ये ।
लाभस्थाने भुगुशशिसुते जायते चक्रवर्ती ॥ ३१२ ॥

312. Pisces Ascendant: (a) Jupiter in the 10th in Sagittarius, particularly with the Moon, Mars in the 11th, Saturn in the 12th, Venus in the ascendant, the Sun with all kinds of strength in the 2nd, and Rahu with all kinds of strength in the 4th will produce a person who will lord over the entire earth.

(b) An emperor is born with Mars in the 10th, Jupiter in the 7th, and Mercury and Venus in the 11th.

यस्याधिजन्मनि रवौ परिपूर्णवीर्ये तुङ्गे स्वकीयभवने सकलाश्च सौम्याः ।
तुङ्गस्थिता विविधभावगता विपापाः —
षष्ठाष्टभावरहिता यदि राजराजः ॥ ३१३ ॥

313. The Sun in full strength at birth, all benefic planets in

their exaltation or own signs, malefics in exaltation avoiding the 6th and 8th will make one the king of kings.

सिंहे लग्ने भास्करे भौमयुक्ते द्रव्यस्थाने चन्द्रपुत्रः सवीर्यः ।

भ्रातृस्थाने सूर्यजे चैव सौख्ये जीवे शुके राजराजो धनेशः ॥ ३१४ ॥

314. Leo ascendant with the Sun and Mars, Mercury in strength in the 2nd, Saturn in the 3rd, and Venus and Jupiter in the 4th - this Yoga will produce a wealthy emperor.

साराक्ल्याम् —

Now from *Saravali*.

उदयगिरिनिविष्टैर्मेषसंस्थैर्ग्रहेन्द्रैः —

शशिरुधिरसुरेज्यैर्जायते पार्थिवेन्द्रः ।

त्रिजलधिरसनायाःपालको यश्च —

भूमेर्हतरिपुपरिवारःसर्वतः फूत्करोति ॥ ३१५ ॥

315. Aries Ascendant: One born in Aries ascendant with the Moon, Mars and Jupiter therein will become the emperor of the earth encircled by three oceans and will have his enemies destroyed.

स्वोच्चे गुरावथ कुजे क्रियगे विलग्ने —

मेषोदये च सकुजे वचसामधीशे ।

भूयान् महीभुदिह यस्य विपक्षसैन्यं

तिष्ठेन जातु पुरतो भुवि भूमिपस्य ॥ ३१६ ॥

316. Aries Ascendant: Let there be any one of the following Yogas available at birth:

(a) Aries ascendant with Mars therein, as Jupiter is in exaltation, or

(b) Aries ascendant with both Mars and Jupiter in the ascendant.

As a result the native will be a king before whom the enemy's army will not stand.

निशाभर्ता चाये भृगुतनयदेवेज्यसहितः

कुजः प्राप्तः स्वोच्चे मृगमुखगतः सूर्यतनयः ।

विलग्ने कन्यायां शिशिरकरसूनुर्यदि भवेत्

तदाऽवश्यं राजा भवति बहुविज्ञानकुशलः ॥ ३१७ ॥

317. Virgo Ascendant: The native will become a king endowed with abundant knowledge and skill if Virgo ascends at birth with Mercury therein, as the 11th is occupied by the Moon, Jupiter and Venus while Mars is in exaltation.

स्वर्क्षे नक्षत्रनाथः स्फुटकरनिकरालङ्कृतः प्राग्विलग्ने

घूने सोमस्य पुत्रो यदि रिपुभवने भास्करः संप्रयातः ।

पाताले दानवेज्ये गुरुरपि गगने सौरभौमौ तृतीये

स्याद् भूपालः समुद्धृक्ते शशिधवलचलच्चामरां राजलक्ष्मीम् ॥ ३१८ ॥

318. Cancer Ascendant: Should Cancer be the ascendant containing the Moon beautified by brilliant rays, Mercury be in the 7th, the Sun in the 6th, Venus in the 4th, Jupiter in the 10th, and Mars with Saturn be in the 3rd, the subject will become a good king possessing the wealth of kingdom and royal insignia.

शिशिरकिरणः स्वोच्चे लग्ने पयोर्बुधिसमौ

घटधरगते भानोः पुत्रे मृगाधिपतौ रविः ।

अलिगृहगतौ वाचां नाथः स्फुटत्करराजितौ

यदि नरपतिः स्फुरितश्रीकस्तदा बहुवाहनः ॥ ३१९ ॥

319. Taurus Ascendant: If the Moon is exalted with full rays akin to the ocean replete with water and occupies Taurus ascendant as Saturn is in Aquarius, the Sun in Leo and Jupiter in Scorpio bedecked with brilliant rays, the subject will become a ruler of men endowed with wealth and numerous conveyances.

मृगो मन्दे लग्ने कुमुदवनबन्धुश्च तिमिग-

स्तथा कन्यां त्यक्त्वा बुधभवनसंस्थः कुतनयः ।

स्थितो नार्या सौम्यो धनुषि सुरमन्त्री यदि भवेत्

तदा जातो भूपः सुरपतिसमो वासमहिमा ॥ ३२० ॥

320. Capricorn Ascendant: When Capricorn ascends with Saturn therein, as the Moon, Mars, Mercury and Jupiter in order are found in Pisces, Gemini, Virgo and Sagittarius, the person born will be an efficacious king akin to Lord Indra.

उदयति मीने शशिनि नरेन्द्रः सकलकलाढ्यः क्षितिसुत उच्चैः ।

मृगपतिसंस्थे दशशतरस्मौ घटधरगे स्याद्दिनकरपुत्रे ॥ ३२१ ॥

321. Pisces Ascendant: The person will become a king with rich knowledge in various arts if Pisces be the ascendant containing the Moon, as Mars, the Sun and Saturn are in order placed in Capricorn, Leo and Aquarius.

कुजे विलग्ने च शशी यदास्ते स्फुटांशुसम्भारविराजिताङ्गः ।

राजा तदा शत्रुभिरप्रधुष्य वेदार्थविद्वेतुशतानुवादेः ॥ ३२२ ॥

322. Mars in the ascendant and the Moon with full rays in the 7th will make the person a king who will be unassailable by his foes and will be endowed with knowledge of Vedas and a hundred commentaries to his credit.

Notes: This applies to Capricorn ascendant although the above verse does not specify as such. There is a version which reads "*Kuje Mrigaange*" to confirm this concept.

करोत्युत्कृष्टोच्चे दिनकृदमृताम्भोदनिलयः

स्थितस्तादृग्रूपं सकलभुवानानन्दजनकम् ।

अपूर्वोऽयं योगे नयनञ्जलसिक्तोऽपि सुतरां

रिपुस्त्रीशोकाग्निज्वलति हृदयेऽतीव सततम् ॥ ३२३ ॥

323. If the Sun is exalted in the ascendant and joins the Moon, the native will become the ruler of the earth, the likes of whom never existed and whose very reminiscence will make his enemies' wives shed tears.

शुक्रो धटे कुजो मेघे स्वोच्चे देवपुरोहितः ।

यदि राजा भवेन्नूनं स्वयंशो धौतदिङ्मुखः ॥ ३२४ ॥

324. Venus in Libra, Mars in Aries and Jupiter in Cancer will produce a king who will spread his fame in all the directions.

उदयति गुरुरुच्चे तप्तहेमप्रभावो हतिततुरगनाथो व्योममध्यावगाही ।

गवि शशिबुधशुक्रा यस्य सूतौ नरस्य

स्वभुजविजितभूमिः सर्वतः पार्थिवेन्द्रः ॥ ३२५ ॥

325. Cancer Ascendant: If Cancer ascendant is occupied by Jupiter possess the brilliance of heated gold, as the Sun is in the 10th, and the trio, the Moon, Mercury and Venus are in Taurus, the person will earn kingdom with his own power and be the best of the kings.

धनुषि सुरेज्यः शशभूदुपेतो मृगमुखसंस्थः क्षितितनयश्च ।

उदयति तुङ्गे सुररिपुक्वधः शशितनयो वा यदि नरपः स्यात् ॥ ३२६ ॥

326. Pisces Ascendant: The Moon and Jupiter in Sagittarius, Mars in Capricorn and Venus or Mercury in Pisces as the ascendant will give birth to a king.

चापार्थे भगवान् सहस्रकिरणस्तत्रैव ताराधिपो

लग्ने भानुसुतोऽथ वीर्यसहितः स्वोच्चे च भूनन्दनः ।

यद्येवं भवति क्षितेरधिपतिः संश्रुत्य शौर्यं भयाद्

दूरादेव नमन्ति यस्य रिपवो दग्धाः प्रतापाग्निना ॥ ३२७ ॥

327. Libra Ascendant: Should Libra be the ascendant containing very strong Saturn, while the Sun and the Moon are in the first half of Sagittarius, and Mars is in exaltation, the native will become a king whose valour will bring forth honour even from enemies bowing down before him from a distance.

दूनं षष्ठमथाष्टमं शिशिरगोः प्राप्ताः समस्ताः शुभाः ।

क्रूराणां यदि गोचरे न पतिता भान्वाल्याद् दूरतः ॥

भूपालः प्रभवेत्स यस्य जलधेर्वेलावनान्तो द्भवैः ।

सेनामत्तकरीन्द्रदानसलिलं द्वैर्मुहुः पीयते ॥ ३२८ ॥

न प्राप्नोति जरामाशु नो भजत्यरिजं भयम् ।

जातस्याधिपयोगेऽस्मिन् धृतिसौभाग्यसौख्यभाक् ॥ ३२९ ॥

328 - 329. Chandradhi Yoga: All benefics should be in the 7th, 6th and 8th from the Moon avoiding vicinity of the sign occupied by the Sun (i.e. not being in combustion) and unaffected by malefics. Such a native will become a king possessing a kingdom bound by oceans and a band of inebriated superior elephants which eke out ichor that will be consumed by black forest bees. He will not attain old age (early), will not fear enemies, be bold, fortunate and happy.

बुधे स्वोच्चे लग्ने तिमियुगलसंस्थौ शशिगुरु ।

मृगे मन्दः सारो जितुमगृहगो दानवमुहत् ॥

नृपं कुर्याद्यस्य क्षितिभृदहितध्वंसनिरतो ।

निरालोकालोकश्चलति गजसङ्घातरजसा ॥ ३३० ॥

330. Virgo Ascendant: If Mercury is in the ascendant in exaltation, while the Moon and Jupiter are in Pisces, Mars and Saturn are in Capricorn and Venus is in Gemini, the native will become a king ever interested in destroying his enemies and whose elephants' movements will rise dust darkening the day into night.

केसरिगो महेन्द्रसचिवो दिनकरसहितः

कुम्भगतोऽर्कजः शशधरः खलु भवति वृषे ।

वृश्चिकसङ्घतः क्षितिसुतो बुधः

कुम्भवृषाजलग्नसमये यदि मनुजपतिः ॥ ३३१ ॥

331. The ascendant should be one of Aquarius, Taurus and Aries. Jupiter and the Sun should be in Leo, Saturn in Aquarius, the Moon in Taurus, and Mars in Scorpio. As a result the native will become a king.

कार्मुके त्रिदशनायकमन्त्री भानुजो वणिजि चन्द्रसमेतः ।

मेघगस्तु तपनो यदि लग्ने भूपतिर्भवति सोऽज्ज्वलकीर्तिः ॥ ३३२ ॥

332. The native will become a king with brilliant fame if Aries is the ascendant, as Jupiter is in Sagittarius, and the Sun along with the Moon is in Libra.

स्वर्क्षात्केन्द्रेषु यातैर्गुरुबुधभृगुजैर्मन्दभान्वारयुक्तैः

स्वोच्चे चन्द्रोऽपि नित्यं जनयति नृपतिं कीर्तिशुक्लीकृताशम् ।

अत्युच्चे लग्नसंस्थो रविरपि भगवान् पार्थिवं क्रूरचेष्टं

यातायातैः समन्ताच्चतुर्दधिजलं यस्य सेना पिबन्ति ॥ ३३३ ॥

333. (a) Jupiter, Mercury and Venus should be in angles from the signs owned by them and in order be in union with Saturn, the Sun and Mars, as the Moon is exalted. One born with this Yoga will become a king purifying all the directions with his unsullied fame.

(b) The Sun in deep exaltation in the ascendant will give birth to hard-hearted king whose army men will during their movements will drink the water of four oceans.

उदकचरनवांशके सुखस्थः कमलरिपुः सकलाभिरामकान्तिः ।

उदयति विहगे शुभे स्ववर्गे भवति नृपो —

यदि केन्द्रगा न पापाः ॥३३४ ॥

334. The Moon with the splendour of all the rays in tact and occupying the 4th house with a watery Navamsa and a benefic planet in the ascendant with the divisions owned by him will make one a king. But there should be no malefic planets in the angles of the ascendant.

अपूर्णमण्डलकलाकलितं शशाङ्कं पश्यन्ति शुक्रसुरपूजितसोमपुत्राः ।

लग्नाधिपोऽथ बलवान् पृथिवीपतिः

स्याद् वर्गोत्तमश्च नवमः खलु चेद्विलग्नः ॥ ३३५ ॥

335. The Moon being full in aspect to Jupiter, Venus and Mercury, the ascendant lord is strength and the ascendant is in

Vargottama Navamsa - this Yoga will produce a king.

वर्गोत्तमे त्रिप्रभुतिग्रहेन्द्राः केन्द्रस्थिता नाशुभसंयुताश्च ।

नो रूक्षवर्णा न विवर्णदेहाः कुर्वन्ति राज्ञः प्रसभं प्रसत्राः ॥ ३३६ ॥

336. The native will become a king if three or more planets are in Vargottama in angles, unassociated with malefics, and possessing brilliant bodies.

एक एव खगः स्वोच्चे वर्गोत्तमगमो यदि ।

बलवान् मित्रसंदुष्टः कुरुते स महीपतिम् ॥ ३३७ ॥

337. Even if a single planet is in exaltation and procures Vargottama Navamsa, apart from the aspect of a friendly planet, the subject will become a king.

शीर्षोदयर्क्षेषु गताः समस्ता नो चारिवर्गे स्वगृहे शशाङ्कः ।

सौम्येक्षितोऽन्यूनकलो विलग्ने दद्यान्मही रत्नगजाश्वपूर्णम् ॥ ३३८ ॥

338. The Moon with full rays should be in Cancer as the ascendant, obtain friendly Vargas and also the aspects of benefic planets. All other planets should further be in Seershodaya signs. As a result, the person will become a king owning plenty of gems, elephants and horses.

उपचयगूहसंस्थो जन्मपो यस्य चन्द्रा-

च्छुभगृहमथवांशे केन्द्रयाताश्च सौम्याः ।

सकलबलवियुक्ता ये च पापाभिधानाः

स भवति नरनाथः शक्रतुल्यो बलेन ॥ ३३९ ॥

339. If the Moon sign lord is in the 3rd, 6th, 10th or the 11th from the Moon, while benefics are in angles identical with benefic signs or instead, obtain benefic Navamsas, and malefics are deprived of their strengths, the native will become a king comparable to Indra.

अत्युच्चस्थः सुरुचिरवपुः सर्व एव ग्रहेन्द्रो

मित्रैर्दृष्टो यदि रिपुदृशा गोचरं न प्रयातः ।

कुर्यान्नूनं प्रसभमरिभिर्गर्जितैवरिणाग्र्यैः

सेनाश्वीयैश्चलति चलितैर्यस्य भूः पार्थिवेन्द्रम् ॥ ३४० ॥

340. All the planets should be in deep exaltations and aspected by friendly planets and unaspected by inimical ones. Such a person will become a king; the roar of whose elephants and the movements of whose horses, in a battle with enemies, will shake the entire earth.

परमोच्चे स्थितश्चन्द्रो यदि शुक्लेण दृश्यते ।

कुर्यान्महीपतिं पूर्णं पापैरापोक्त्रिमोपगैः ॥ ३४१ ॥

341. The native will be the lord of the whole earth if the Moon in deep exaltation is aspected by Venus as malefics are in cadent houses.

दृश्यते शुभदैश्च केन्द्रभवने मित्रैश्च पापैस्तथा

तुद्धे नो रिपुभिर्जितौ बल्युतौ जन्मोदयक्षाधिपौ ।

भूपः स्यान्निजराशिनाथनवमे चन्द्रोदये चेद्यशो

यस्येभश्चतुदानलुब्धमधुपैश्चातुर्दिशं गीयते ॥ ३४२ ॥

342. The lords of the Moon sign and ascendant should be strongly placed in angles, receiving the aspects of benefic planets apart from that of friendly malefic planets. The two planets in question should not have lost to their enemies in planetary battles. Lastly the Moon should be in the 9th from her dispositor. As a result, the person will become a king whose praise will be sung by other kings.

उच्चराशिर्भवेद्गौरा यस्यासौ कुरुते नृपम् ।

स्वांशे च सुहृदुच्चांशे दृष्टः केन्द्रोपगैः शुभैः ॥ ३४३ ॥

343. Note whose exaltation sign is the rising sign. If that planet obtains its own Navamsa, or exaltation Navamsa or friendly Navamsa, and receives the aspect of a benefic from an

angle, the native will become a king.

Notes: To apply this Yoga, note the rising sign and note which planet remains exalted therein. For example, Taurus is the ascendant where the Moon can be exalted. As such, locate if the Moon (remaining in any favourable sign) is in Cancer/Taurus Navamsa. Then also ensure that the Moon in the Rasi chart is in aspect to a benefic planet from an angular house. As a result, a king (or powerful and wealthy person) is born.

स्थितो भानोः पुत्रो विरचितबलः पश्चिमार्धे मृगस्य
रविः सिंहे शुक्रस्तुलिनि रुधिरौ मेष इन्दुः कुलीरे ।
कुमारी संप्राप्तो यदि भवति वा शर्वरीनाथसूनुः

प्रजातो भूपालश्छदयति महीमेकशुकूतपत्राम् ॥ ३४४ ॥

344. Saturn with strength in the later half of Capricorn, the Sun in Leo, Venus in Libra, Mars in Aries, the Moon in Cancer and Mercury in Virgo - one born with this planetary setup will become a king protecting the whole earth.

वर्गोत्तमस्वभवनेषु गता ग्रहेन्द्राः —

सर्वे यदा रुचिररश्मिशिखाकलापाः ।

उत्पद्यते जगति सीमवर्ती धरित्री यः —

पालयेत्क्षितिपतिर्जितशत्रुपक्षः ॥ ३४५ ॥

345. If all the planets, without combustion, are in their own signs and in Vargottama Navamsas, the person will become a king and will win over his adversaries.

केन्द्रे विलग्ननाथः सुहृद्विरपि वीक्षितो विहगैः ।

लग्नस्थिते च सौम्ये भूपतिरिह जायते पुरुषः ॥ ३४६ ॥

346. The lord of the ascendant in an angle in aspect to a friendly planet, as the ascendant is occupied by a benefic planet, will make one a king.

सुरपतिगुरुः सेन्दुर्लग्ने वृषे समवस्थितो
यदि बलयुतो लग्नेशश्चेत् त्रिकोणगृहं गतैः ।
रविशनिकुजैर्वीर्योपेतैर्न यस्य निरीक्षितो
भवति स नृपः कीर्त्या युक्तो हताखिलकण्टकः ॥ ३४७ ॥

347. The Moon and Jupiter in Taurus ascendant as the lord of the ascendant, in strength is in a trine, unaspected by strong Sun, Saturn and Mars will make the person a famous ruler defeating his enemies.

न नीचगृहसंस्थिता न च रिपोर्मध्ये गताः
स्वराशिमथवांशकं त्रय इहोच्चमंशं यदि ।
कलाभिरभिपूरते कुमुदखण्डबोधप्रदे
सुहृद्विरभिर्वीक्षिताः क्षितिपतिं विदध्युग्रहाः ॥ ३४८ ॥

348. Planets at birth should not be in debilitation, nor in their inimical signs. They may be in their own signs, or own or exaltation Navamsas and should be aspected by friendly planets. The Moon should additionally be full. One born with such planets will become a ruler.

यो यः पूर्णं शिशिरकिरणं प्राप्तवर्गोत्तमांशं
सुस्पष्टार्चिर्गगनगमनः पश्यति स्वोच्चसंस्थः ।
स क्षोणीशं जनयति दशां प्राप्य सौम्यां स्वकीयां
ख्यातं लोके यदि बलयुताः कण्टकस्था न पापाः ॥ ३४९ ॥

349. The Moon being Full, be in Vargottama Navamsa and should beget the aspect of exalted planet. There should be no malefic in an angle from the angle. As a result the native will become a ruler in the dasa of the aspecting planet.

जन्मोदयभवनपती बलसहितौ केन्द्रगौ हिबुके ।
इन्दुरुच्चगृहगश्चेत्त्रिकोणगो वा महीपालम् ॥ ३५० ॥

350. The lords of the ascendant and the Moon sign being strong and occupying an angle, as the Moon is in exaltation in a

trine or in an angle will give birth to a ruler of the earth.

स्वगृहे मित्रभागेषु स्वंशे वा मित्रराशिषु ।

कुर्वन्नीचनरं सूतौ सार्वभौमं नराधिपम् ॥ ३५१ ॥

351. Even a person of mean birth can become a ruler if (all) planets are in own signs and friendly divisions, or in friendly signs with own divisions.

परमोच्चगता सर्वे स्वोच्चांशे यदि सोमजः ।

त्रैलोक्याधिपतिं कुर्युर्देवदानववन्दितम् ॥ ३५२ ॥

352. If Mercury is in exaltation Navamsa while all others are in their deep exaltation degrees, the native will be the head of the three worlds receiving honours from gods and demons.

यस्योत्तरस्यां भगवान् वसिष्ठो बृहस्पतिः प्रागपरं च भार्गवः ।

अगस्त्यनामा खलु दक्षिणस्यां स नष्टसत्त्वो नगरं नराधिपः ॥ ३५३ ॥

353. One will become a weak king if the star Vasishta is in the 4th, Jupiter in the ascendant, Venus in the 7th and Agastya in the 10th.

Notes: The results are wrongly described in our text. It should read as "Nashta Satru ..." meaning that the native's enemies will be destroyed instead of his being a weak king.

शशी पूर्णः स्वांशं स्वगृहमथवा स्वोच्चमंशं प्रयातो

विदःपातुर्मन्त्री दितिजगुरुणा वीक्षितः केन्द्रसंस्थः ।

रविरुग्ने स्वांशं यदि बलयुतः पश्यति स्यात्स भूपः

प्रभग्नं यस्येभैश्चतुर्दधिभूशत्लकोनामरण्यम् ॥ ३५४ ॥

354. The Sun should be in the ascendant identical with his own sign, i.e. Leo. The Moon should be full and be in own sign, own Navamsa or exaltation Navamsa and should be aspected by Jupiter and Venus from an angle. Such a native will become a king.

उच्चाभिलाषी सविता त्रिकोणे स्वर्क्षे शशी जन्मनि यस्य जन्तोः ।

स शास्ति पृथ्वीं बहुरत्नपूर्णां बृहस्पतिः कर्कटगे यदि स्यात् ॥३५५॥

355. The Sun in a trine about to enter his exaltation while the Moon is in Cancer along with Jupiter will make one a king endowed with abundant gems.

तुङ्गेषु षड्विबुधमार्गचरा उपताः स्वांशे मयूखनिकरैः परिपूरिताङ्गाः ।

उत्पादयन्ति कुलिशाङ्कितपाणिपादं —

पृथ्वीपतिं सगरवेनययातितुल्यम् ॥ ३५६ ॥

356. One becomes a king if six planets are in their exaltation signs with own Navamsas and in direct motion.

शुभभवनसमेतैः सौम्यभागेषु सौम्यैः स्फुटरुचिरकराद्यैः प्रस्फुरद्विर्विलग्ने
रविमुषितमयूरैस्तैश्च पापैरमिश्रैर्गिरिगहननिवासी

तापसः स्यान्नरेन्द्रः ॥ ३५७ ॥

357. If all benefics are in the ascendant which is a benefic sign, with full rays, uncombust and with benefic Navamsas, the person will become a pious king.

इह पणफरगाः शुभप्रदा उभयगुहे यदि पापसञ्चयाः ।

स्वभुजहतपरो महीपतिः सुरगुरुतुल्यमतिः प्रकीर्तितः ॥ ३५८ ॥

358. If at birth all benefics are in succedent houses (2nd, 5th, 8th and 11th) as malefics are in dual signs, the native will become a king subduing his enemies with his own power and enjoying the brilliance of Brihaspati, the preceptor of gods.

विलग्गनाथः खजलास्तसंस्थः सुहृद्गुहे मित्रदुशां पथि स्थितः ।

करोति नाथं पृथ्वीतलस्य दुर्वारवैरिघ्नमिहोदये शुभे ॥ ३५९ ॥

359. With a benefic planet in the ascendant while the lord of the ascendant is in the 4th, 7th or 10th owned by a friendly planet and in aspect to a friendly planet, the subject will be a ruler.

संपूर्णमूर्तिर्भगवान् शशाङ्को मेषाङ्कसंस्थो गुरुणा च दृष्टः ।

नीचे न कश्चिन्न च वीक्षितोऽन्यैः प्राह क्षितीशं यवनाधिराजः ॥३६०॥

360. According to Yavanesvara, with the Full Moon in Aries along with Jupiter's exclusive aspect, while there is no debilitated planet at birth, one will become a king.

लग्नाच्छशीत्रिपुलाभनभस्थलेषु —

सूतावखण्डितवपुः पृथिवोश्चरः स्यात् ।

दृष्टः सुरेन्द्रसुहृदा न च वीक्षितोऽन्यै-

र्जन्माधिपादय सितात्स्मरगोऽथवा स्यात् ॥ ३६१ ॥

361. The Moon should be in 3rd, 6th, 10th or 11th from the ascendant or in the 7th place either from the Moon sign lord or from Venus. Further, the said Moon should receive the aspect of Jupiter. One so born will be a ruler.

बिभ्रद्दर्शिमकरालपूर्णपरिधिर्नक्षत्रसंपालक-

स्तुङ्गांशे समवस्थितैश्च सकलैः प्रोद्धीक्षते व्योमगैः ।

कुर्याद् भूमिपतिं तु यस्य चलितैर्हस्त्यश्वसैन्यैर्महद्

दट्याच्छेषफणी कथं कथमपि क्ष्मां शीर्षपुंजे स्थिताम् ॥ ३६२ ॥

362. The full Moon occupying her degree of exaltation with brilliant rays aspected by all other planets will produce a king, the movements of the elephants and horses in whose army will shake the whole earth, upon which the divine Cobra (bearing the earth on its hoods) will query, "How can I endure this?"

शुभ्रां मृणालोपमबिम्बशोभां शशी नवांशे नलिनीप्रियस्य ।

यदि क्षितीशो बहुहस्तिपूर्णः शुभाश्च केन्द्रेषु न पापयुक्ताः ॥ ३६३ ॥

363. The angles from the ascendant be occupied by benefic planets avoiding malefic co-tenancy. The Moon, endowed with the brilliance akin to that of a white lotus should further be in Leo Navamsa. The result of this Yoga is birth of a king possessing numerous elephants.

नीचारिराशिसहितैर्विहगैस्त्रिभिश्च तुङ्गांशगैर्बलयुतैः शुभदृष्टिदृष्टैः ।

गोक्षीरशंखधवलो मृगलाञ्छनश्च स्याद्यस्य —

जन्मनि सभूमिपतिर्जितारिः ॥ ३६४ ॥

364. The Moon at birth should appear pure like cow's milk and conch while three planets, occupying debilitation/inimical signs, with exaltation Navamsas, and receiving the aspects of strong benefic planets. As a result, the person will become a king and will have subdued adversaries.

कुमुदगहनबन्धुंश्रेष्ठमंशं प्रपन्नं यदि बलसमुपेतः पश्यति व्योमचारी ।

उदयभवनसंस्थः पापको न चैवं

भवति मनुजनाथः सार्वभौमः सुदेहः ॥ ३६५ ॥

365. An emperor with a charming physique is denoted by the following Yoga. The Moon should be aspected by a strong benefic planet and should be in Vargottama Navamsa while there is no malefic in the ascendant.

जलचरराशिनवांशक इन्दौ तनुभवने शुभगे शुभवर्गे ।

अशुभफलैः खलु कंटकहीनैर्भवति नरो बहुवारणनाथः ॥ ३६६ ॥

366. The Moon should be in a watery sign with watery Navamsa; the ascendant should be occupied by a benefic planet who in turn begets benefics' divisions, and the angles should be free from malefics' occupation. One born thus will be a king owning several elephants.

वर्गोत्तमे हिमकरः सकलः स्वके वा कुर्यान्महीपतिमपूर्वयशोऽभिरामम् ।

यस्याश्ववृन्दस्वुरपादरजोऽभिभूतो

भानुः प्रभातशशिर्नोऽनुकरोति रूपम् ॥ ३६७ ॥

367. Should the Full Moon be in Cancer in Vargottama Navamsa the native will be a king, endowed with the rarest kind of fame and the rising dust of his horses will make the sun akin to the morning moon.

सर्वग्रहकृते योगे चक्रवर्तीश्वरो भवेत् ।

एकैकेन तथा जाता मण्डलानामधीश्वराः ॥ ३६८ ॥

368. If *all* the planets (say many planets) at birth become indicators of Raja Yoga, the person will become an emperor. If only one is the indicator, he will be the head of a region.

एकोऽपि विहगः कुर्यात्पञ्चमांशगतो नृपम् ।

समस्तबलसंपन्नश्चक्रवर्तित्वमेव च ॥ ३६९ ॥

369. Even if one planet is in its Panchamamsa, the native will become a king; if it is endowed with all kinds of strength, he will be an emperor.

यदि पश्यति चन्द्रमसं विबुधगुरुर्बृषभसंस्थितं प्रसवे ।

अवति पृथिवीमुदग्रां स्फुरन्मणिद्योतितदिगन्ताम् ॥ ३७० ॥

370. The Moon in Taurus aspected by Jupiter produces a king who like a shining gem will brighten all the directions of the earth.

कुर्यात्तुङ्गे त्रिकोणे वा स्वराशिस्थो विलोकयन् ।

ग्रहस्तुषारकिरणं निषादमपि पार्थिवम् ॥ ३७१ ॥

371. Even if a single planet, posited in its exaltation sign, or Moola trikona sign, or own sign, and aspects the Moon, one will become a king though he may hail from a hunter's family.

स्वगृहे तृतीयभागे शशी स्थितः पार्थिवं कुरुते ।

परिपूर्णबलः शुभदो यदि प्रसूतौ महाराजम् ॥ ३७२ ॥

372. (a) If the Moon occupies her own decanate the native will become a king.

(b) If a benefic strong in all aspects occupies his own decanate, the person will become an emperor.

स्वांशे दिवाकरो यस्य स्वक्षेत्रे च क्षपाकरः ।

स राजा गजदानौघशीकरोक्षिप्तभूतलः ॥ ३७३ ॥

373. The Sun in Leo Navamsa while the Moon is in the sign Cancer will give birth to a king, the drops of the ichor of whose elephants will wet the earth.

लग्ने रविपुत्रसंयुते देवेज्येऽस्तगते नवोदिते ।

द्रष्टेऽसुरराजमन्त्रिणा ग्रामीणो नृपतिर्भवेदिह ॥ ३७४ ॥

374. The ascendant should be in occupation by Saturn while the 7th house contains just risen Jupiter (i.e. after heliacal combustion) in aspect to Venus. Even a villager born with this Yoga will become a king.

उदये सुरमन्त्रिलवो सुरुभे गुरुदृष्टिपथञ्च गतः ।

कुरुते नियतं स नृपं यदि तुङ्गगतञ्च बुधः ॥ ३७५ ॥

375. If the lord of the ascendant is in aspect to Jupiter and is in a sign and Navamsa owned by Jupiter, as Mercury is simultaneously in the zone of his exaltation, the person will become a king.

शुक्रभास्करेन्दवो भावमेकमाश्रिताः ।

जीवदृष्टिमात्रकाः स्यात्तदा महीपतिः ॥ ३७६ ॥

376. The native will become a king if the Moon, Venus and the Sun are together in one sign and receive Jupiter's aspect.

लग्नगाः सितशशाङ्कजभौमाः सप्तमे शशिनि वाक्पतियुक्ते ।

तिग्मरश्मितनयेन च दृष्टे जायते पृथुयशाः पृथिवीशः ॥ ३७७ ॥

377. Venus, Mercury and Mars should be in the ascendant as the Moon with Jupiter is in the 7th house in aspect to Saturn, the person will become the lord of the earth endowed with abundant fame.

विबुधगुरुर्यदि भौमनवांशके रुधिरनिरीक्षितपूर्णबलश्च ।

जनयति कुत्सितजन्ममहीपं क्रियपरिसंस्थितकर्मगतोऽर्कः ॥ ३७८ ॥

378. The Sun should be in the 10th in Aries while Mercury and Jupiter (placed in a suitable house) endowed with full

strength are in aspect to Mars and occupy a Navamsa of Mars himself. Such a person, though hailing from a base family, will be a ruler.

तृतीयगाः शुक्रशनिज्ञभास्कराः कुजोऽस्तसंस्थो नवमे बृहस्पतिः ।

लग्नोत्तमे लग्नगृहांशके यमे यदा तदा हीनकुलो महीपतिः ॥ ३७९ ॥

379. Again, one of mean birth can become a king if the ascendant is Vargottama, as the 3rd is occupied by Venus, Saturn, Mercury and the Moon, the 7th by Mars and the 9th by Jupiter.

जीवो बुधो भृगुसुतोऽथ निशाकरो वा

धर्मे विशुद्धतनवः स्फुटरश्मिजालः ।

मित्रैर्निरीक्षितयुतो यदि सूतकाले

कुर्वन्ति केवसदृशं नृपतिं महान्तम् ॥ ३८० ॥

380. If Jupiter, Mercury, Venus or the Moon be in the 9th with brilliant rays (unaffected by combustion or heliacal setting) and with full disc or if these four are aspected by their own friends, the native will be a powerful king equal to god.

तपो गृहं यस्य भवेत्तदुच्चकं ग्रहेण तेनाथ युतं निरीक्षितम् ।

ग्रहद्वयं स्वोच्चगतं यदा भवेत्तदा कुटुम्बी नियतं महीपतिः ॥ ३८१ ॥

381. If a planet is exalted in the 9th or if the 9th is aspected by the 9th lord as two other planets are in exaltation, the native will become a king endowed with a family.

सुतभवने यदि देवनमस्यो भवनपतिः प्रसवे क्षितिदेहः ।

भृगुतनयो यदि मीनसमेतो भवति नृपः खलु कुत्सितवंशः ॥ ३८२ ॥

382. Even a person of mean birth will become a king if the 5th house is occupied by Jupiter as the 5th lord is weak and Venus is found in Pisces.

चन्द्रसिपुष्करस्थः स्वोच्चे वचसां पतिः स लक्ष्मीकम् ।

उत्पादयति स्वामिनमुत्तमपात्रं समग्रभुवः ॥ ३८३ ॥

383. If the 3rd or the 10th is occupied by the Moon as Jupiter is in exaltation, the person will be blessed by the goddess of fortunes and will be the ruler of the earth.

केन्द्रस्वोच्चमुपेतः सुरमन्त्री दशमगो यदा शुक्रः ।

नूनं भवन्ति पुरुषाः समस्तपृथ्वीक्षराः ख्याताः ॥ ३८४ ॥

384. If Jupiter at birth is in exaltation identical with placement in an angle while Venus is in the 10th house, the native will be the lord of the entire earth and will enjoy fame.

स्वर्क्षे शनिर्विपुलरश्मिकलाकलापः

स्वांशे स्थिता बुधबृहस्पतिदानवेज्याः ।

पातालगा दिनकरेण निरीक्षिताश्च

संसूचयन्ति नृपतिं द्विजमुख्यजातम् ॥ ३८५ ॥

385. Saturn in his own sign, with undiminished rays, while Mercury, Jupiter and Venus are in the 4th house with the Sun's aspect and being in their own Navamsas, indicates that the native belongs to a chief Brahmin's family and will become a king.

रविर्नभस्थः स्वत्रिकोणगोऽपि स्वराशिसंस्थाः सितजीवचन्द्राः ।

तृतीयषष्ठायगताश्च चन्द्रात्कुर्वन्ति गोपालमिह क्षितीश्वरम् ॥ ३८६ ॥

386. This slokas has more than one defect of composition. "Chandrat Kurvanti" reads as "Lagnat Kurvanti" in another version. Even if that is sorted out, the 3 planets viz. Venus, Jupiter and the Moon cannot be in that order in own signs identical with 3rd, 6th and 11th. Hence for practical purposes, the implication seems to be:

(a) The Sun should be in his Moola Trikona space while the Moon, Venus and Jupiter are in their own signs.

(b) The Moon, Venus and Jupiter should be in the 3rd, 6th and 11th houses.

These two yogas are Raja Yogas leading to birth of kings.

सप्तमभवने सौम्या मित्रांशगताः सुहृद्विरिह दृष्टाः ।

उच्चैः कुजो यदि नृपः समस्तनृपपालकः श्रेष्ठः ॥ ३८७ ॥

387. If there is a benefic planet in the 7th house receiving a friendly planet's aspect, and occupies a friendly Navamsa, as Mars is in exaltation, the native will lord over other kings.

रविशशिबुधकैर्व्योम्नि मित्रांशकस्थै-

र्न च रिपुभवनस्थैर्नाप्यदृश्यैर्न नीचैः ।

सतपसि भूगुपुत्रे भूपतिः स्यात्प्रयागे

गजमदजलसेकैर्लीयते यस्य रेणुः ॥ ३८८ ॥

388. Note if the Sun, the Moon, Mars and Mercury are in the 10th house and in friendly Navamsas. None of these be in inimical or debilitation signs, nor should they be in combustion. Further, Venus should be in the 9th house. Such a native will become a king, the ichor of whose elephants will wet the lands and suppress the rising dust.

स्वोच्चे भानुः प्रकटितबलो व्योममध्ये सजीवः

शुक्रो धर्मे यदि बलयुतः स्वे नवांशे प्रपन्नः ।

लग्ने वर्गे शुभगगनगो राजपुत्रेण दृष्टः

पृथ्वीपालो धव लितजगत्स्यात्सितैः स्वैर्यशोभिः ॥ ३८९ ॥

389. The Sun being strong should be in the 10th in exaltation with Jupiter while Venus in strength is in the 9th house with own Navamsa. The ascendant should receive Mercury's aspect and beget is a benefic Varga. Such a native will become a king.

वृषे शशी लग्नगतस्तु पूर्णः सितेन दृष्टो वणिजस्थितेन ।

बुधोऽपि पातालगतो यदि स्यात्तदान्यजातो भवति क्षितीशः ॥ ३९० ॥

390. The Moon being Full should be in Taurus ascendant with the aspect of Venus while Mercury is in the 4th house. The native concerned will become a king.

क्षमासुतः स्वोच्चतनुं गतोऽपि रवीन्दुवाचस्पतिभिर्निरीक्षितः ।

भवेन्नरेन्द्रो यदि कुत्सितस्तदा समस्तपृथ्वीपरिरक्षणे क्षमः ॥ ३९१ ॥

391. Mars in exaltation in aspect to the Sun, the Moon and Jupiter will make even a mean person a king who will be capable of protecting the whole earth.

जायतेऽभिजिति यः शुभकर्मा भूपतिर्भवति सोऽनुलकीर्तिः ।

नीचवेश्मकुलजोऽपि नरोऽस्मिन् राजयोग इति न व्यपदेशः ॥ ३९२ ॥

392. One born in Abhijit Nakshatra will become a king with immeasurable fame though he may be of base birth.

Notes: Abhijit Nakshatra extends from Capricorn 6° 40' to Capricorn 10° 53' 20" including which there are 28 Nakshatras in all.

गण्डान्तविष्टिपरिघव्यतिपातजातस्ताराधिपश्च उदये यदि कुत्तिकायाः ।

क्रीडेत्कृपाणफलकाहतचण्डवेग —

प्रोत्थापिताहतशिरोभिरिहावनीशाः ॥ ३९३ ॥

393. The native with Moon in Krittika Nakshatra with one of Gandanta ascendant, Bhadra Karana, Parigha Yoga and Vyatipata Yoga will become a king who plays with the heads of his enemies waving his sword fiercely.

बुधोदये सप्तमगे बृहस्पतौ चन्द्रे कुलीरे सुखराशिगेऽमले ।

वियद्गते भार्गवचन्द्रनन्दने प्रशास्ति पृथ्वी —

मनुजो निराकुलः ॥ ३९४ ॥

394. Mercury in the ascendant, Jupiter in the 7th, Venus in the 10th and the Full Moon in the 4th identical with Cancer will produce a king who will rule the earth with peace.

एकान्तरगै षड्विंशक्रं क्षितीश्वरं कुर्यात् ।

अत्रैव शुभे लग्ने सकलमहीपालको नृपतिः ॥ ३९५ ॥

395. Chakra Yoga: If all the planets occupy six alternative

signs, Chakra Yoga is formed and the native in question will become a king. In this very Yoga, a benefic in the ascendant will make the person rule the entire earth.

अयमेव समुद्राख्यो द्वौ लग्ने यदि संस्थितौ ।

करोति भूभुजां नाथं सौम्यैः केन्द्रेषु संस्थितैः ॥ ३९६ ॥

396. In the above Chakra Yoga, with any two planets in the ascendant as a benefic is in an angle, the person will become the king of kings.

निरन्तरं यदि भवनेषु षट्सु च ग्रहाः स्थिता उदयग्रहात्समस्ताः ।

संपंक्तिरित्यवनिपतिं च कुर्याच्चतुष्टयादवनिपमन्त्रिणं तथा ॥ ३९७ ॥

397. Pankthi Yoga: If all the planets occupy six continuous signs from the ascendant, Pankthi Yoga forms, whose native will become a king. If all the planets are in the first four houses, the person will be a king's minister.

सुतसुखदुश्चिक्वगता यदि कर्मणि कीर्तयन्ति यवनाद्याः ।

वन्धुशुतार्थगजाढ्यो बहुभूत्यो जायते क्षितिपः ॥ ३९८ ॥

398. The 5th, 4th, 3rd and 10th occupied by all the planets will give birth to a king who will be endowed with kinsfolk, progeny, wealth and numerous servants.

कर्मास्तजलहोरासु ग्रहाः सर्वे प्रतिष्ठिताः ।

कुर्वन्ति नगरं नाम यत्र स्यात्पृथिवीपतिः ॥ ३९९ ॥

399. Nagara Yoga: Should all the planets be in the 10th, 7th, 4th and the ascendant, Nagara Yoga forms. One so born will be the lord of the earth.

मदनतनुसुखस्थिताः शुभाः समग्राः कुजरविजाश्च धर्मलाभसंस्थिताः ।

यदि भवति महीपतिः प्रशान्तो —

यवनपतिकृतो ह्ययं महीपयोगः ॥ ४०० ॥

400. With the 7th, ascendant and the 4th containing all the

benefics while Mars and Saturn are respectively in the 9th and 11th, according Yavanesvara, the native will be a peaceful ruler of the earth.

लाभधर्मस्थिताः सौम्याः पापाः कर्मणि संस्थिताः ।

नृपतीनामयं योगो भवेत्कलशसंज्ञितः ॥ ४०१ ॥

401. Kalasa Yoga: Benefics in the 9th and 11th houses as malefics are in the 10th house, Kalasa Yoga is formed. The native of this Yoga will be a ruler.

त्रयो ग्रहा भ्रातृसुताम्बुसंस्थास्तपे मदे द्वौ परिसंगतौ च ।

कलत्रलग्नं च गतावशेषकौ नृपस्य योगः खलु पूर्णचन्द्रः ॥ ४०२ ॥

402. Poorna Chandra Yoga: Any three planets occupying the 3rd, 5th and the 4th, any two planets in the 7th house and the remaining two in the ascendant cause Poorna Chandra Yoga. One of this native will be a ruler.

Notes: Seven planets from the Sun to Saturn are considered in this yoga. The term "Kalatra" (7th house) appearing in the 2nd line in addition to "Made- मदे" (7th house) appearing in the 1st line is a repetition. The correct formation of the Yoga eliminating this error is reflected in the translation above.

वसिष्ठ जातके —

Now from Vasishta Jataka (upto sloka 413).

सुकृतनिलयनाथे केन्द्रगे जन्मलग्नात्

प्रभवति खलु योगः सार्वभौमाभिधानः ।

बहुतरगुणपूर्णो बुद्धिमान् दानशीलो

भवति नृपतिवर्यो धार्मिको भूषभूषः ॥ ४०३ ॥

403. Sarva Bhauma Yoga: The 9th lord (endowed with strength) occupying an angle from the ascendant causes Sarva Bhauma Yoga. The native concerned will possess countless virtues, be intelligent, charitable, the best of the kings, justly disposed and rule over the other rulers.

दुश्चिक्वनाथे खलु केन्द्रयाते स्यात्कल्पवृक्षो नृपयोगमुख्यः ।

जातो भवेदत्र नरेन्द्रपूज्यो गजाश्वचामीकरयुक् प्रतापी ॥ ४०४ ॥

404. Kalpa Vriksha Yoga: Should the lord of the 3rd be in an angle, Kalpa Vriksha Yoga is formed. One born in this Yoga will be honoured by the king and endowed with elephants, horses, gold and valour.

धनाधिपः केन्द्रगतः करोति श्रीवत्सयोगं जनितोऽत्र योगे ।

धनान्वितः स्याद्विजयो नितान्तं सुकर्मकर्ता व्यवसाययुक्तः ॥ ४०५ ॥

505. The 2nd lord in an angle will cause Sri Vatsa Yoga whose owner will be endowed with wealth, will ever perform good deeds and be associated with agriculture (or related calling).

लग्नाधिपः केन्द्रगतः करोति योगाधिराजं कुलभूषणख्यम् ।

स्ववंशराज्यादधिकप्रतापी स्याच्चक्रवर्ती खलु तत्र जातः ॥ ४०६ ॥

406. Kulabhushana Yoga: If the lord of the ascendant is in an angle, one of the best Yogas called Kulabhushana Yoga is formed. Such a person will inherit kingdom and will become a very valorous emperor.

पुत्राधिपे केन्द्रगते च योगः स्यात् पद्मरागो नृपयोगवर्धः ।

जातोऽत्र योगेऽखिलशत्रुहन्ता महार्थयुक्तो नृपतिप्रसिद्धः ॥ ४०७ ॥

407. Padma Raga Yoga: The lord of the 5th house in an angle causes Padma Raga Yoga. The native will destroy all his adversaries, be endowed with a great deal of wealth and be a famous king.

पुण्याधिपे पुण्यनिधानसंस्थे रत्नाञ्जलिः स्यान्नृप एष योगः ।

अस्मिन् प्रसूतौ बहुभाग्ययुक्तो नरेन्द्रपूज्यो गजवाजियुक्तः ॥ ४०८ ॥

408. Ratnanjali Yoga: The lord of the 9th house in the 9th itself causes Ratnanjali Yoga. One born with this Yoga will possess much fortunes, elephants and horses, and be honoured by the king.

लग्नलाभधनेशाश्चत्केन्द्रकोणायगा यदि ।

तदा सदाफलो योगः सर्वदा लाभदायकः ॥ ४०९ ॥

409. Sadaa Phala Yoga: If the lords of the ascendant, the 11th and the 2nd occupy an angle, a trine and the 11th in that order, Sadaa Phala ("ever fruitful") Yoga is formed. The native in question will enjoy incessant gains.

राज्याधीशे केन्द्रगे सौम्यदृष्टे योगेन्द्रः स्यात्सुप्रतापाभिधानः ।

जातो नित्यं भूमिषः सेवनीयो भोगासक्तः स्वप्रतापाच्च सिद्धिः ॥४१०॥

410. Supratapa Yoga: One having the 10th lord in an angle in aspect to a benefic planet obtains Supratapa Yoga. He will be a lord of the earth, eligible to be served by others, interested in pleasures and will have achievement of desires with his own valour.

लाभाधीशे केन्द्रगे कामधेनुः संज्ञो योगो जायते तत्र जातः ।

भूमिपालैः सेवितो द्रव्ययुक्तो स्त्रीरत्नाढ्यः संग्रही बुद्धियुक्तः ॥ ४११ ॥

411. Kama Dhenu Yoga: If the 11th lord is in an angle, Kama Dhenu Yoga forms. The person possessing this combination will be a king, be served by others, endowed with wealth, females and precious stones and be disposed to saving.

जीवो भार्गवनन्दनोऽथ शशिजश्चन्द्रात्तथा लग्नतः

केन्द्रे वा नवपञ्चमे यदि भवेदेकस्तदा वीर्यवान् ।

द्वौ चेद्वाहनवित्तवैभवयुतो जातो नरो धार्मिकः

सर्वे भूपुरन्दरो गुणगणग्रामालयः श्रीयुतः ॥ ४१२ ॥

412. (a) One or two of Jupiter, Venus and Mercury occupying with strength an angle, or the 9th, or the 5th from the Moon or from the ascendant will bless the person with conveyances, wealth and lordship. He will be religious in disposition.

(b) If all three planets mentioned above are involved as prescribed, the effects will be - the native will be endowed with many virtues and lordship over villages, houses and wealth. He will be a king akin to Lord Indra.

भूमीजरविजरवीणामेकस्त्वपचयऋक्षगे विलग्नात् ।

आद्यो द्वौ चेन्मन्त्री सर्वे स्युर्भूमिपा मनुहाः ॥ ४१३ ॥

413. Note the three planets Saturn, Mars and the Sun. One of them placed in an Upachaya house from the ascendant will give wealth, two will give ministership and three kingship.

ग्रन्थान्तरे — (From another source upto sloka 418)

नीचस्थितो जन्मनि यो ग्रहः स्यात्तद्राशिनाथोऽथ तदुच्चनाथः ।

स्याज्जन्मलग्नाद् यदि केन्द्रवर्ती—

राजा भवेद् धार्मिकचक्रवर्ती ॥ ४१४ ॥

414. Neecha Bhanga Raja Yoga: Note if there is a debilitated planet at birth. Should the lord of the said sign, or the planet that gets exalted therein, is in an angle from the ascendant, the person will become a king endowed with a just disposition.

मृगपतिवृषकन्ये कर्कटे राशिसंस्थे

भवति विपुललक्ष्मीः राजराजाधिपो वा ।

हयगजनरवर्यैः संयुतो मेदिनीस्थो —

रिपुदलतुणवह्नी राजतुङ्गे प्रदिष्टः ॥ ४१५ ॥

415. If the Moon at birth is placed in Taurus, Virgo or Cancer, the person will be a king of kings endowed with abundant wealth, horses, elephants and armymen. He will be akin to fire to his foes.

Notes: On the face of it, this is merely an exaggeration. The Moon should be in one of these signs, coinciding with a good house, and obtaining other virtues like favourable divisions and beneficial aspects. The importance is primarily the Moon's being in one of these signs.

दशमभवननाथे केन्द्रकोणे धनस्थे

बलवति जनि योगो यस्य सिंहासनः स्यात् ।

स भवति नरनाथो विश्वविख्यातकीर्ति-

मदगलितकपोलैः सद्गजैः सेव्यमानः ॥ ४१६ ॥

416. Simhasana Yoga: Should the lord of the 10th be in strength in the 2nd, or in an angle or in a trine, the person will acquire what is called Simhasana Yoga. He will be a world-famous king served by excellent elephants.

यदा यामिनीशो दिनेशं प्रश्येद् बुधोपीह चेद्वीक्षते यामिनीशम् ।

तदा दैववेदी किमर्थं विमृश्येत् सुखी —

दीर्घजीवी भवेज्जातकोऽसौ ॥ ४१७ ॥

417. If at birth the Moon aspects the Sun, while the Moon herself is aspected by Mercury, where is the need for an astrologer to scrutinize, as the native is bound to be happy and long-lived?

Notes: The implied Yoga is formed as under. The Sun and Mercury in one sign aspected by the Moon from the opposite sign. This Yoga apart from giving stipulated effects will give intelligence, wealth, power, fame etc.

यदि भवति च केन्द्रे पूर्णचन्द्रः शुभाढ्यो

ददति च प्रियभार्या पुत्रिणीं चातिरूपाम् ।

धनकनकसमृद्धिं रत्नमाणिक्यवृद्धिं

कलयति परमार्द्धिं निर्जितारातिवृद्धिम् ॥ ४१८ ॥

418. If the Full Moon is in an angle endowed with much auspicious disposition (i.e. occupying good Vargas), the person will acquire an exceeding beautiful spouse who will be affectionate and will bear him progeny. The native will be endowed with plenty of wealth and gold, will increase his possession of gems and will subdue his enemies.

साराकल्याम्— (From Saravali)

सुविस्तरं नीचकुलोद्भवा मया विचित्ररूपाः कथिताः क्षितीश्वराः ।

अतः परं पार्थिववंशजा अमी भवन्ति योगाः कृतिनां प्रकीर्तिताः ॥ ४१९ ॥

419. A number of Yogas giving kingship to person of mean birth have been earlier explained by me (i.e. Kalyana Varma in his *Saravali*). Now I am going to explain such Yogas that will make one of a royal scion a king, in the words of the sages.

सिंहोदये दिनकरो मृगलाञ्छनेऽजे कुम्भस्थिते रविमुतःस्वगृहे सुरेज्यः॥

स्वोच्चेऽपि भूमितनयः पृथिवीध्वरस्य जन्मप्रदः —

सकललोकनमस्कृतः स्यात् ॥ ४२० ॥

420. **Leo Ascendant:** The native will be a king honoured by the whole world, if Leo is the ascendant containing the Sun while the Moon is in Aries, Saturn in Aquarius, Jupiter either in Sagittarius or Pisces and Mars in exaltation.

शुभे लग्नं याते बलवति तथा धर्मराशिं क्रमेण

सर्वैः शेषैर्विलग्नं धनमपि गृहं त्रयाषट्कर्मगैर्वा ।

महीभर्ता श्रीमान् भवति नियतं यस्य मातङ्गसंचैः

प्रयाणे मेघानां श्रुतिमदजलैर्भ्रान्तिमुत्पादयन्ति ॥ ४२१ ॥

421. A strong benefic in the ascendant while the other planets are in 9th, ascendant, 2nd, 3rd, 11th, 6th and 10th houses will make the person a king endowed with firm wealth whose band of elephants will shed ichor upon which the clouds will be in doubt (as to how it were raining).

सुरपतिगुरुर्बन्धुस्थाने स्ववेश्मगतो यदा

तुहिनकिरणः संपूर्णाङ्गस्तपः समवस्थितः ।

त्रितनुभवनप्राप्ताः शेषा ग्रहाः यदि भूपति-

र्भवति धृतिमान् श्रीकस्तदा बहुवाहनः ॥ ४२२ ॥

422. Should Jupiter at birth be in his own sign identical with the 4th house, as the Full Moon is in the 9th house and others are in the 3rd and the ascendant, the native will be a bold king, endowed with a number of conveyances and abundant wealth.

स्वोच्चोदये कृतपदः कुमुदस्य बन्धुजीवोऽर्थगो वणिञ्जि दानवपूजितश्चा
कन्याजसिंहगृहगा बुधभौमसूर्याश्चन्द्राशुनिर्मल्यशः —

भवति क्षितीशः ॥ ४२३ ॥

423. The Moon in the ascendant which is Taurus, Jupiter in the 2nd house, Venus in Libra, Mercury in Virgo, Mars in Aries and the Sun in Leo - this Yoga will produce a king who will enjoy pure fame like the rays of the Moon.

नक्षत्रनाथसहितः सविता नभस्थः सौरिर्विलग्नभवने हिबुके सुरेज्यः ।

देवारिपूज्यबुधभूमिसुतैः सलाभैः —

ख्यातो महीपतिरिह स्वगुणैर्नरः स्यात् ॥ ४२४ ॥

424. The Moon in the 10th house along with the Sun, Saturn in the ascendant, Jupiter in the 4th, and Venus with Mercury and Mars in the 11th will make one a king who will become famous for his virtues.

मृगराशिं परित्यज्य स्थितो लग्ने बृहस्पतिः ।

करोत्यवश्यं नृपतिं मत्तेभपरिबृंहितम् ॥ ४२५ ॥

425. If Jupiter at birth is in the ascendant avoiding Capricorn, the native will be a king endowed with elephants.

लग्ने भौमो रविजसहितस्तीक्ष्णरश्मिः खमध्ये

वाचां स्वामी दशमगृहगो भार्गवः सप्तमस्थः ।

आये हेम्नः शिशिरकिरणो बन्धुराशिं प्रपन्नः

यद्येवं स्याद् विपुल्यशसो जन्म भूपालकस्य ॥ ४२६ ॥

426. Saturn and Mars in the ascendant, the Sun and Jupiter in the 10th, Venus in the 7th, Mercury in the 11th, the Moon in the 4th - this combination will make one an exceedingly famous king.

न्यूनोऽपि कुमुदबन्धुः स्वोच्चस्थः पार्थिवं करोति नरम् ।

किं पुनरखण्डमण्डलहिमधवलकरैः प्रकटितदिगन्तः ॥ ४२७ ॥

427. Even with the weak Moon in exaltation, a person will become a king. Then, what of the Moon with full body (i.e. the Moon being Full) in exaltation?

लग्नं विहाय केन्द्रे सकलकलापरिपूरितो निशानाथः ।

विदधाति महीपालं विक्रमधनवाहनोपेतम् ॥ ४२८ ॥

428. With the Moon with her entire rays, i.e. the Full Moon, in an angle, other than the ascendant, the native will be endowed with valour, wealth, and conveyances.

यदि पश्यति दानवार्चितं वचसामधिपस्तदा भवेत् ।

नृपतिर्बहुनागनायको भुजगेन्द्र इव प्रतापवान् ॥ ४२९ ॥

429. If Venus at birth is aspected by Jupiter the subject will be equal to the King of Snakes (i.e. Adi Sesha, the bed of Lord Vishnu.)

दिवौकसां पतेर्मन्त्री कुर्यात्पश्यन् बुधं नरम् ।

शिरोभिः शासनं तस्य धारयन्ति नृपाः सदा ॥ ४३० ॥

430. If Mercury at birth is aspected by Jupiter, the native's orders will ever be obeyed by kings.

लग्नाधिपतिः स्वोच्चे पश्यन्मृगलाञ्छनं नृपं कुरुते ।

बहुगजतुरगबलोच्चैः क्षपति विपक्षं महाविभवम् ॥ ४३१ ॥

431. The lord of the ascendant in exaltation in aspect to the Moon will cause one to be a king endowed with many elephants and horses.

इन्दुः स्वोच्चे पश्यन् करोति बुधभार्गवौ नरं नृपतिम् ।

प्रशमितमुद्धतयशसं सौभाग्यभाग्यवन्यञ्च ॥ ४३२ ॥

432. The Moon in exaltation and aspecting Mercury and Venus will make one a peaceful king endowed with wide fame and fortunes.

जन्माधिपः केन्द्रबलः परिपूर्णः करोति परमर्द्धिम् ।

ब्राह्मणकुलेऽपि नृपतिं किं पुरवनीशसंभूतम् ॥ ४३३ ॥

433. If the lord of the Moon sign, enjoying full strength, occupies an angle, even a Brahmin by birth will become a king. Then what of one born of a royal scion?

रविरप्यधिमित्रस्थो यदि चन्द्रं समीक्षते ।

अङ्गदेशाधिपं कुर्याद् धर्मार्थसहितं नृपम् ॥ ४३४ ॥

434. The Sun placed in an exceedingly friendly house and aspecting the Moon will make one the ruler of Anga kingdom, endowed with virtues and wealth.

उच्चस्थः शशितनयः कुमुदाकरबन्धुना च समधिगतः ।

जनयति मगधाधिपतिं गजमदगन्धेन वासितदिगन्तम् ॥ ४३५ ॥

435. Should Mercury be in exaltation and enjoy the company of the Moon, the native will enjoy lordship over Magadha region.

प्रधानबलसंयुक्तः सम्पूर्णः शशलाञ्छनः ।

एकोऽपि कुरुते जातं नराधिपमरिदमम् ॥ ४३६ ॥

436. Even if the Moon singly endowed with strength on all important counts, the native will be a king and will eliminate his enemies.

केन्द्रे विलग्ननाथः श्रेष्ठबलो मानवाधिपं कुरुते ।

गोपालकुलेऽपि नरं किं पुनरवनीश्वराणाञ्च ॥ ४३७ ॥

437. Even when a shepherd can become a king with the lord of the ascendant with excellent strength in an angle, what of a person of royal scion?

कर्कटसंस्थः केन्द्रे बृहस्पतिर्दशमधामगः शशिनः ।

चतुरुदधिमेखलायाः स्वामी भूमेर्भवति जातः ॥ ४३८ ॥

438. Should the planet Jupiter be in Cancer which is the

10th from the natal Moon, the person will lord over a kingdom bound by four seas.

मेघे सहस्ररश्मिः सह शशिना संस्थितः करोतीशम् ।

केरलकर्णाटान्ध्रद्रविडानां शोणकुलस्य ॥ ४३९ ॥

431. The Sun in Aries along with the Moon will make one the ruler of Kerala, Karnataka, Andhra and Dravida regions.

उच्चस्वस्त्रिदशगुरुः कैरववनबन्धुसङ्घमं प्राप्तः ।

काश्मीरमण्डलभुवां करोति पुरुषाधिपमवश्यम् ॥ ४४० ॥

440. Jupiter in exaltation along with the Moon will make one the king of Kashmira region.

तुङ्गायस्वगृहोदयकण्टकनवमेषु यस्य शुक्रगुरु ।

सोऽवश्यं भवति नरो राजांशमुद्रवो नृपतिः ॥ ४४१ ॥

441. If Jupiter and Venus join together in the 11th, 2nd, ascendant, 10th, 7th, 4th or the 9th which is either Cancer or Pisces, one of a royal birth will be led to rule a kingdom.

दिक्स्थानकालादिगुणैरुपेताः शुभा ग्रहाः केन्द्रमुपागताश्च ।

कुर्वन्ति पापैरविमिश्रचाराः पृथ्वीपतिं त्रिप्रभृतिर्गहेन्द्राः ॥ ४४२ ॥

442. If three or four benefics occupy angles, earning strengths on account of directional, positional, temporal and other sources, unrelated to malefic planets, one will become a king.

रवेर्द्वितीये बुधजीवभार्गवाः न चाशुभैर्दृष्टयुता न वार्कगाः ।

स्फुटत्करौघस्फुटपिञ्जरीकृता नरं प्रकुर्युस्त्रिसमुद्रपालकम् ॥ ४४३ ॥

443. The three planets, viz. Mercury, Jupiter and Venus found in the 2nd from the Sun, which is not however Leo, and endowed with bright rays (i.e. uncombust), the native will own a kingdom bound by three seas.

कुन्दाब्जकाशधवलः परिपूर्णमूर्तिर्जन्माधिपेन बलिना शुभदेन दृष्टः ।
स्त्रीमानभङ्गनिपुणं दयितं क्षपायाः

प्रख्यातकीर्तिसुनयं कुरुते नरेन्द्रम् ॥ ४४४ ॥

444. If the Moon at birth is Full endowed with the purity of the white oleander and lotus (i.e. with pure rays) as the lord of the Moon sign enjoys the aspect of a benefic planet, the person will be skilful in outraging the modesty of women. He will enjoy wide fame and good knowledge in politics.

देवमन्त्री कुटुम्बस्थो भार्गवेण समन्वितः ।

जनयेद् वसुधापालं निर्जितारातिमण्डलम् ॥ ४४५ ॥

445. Jupiter in the 2nd house along with Venus will cause one to be a king having subdued enemies.

कारकयोगे ज्ञाता भवन्ति पृथ्वीभुजो नरा येषाम् ।

गजतुरगपतिः विचलितरजो वितानं भवेद्गमने ॥ ४४६ ॥

446. One born in Karaka Yoga will become a king, the movements of whose army, elephants and horses will wrap the skies with dust.

Notes: For Karaka Yogas, see slokas 447 to 451 *infra*.

कारकयोगः चिन्तामणौ— (Karaka Yogas from Chintamani.)

स्वीयमूलत्रिकोणस्थाः तुङ्गस्थाः केन्द्रसंस्थिताः ।

कारकास्ते स्युरन्योन्यं कर्मयातो विशेषतः ॥ ४४७ ॥

447. When two planets are in mutual angles, particularly mutually in 4th and 10th positions, identical with own signs, Moola trikona signs or exaltation signs, they become Karakas (and cause Karaka Raja Yoga).

Notes: The following examples may be noted in this connection.

(a) Capricorn ascendant, Mars in Aries and Venus in Libra both in own signs.

(b) Libra ascendant, having Jupiter in Cancer and Mars in

Capricorn, both in exaltation signs.

(c) Taurus ascendant with the Sun in Leo in Moola Trikona portion and Saturn in Aquarius in Moola Trikona portion.

The 4th and 10th are preferred houses for obtaining excellent results followed by 2nd - 5th, 11th - 3rd etc. In other houses, the results will decline, particularly when such Yogas are in mutual angles in 3rd - 12th, 6th - 9th, 8th - 11th and the like.

The two planets mentioned need not enjoy similar class of dignity. One can be exalted, and the other can be either in Moola Trikona or own sign.

अत्रोदाहरणमाह—दुन्दिराजः—

प्रालेयरश्मिर्यदि मूर्तिवर्ती स्वमन्दिरस्थो निजतुङ्गयाता ।

कुजार्कमन्दामरराजपूज्याः परस्परं कारकसंज्ञकाः स्युः ॥ ४४८ ॥

448. Example as per Dundhi Raja: Should the Moon be in the ascendant which is Cancer, while Mars, the Sun, Saturn and Jupiter are in their respective exaltation spaces, they become mutual Karakas.

Notes: In fact, these four planets thus placed cause Raja Yoga of a great order for any movable ascendant. It is not necessary that only Cancer should be selected in preference to the other three movable ascendants.

कारकयोगलक्षणान्तरं चिन्तामणौ—

सुखकर्मगः समस्तो लग्नसंस्थस्य कारकः खेटः ।

दशमस्थो यदि मित्रं तद्गुणयुक्तश्च कारकः प्रोक्तः ॥ ४४९ ॥

तद्गुणयुक्तस्तात्कालिकमैत्रीयुक्त इत्यर्थः ।

449. Another kind of Karaka Yoga as per Chintamani:

(a) For a planet posited in the ascendant, those in the 4th and the 10th become Karakas.

(b) Note if there is a planet in the 10th house which is owned by its friend. Then those that become friendly to the said planet in the 10th by temporary count (by horoscopic positions) will also become Karakas.

विशेषः साराख्याम्— (Special statements of Saravali.)

तुङ्गसुहृत्स्वगृहांशेषु संस्थिताः कारकाः समाख्याताः ।

मेषूरणे च रविरिति विशेषतो वक्ति चाणक्यः ॥ ४५० ॥

450. The planet posited in exaltation sign, friendly sign, own sign, or such a Navamsa will become a Karaka. Particularly the Sun in the 10th in exaltation will become a Karaka. These views are as per Chanakya.

लग्नस्थः सुखसंस्थो दशमस्थश्चापि कारकः सर्वः ।

एकादशेशपि केचिद्वाञ्छन्ति न तन्मतं मुनीन्द्राणाम् ॥ ४५१ ॥

451. (a) Planets in the ascendant, 4th and 10th become Karakas.

(b) There is also a view that those in the 11th will become Karakas which view is not however from the best of the sages.

कुजे विलग्ने तरणेश्च नन्दने रसातले शुक्रबृहस्पतीन्दुजैः ।

मृगोदये मन्दनवांशके स्थिते रसातलेशो भवतीह पार्थिवः ॥ ४५२ ॥

452. (a) Mars in the ascendant along with Saturn, while Venus is in the 4th along with Mercury and Jupiter will cause one to become a king.

(b) Mars in Capricorn ascendant, with a Navamsa of Saturn (i.e. within the first 6° 40' of Capricorn) will make one a king.

स्वोच्चे गुस्तनुगतः स्वगृहे शशाङ्कः —

शुक्रो ज्ञप्ते परममुच्चमितोऽसितश्च ।

मेषे तथैव भगवान् सविता कुजः

स्ववर्गाधिपो यदि भवेन्नृपतिः प्रजातः ॥ ४५३ ॥

453. Jupiter in exaltation in Cancer ascendant along with the Moon, Venus in exaltation in Pisces, Saturn in deep exaltation and the Sun in exaltation along with Mars in Aries will make the person head of his kinsfolk.

Notes: It is strange that a very nominal effect is attributed to such a rare and superior Yoga. In fact this combination should

be in a position to give an extremely exalted position, combined with opulence, fame etc. of a high degree.

शक्रेज्यः ससितः शुचिस्तिमियुगे स्वोच्चे च पूर्णः शशी

दुष्टस्तीव्रखगेन चैव दिनकुन्मेषे यदाऽसौ नृपः ।

सेनायाश्चलनेन रेणुपटलैर्यस्य प्रनष्टे रवा-

वस्तभ्रान्तिसमाकुला कमलिनी संकोचमागच्छति ॥ ४५४ ॥

454. Venus and Jupiter in Pisces, the full Moon in exaltation, and the Sun in aspect to malefic in exaltation will cause one to become a king the movements of whose army will raise enormous dust whereupon the lotus will contract mistaking it to be the sunset.

Notes: This Yoga is not astronomically possible and hence the Moon's participation as the Full Moon should be taken as the waxing Moon in exaltation. Even then, the Yoga does not lose its supremacy.

क्रूरैर्नीचै रिपुभवनगैः षष्ठदुश्चिक्वयैर्वा

सौम्यैः स्वोच्चं परममुपगतैर्निर्मलैः केन्द्रगैश्च ।

आज्ञां यातो शिशिरकिरणे कर्कस्तथे निशाया-

मेकंछत्रं त्रिभुवनतलं यस्य स क्षमातलेशः ॥ ४५५ ॥

455. All the malefic planets should be at birth in debility or in enemies' signs, or in the 3rd or the 6th while benefic planets are in their deep exaltation degrees identical with angular houses. Further the Moon should be in Cancer identical with the 10th house. One born with this Yoga in night time will become the ruler of the three worlds.

होरा लेख्यामुपेतः स्फुटकरनिकरैः पूरिताङ्गः सुरेज्य-

श्चन्द्रः शुक्रार्धदेहो भवभवनगतः स्वेन पुत्रेण दृष्टः ।

चन्द्राद्धानुद्वितीये यदि भवति तथा नैव दृष्टः कुजेन

प्रायो जायेत भूमृदबहुगजतुरगश्छन्नभूपृष्ठपीठः ॥ ४५६ ॥

456. Jupiter with brilliant rays in the ascendant, the Moon

in the 11th in aspect to Mercury, and the Sun in the 2nd place from the Moon but unaspected by Mars, will bless the person with kingdom with a number of elephants and horses.

रविशशिकुजैर्भेषे लग्ने सिताकिंबुधैर्वृषे
धनुषि नवमे देवेज्ये च स्वभांशमुपागते ।
रविरपि यदि स्वोच्चवर्गप्रधानलवोदयो
भवति नृपतिः सिद्धाज्ञातो हतारिरिहोद्भवैः ॥ ४५७ ॥

457. Aries should be the ascendant containing the Sun, the Moon and Mars, as Venus, Saturn and Mercury are in Taurus, and Jupiter is in the 9th in Sagittarius will produce a king whose orders will be obeyed and foes will be destroyed. In this Yoga, the two planets, viz. Jupiter and the Sun should in particular be in Vargottama Navamsa.

सितशशिमुतजीवैः पञ्चमस्थैर्नभोगै रविरपि रिपुशौ स्वोच्चगे भूमिपुत्रे
तपसि च रविपुत्रे जायते पार्थिवेन्द्रः —
प्रथितविमलकीर्तिर्दानधर्मप्रतापैः ॥ ४५८ ॥

458. Scorpio Ascendant: Jupiter, Mercury and Venus in the 5th house, the Sun in the 6th in Aries along with Mars, and Saturn in the 9th will make one the lord of the rulers. He will enjoy unsullied fame.

त्रिदशगुरो रविर्हिमकरस्य भृगोस्तनयो
रवितनयः कुजस्य खलु दृष्टिपथञ्च गतः ।
भवति विलग्नगो यदि चरोदयराशिगतः
प्रथितयशा भवेत् क्षितिपतिः क्षपतारिगणः ॥ ४५९ ॥

459. In case of birth in a movable ascendant, with the Sun, Venus and Saturn respectively receiving the aspects of Jupiter, the Moon and Mars, the person will be a king endowed with fame and destroyed foes.

बुधे कन्यालग्ने सुरपतिगुरुश्चैव तिमिगः ।

स्थितः क्षोणीपुत्रः प्रथमभवने वीर्यसहितः ।

शनिः शत्रुस्थाने त्रिदशरिपुबन्धुश्च हिबुके

यदेवं स्यात्सूतौ स्वभुजविजयी भूपतिरिह ॥ ४६० ॥

460. Virgo Ascendant: With Mercury in Virgo which is the ascendant, Jupiter in Pisces, strong Mars in Aries, and Saturn in the 6th, the person will attain a kingdom on his own strength.

यमे क्लिग्ने मकरं प्रतिष्ठिते दिवाकरे द्यूनगते सितेऽष्टमे ।

कुजेऽल्लिगे कर्कटगे निशाकरे भवेत्प्रसिद्धो जगतीश्वरो नृपः ॥ ४६१ ॥

461. Capricorn Ascendant: Saturn in the ascendant which is Capricorn, the Sun in the 7th, Venus in the 8th, Mars in Scorpio and the Moon in Capricorn - this combination will bring forth a famous king.

मृगोदये भूमिसुते सुनिर्मले शनैश्चरे धर्मगृहे व्यवस्थिते ।

दिवाकरे सप्तमगे सहेन्दुना चलस्वभावो नृपतिः प्रजायते ॥ ४६२ ॥

462. Capricorn Ascendant: A fickle-minded king is born in Capricorn ascendant with an unsullied Mars therein while Saturn is in the 9th, and the Sun is in the 7th along with the Moon.

शनैश्चरे लग्नगते सचन्द्रबृहस्पतौ सप्तमराशिगे च ।

शुक्लेण दृष्टे शशिजे स्वतुङ्गे जायेत पृथ्वीपतिरप्रधुष्यः ॥ ४६३ ॥

463. The native will be an unassailable king with Saturn in the ascendant, the Moon and Jupiter in the 7th and Mercury in exaltation with the aspect of Venus.

चापे भवेत्सुरगुरुर्हितदृष्टिशुद्धो लग्ने सुरारिदयितः शशिनि स्वराशौ ।

वापीतडागसुरवेश्मकरो नरोऽन्नजायेत मानवपतिर्द्विजदेवभक्तः ॥ ४६४ ॥

464. Jupiter in Sagittarius in aspect to a friendly planet, Venus in the ascending sign, and the Moon in Cancer will usher

the birth of a king who will construct wells, tanks etc. and be devoted to Brahmins.

एकः स्वोच्चे शुभगगनगः संस्थितो निर्मलांशुः

केन्द्रे भानुः प्रकटितकरः केवलः पूर्णवीर्यः ।

दृष्टः कुर्यादमरगुरुणा पञ्चमस्थेन जातं

भूमेर्नाथं बहुगजपतिं सर्ववन्द्यं कृतार्थम् ॥ ४६५ ॥

465. Even a single benefic in exaltation with pure rays, while a strong Sun alone is in an angle with the aspect of Jupiter from the 5th house will make one a successful king endowed with a number of elephants, revered by one and all.

षष्ठे कुजार्किरवयः सहजेऽथवापि सिंहे सुरारिसचिवोऽथ भवर्क्षसंस्थः ।

दृष्टः शमैर्दिनकरेन्दुविहीनदृष्टिः —

कुर्यान्नृपं स्वभुजनिर्जितशत्रुपक्षम् ॥ ४६६ ॥

466. Note if the 6th or the 3rd is in occupation by Mars, Saturn and the Sun - the latter without Moon's aspect - while Jupiter is in Leo in the 11th house with beneficial aspect. Such a native will become a king who will conquer his enemies with his own mite.

वहति मृदुसमीरे निर्मलि व्योममध्ये विमलनिरूपसर्गाः खेचरा वृत्तवैराः ।

उदयति सुरवन्द्ये मण्डले मातृकाणां

यदि वृषभगृहस्थो भार्गवः स्यात् क्षितीशः ॥ ४६७ ॥

467. Jupiter in Libra ascendant, Venus in Taurus, while there flows a breeze and the other planets are brilliantly placed in the zodiac, the native will be a king.

अधिमित्रगते केन्द्रे जन्माधिपतिर्विलग्नपतियुक्तः ।

पश्यति बलपरिपूर्णो लग्नं स्यात्पुष्कलो योगः ॥ ४६८ ॥

पुष्कलयोगे पुरुषा जायन्ते भूमिपालका नित्यम् ।

सुचिरं भ्रमन्ति हतरिपुगजमदगन्धेन वासितदिगन्ताः ॥ ४६९ ॥

468 - 469. Pushkala Yoga: Should the lord of the Moon sign join the ascendant lord in an exceedingly friend's sign, which is an angle from the ascendant, and aspect the ascendant, Pushkala Yoga is formed. One enjoying this Yoga will be a king for ever and will move in all the directions filled with fragrance of the ichor of the dead elephants of his subdued adversaries.

राश्यादौ लग्नपतिः करोति लग्ने नरेन्द्रदण्डपतिम् ।

मध्ये मण्डलनाथं ग्रामपतिं चैव भवनान्ते ॥ ४७० ॥

पौष्णे फल्गुन्यां वा मूले पुष्ये च भास्करः कुरुते ।

लग्नगतो नरनाथं योजनशतमात्रके देशे ॥ ४७१ ॥

कृत्तिका रेवती स्वाती पुष्यस्थायी भृगोः सुतः ।

करोति भूमृजां नाथमध्विन्यामपि संस्थितः ॥ ४७२ ॥

470 - 472. (a) If the ascendant lord is in the ascendant and is in the initial part of the sign (i.e. first decanate), the native will be the army chief under a king. If in the middle portion, he will be the head of a region. If in the end, he will head over a village.

(b) If the Sun in the ascendant is in Revathi, Poorva Phalguni, Uttara Phalguni, Moola, or Pushya Nakshatra, the person will have a kingdom spreading over a linear distance of one hundred Yojanas.

(c) Venus placed in one of Kritika, Revathi, Asvini, Svathi and Pushyami will produce a king.

Notes: (a) From this kind of the position of the lord of the ascendant in the ascendant itself, we derive three Yogas with differentiation in effects. The said planet in the first decanate is the most favourable; if in the 2nd decanate comparatively less favourable; and if in the 3rd decanate it is relatively the least powerful. These indicate, thus, progress of a person in various levels.

(b) One among the 4 signs, viz. Cancer, Leo, Sagittarius and Pisces should be the ascendant and the Sun should be in the stipulated Nakshatra. Then the person will be a powerful and wealthy person.

विदधाति सार्वभौमं लग्नांशपतिः स्वतुङ्गः केन्द्रे ।

नृपतिं लग्नाधिपतिर्जन्माधिपतिर्धनसमुद्भूतः ॥ ४७३ ॥

473. (a) If the lord of the Navamsa ascendant is in exaltation in an angle from the natal ascendant, the native will be an emperor.

(b) Should the lords of the Moon sign and natal ascendant join in an angle, the person will be a king.

Notes: The second yoga is inferior to the first mentioned one as could be seen from the effects concerned.

मीने निशाकरः पूर्णः सुहृद्ग्रहनिरीक्षितः ।

सार्वभौमं नरं कुर्यात्सिद्धाज्ञाकं न संशयः ॥ ४७४ ॥

474. The Moon being Full and occupying Pisces with a friendly planet's aspect will give birth to an emperor whose orders will be adored.

याते भौमे कर्मस्थाने शिशिर करभुगुसुतैस्तपः समवस्थितैः ।

आये स्वोच्चे प्राप्तो भानुखिदशपतिसचिवसहितो —

यदि प्रसवे भवेत् ॥ ४७५ ॥

क्षोणीभर्ता याने यस्य प्रविचलति तुरगरजसा दिशः परितो गतः ।

एवं कर्तुर्भूयो भूयो धरणितलं परिमलसुखं प्रयान्ति रवेर्हयाः ॥ ४७६ ॥

475. With Mars in the 10th house, Venus and the Moon in the 9th house and the Sun in exaltation in the 10th house in union with Jupiter, the native will be a king. The fragrance of dust raised by the movements of the band of his horses will be enjoyed by the horses of the sun god in the skies.

शशिसहिते केन्द्रस्थे शनैश्चरे भवति जातोऽत्र ।

राजा भुवि गजतुरगग्रामधनैर्वर्धितः श्रीः ॥ ४७७ ॥

477. Saturn in an angle along with the Moon will make one a king endowed with elephants, horses, villages and increasing wealth.

शुक्रवाक्पतिबुधैर्धनसंस्थैर्धनगैः शशिरविक्षितिपुत्रैः ।

जायते क्षितिपतिः पृथुवक्षाः सर्वतः क्षपितशत्रुसमूहः ॥ ४७८ ॥

478. One with Venus, Jupiter and Mercury in the 2nd house while the Moon, the Sun (read Saturn) and Mars are in the 7th house will be broad-chested, and be a king whose enemies will remain destroyed.

Notes: "Saturn" appears in the place of Sun in some texts which is only correct.

भानुः प्राणी {शशिगृहयुतः} शीतरश्मिश्चतस्मि-

न्नेकः स्वोच्चे यदि गगनगो निर्मलः पूर्णरश्मिः ।

लग्नं प्राप्तः सुरपतिगुरुः षष्ठगः स्यात् क्षितीश-

श्छत्रो यस्य प्रचलितचमूरेणुभिर्व्योममार्गः ॥ ४७९ ॥

479. An exalted planet with full rays in the ascendant, Jupiter in the 6th house and the Sun in strength in Cancer along with the Moon will give rise to birth of a king whose army's march will envelope the skies with clouds dust.

कुम्भस्याष्टमभागे त्रिकोणसंस्थेऽपि च निशानाथे ।

जातो भक्त्यवश्यं राजा शुभदः समस्तलोकस्य ॥ ४८० ॥

480. The Moon in 8th degree of Aquarius which is a trine from the ascendant will produce a king who will contribute to the good of the whole world.

मेषस्य सप्तमांशे करोति पृथ्वीसुतः स्थितो नृपतिम् ।

एकाधिविंशे नरमिथुनस्यांशे भवेद्भूपः ॥ ४८१ ॥

481. Mars in the 7th degree of Aries will produce a king. So also in the 21st degree of Gemini.

कुम्भस्य पञ्चदशके भागे चन्द्रस्थितो महीपालम् ।

कर्कटस्य च दशमे करोति पुरुषं सदा नृपतिम् ॥ ४८२ ॥

482. The Moon in the 15th degree of Aquarius or in the 10th degree of Cancer will make one a king.

धनुषि च विंशे जीवः करोति नृपतिं स्थितो जनख्यातम् ।

सिंहस्य पञ्चमेशे तथा च हेलिगुरुबुधैर्ज्यैः ॥ ४८३ ॥

483. (a) Jupiter in the 20th degree of Sagittarius will produce a famous king.

(b) Similar effect will come to pass when the Sun, or Mercury or Jupiter is in the 5th degree of Leo.

Notes: (b) This Yoga should not be interpreted as the 3 planets occupying the same degree. Anyone of the three in this degree will give kingdom.

एतस्मिन् पञ्चकृतौ तत्रैव दशसंस्थितश्चन्द्रः ।

भागेषु वीरनृपतिं करोति भुजलब्धपृथ्वीकम् ॥ ४८४ ॥

484. In the five Yogas mentioned above (i.e. slokas 481 and 483), if the Moon is simultaneously in the 10th degree of that particular sign (occupied by the other planet involved in the Yoga), the person will earn a kingdom with his own strength.

Notes: In slokas 481 and 483, there are altogether five different Yogas, viz. 2 by Jupiter, 1 each by Mars, the Sun and Mercury.

मकरस्य पञ्चमांशे करोति रविजो नरेश्वरं सुनयम् ।

भागे भूतलतिलकं धर्मज्ञं शास्त्रनिरतञ्च ॥ ४८५ ॥

485. Saturn in the 5th degree of Capricorn will produce a lord of the kings who will be justly disposed, adorable, a knower of law, and interested in Sastras.

कर्कटगे शशिजीवौ पञ्चसु भागेषु संस्थितौ कुरुतः ।

भूमिपतिमग्रधृष्यं रविरिव सर्वग्रहस्य ॥ ४८६ ॥

486. Jupiter and the Moon together occupying the 5th degree of Cancer will make one a king who will be unconquerable as the Sun is among all the planets.

चन्द्रः पुष्ये नृपतिं वर्गोत्तमकृत्तिकाश्विनीसंस्थः ।

विदधाति सार्वभौमं त्रिपुष्करे वापि परिपूर्णः ॥ ४८७ ॥

487. (a) If at birth the Full Moon occupies Pushyami, Krittika or Asvini or a Vargottama Navamsa, the native will become an emperor.

(b) Birth in Tripushkara Yoga will give the native an empire.

Notes: (b) Tripushkara Yoga is a combined Yoga of three different phenomena, as under.

One of the 2nd, 7th and 12th lunar days of bright or dark fortnights coinciding with Sunday, Tuesday or Saturday while birth Nakshatra is one of Krittika, Punarvasu, Uttara Phalguni, Visakha, Uttarashadha and Poorvabhadra. Week-days are to be counted from one sun-rise to the other.

At one stage, this Tripushkara Yogas has been discussed in the context of questionable birth as well.

अश्विन्यनुराधास्थितस्तत्र अविष्ठासु पार्थिवं भौमः ।

कुरुते स्वोच्चमुपगतो वर्गोत्तमगतश्च नान्यत्र ॥ ४८८ ॥

488. Should Mars at birth be in exaltation, or in Vargottama Navamsa, or in Asvini, Anuradha or Dhanishta, one will become a king, but not otherwise (thus, this is matchless Raja Yoga).

व्योम्नि शङ्खधवलो निशाकरो भार्गवस्तपसि संस्थितः शुचिः ।

आयगाश्च यदि सर्व एव ते स्यान्महीपतिरतुल्यपौरुषः ॥ ४८९ ॥

489. Pure white Moon (i.e. an uncombust Moon) in the 10th house, Venus in the 9th house while all others are in the 11th house will give birth to a king endowed with incomparable valour.

चन्द्रादुपचयसंस्था गगनसदः सर्व एव यदि सृतौ ।

जायते माननिलयः समस्तपृथ्वीपतिः पुरुषः ॥ ४९० ॥

490. If all the planets are in Upachayas from the Moon, the person, will be a repository of honour and will lord over the entire earth.

जीवनिशाकरसूर्याः पञ्चमनवतृतीयगा वक्रात् ।

यदि भवति तदा राजा कुबेरतुल्यो धनधरोऽसौ ॥ ४९१ ॥

491. Counted from Mars, if Jupiter, the Moon and the Sun are in order in the 5th, 9th and 3rd signs, the person will be wealthy and a ruler akin to Kubera, the Hindu god of wealth.

रविस्तृतीये भृगुनन्दनः सुखे बुधस्य चान्ये यदि पञ्चमे स्थिताः ।

न नीचराशौ न च शत्रुवेश्मगा भवेन्नरेन्द्रसिमुद्रपारगः ॥ ४९२ ॥

492. Counted from the "Sun" (read "from the Moon" as the correct text should be "*Sasistrutiyo*") Venus in the 3rd, Mercury in the 4th, and all others are in the 5th will make one a king possessing boundarirea upto three seas. But no planet should be in debility or inimical sign in this Yoga.

बृहस्पतेर्भूमिवाकरेन्दवो गताश्रयोऽस्ताम्बुनभस्तलं क्रमात् ।

विपक्षराशौ परिशेष खेचरा यदा तदा भूमिपतिर्नुपात्मजः ॥ ४९३ ॥

493. If Mars, the Sun and the Moon are in the 7th, 4th and the 10th as counted from the sign occupied by Jupiter while all others are in the 6th house from the ascendant, the native will be a king.

भुगोरपत्याद् बुधभास्करात्मजौ चतुष्टयस्थौ परिशेषखेचराः ।

तृतीयलग्नभर्क्षगतास्तु ते यदा महीपतिं कुर्युरसंशयं तदा ॥ ४९४ ॥

494. One will become a king if Mercury and Saturn are 4th and with reference to Venus while all others are in the 3rd and 11th houses from the ascendant.

शुक्रबुधौ रवितनयात्केन्द्रे वाचस्पतिर्भवेदुच्चे ।

सिंहासनाधिशायी यदि राजा स्वोच्चगाश्च परिशेषाः ॥ ४९५ ॥

495. With Venus and Mercury in an angle from Saturn while others including Jupiter are in their exaltation zones, the native will ascend the throne.

सवितुस्तृतीय पञ्चम लाभर्क्षसमाश्रितास्तदा यस्य ।

सर्वे ग्रहाः स नृपतिर्मन्त्री सेनापतिर्वापि ॥ ४९६ ॥

496. If all the planets are in the 3rd, 5th and 11th places with reference to the natal Sun, the subject will be a king's minister or an army-head.

लग्नपतिः स्फुटरश्मिः पापा लाभर्क्षगाः शुभा केन्द्रे ।

यदि भवन्ति तदा नृपतिं स्वभुजार्जितभूमितलम् ॥ ४९७ ॥

497. Should the lord of the ascendant be endowed with unaffected rays while malefics are in the 11th from the ascendant, and benefics are in angles, the native will earn a kingdom on his own strength.

लाभे तृतीयषष्ठे यदि पापा जन्मनि यस्य शुभदृष्टाः ।

भवति तदा धरणीशः समस्तनृपवन्दितः साधुः ॥ ४९८ ॥

498. If malefics occupy the 11th, 3rd and the 6th from the ascendant and beget the aspects of benefic planets, the native will be a virtuous king receiving honours from other kings.

विचरति सुरपूज्यो मेषभे वायु सिंहे

दहनकिरणदृष्टे भूमिपुत्रे स्वराशौ ।

न च गगनविचारी कश्चिदेकोऽपि नीचे

यदि नृपतिसमुत्थो जायते पार्थिवेन्द्रः ॥ ४९९ ॥

499. If Jupiter at birth is in Aries or Leo, while Mars placed in his own sign is in aspect to the Sun, one of a royal scion will become a king. But there should be no planet in debility in the horoscope.

चन्द्राद्ग्रहैर्निगदिता सुनफादयश्च

केन्द्रस्थितैर्यदि भवन्ति च तेऽत्र योगाः ।

विश्वम्भराधिपकुलेषु महत्सु जाता योगेषु तेषु—

मनुजेश्वरतां लभन्ते ॥ ५०० ॥

500. Sunapha, Anapha and Durudhura with reference to the natal Moon have been explained (earlier). If one of these Yogas is present with reference to an angle from the ascendant, one of a royal family will ascend the throne.

Notes: The Moon who is the base for the formation of Sunapha & C should be in an angle from the ascendant. Then the participants should be placed as required from the Moon. That is the Yoga stipulated by the text occurs.

Sunapha occurs when a planet occupies the 2nd from the Moon; Anapha by one in the 12th from the Moon; and Durudhura when both the 12th and 2nd from the Moon are in occupation. With this kind of Yoga occurring when the Moon herself is in an angle (1st, 4th, 7th or 10th) from the ascendant, a still superior Yoga is formed leading to riches and position.

Kemadruma occurs when there is none with the Moon or none in the 2nd/12th from the Moon. But when Kemadruma occurs with Moon in an angle, it would destabilise the entire array of planets to a great extent.

In these Moon-based Yogas, it is well-known, the Sun is not taken into consideration.

केन्द्रगः सुरगुरो स शशके यस्य जन्मनि च भार्गवदृष्टः।

भूपतिर्भवति सोऽनुलकीर्तिर्नीचगो न यदि कश्चिदपि स्यात् ॥ ५०१ ॥

501. One will be a king with immeasurable fame if Jupiter is in an angle in union with the Moon and be in aspect to Venus.

उदयशिखरिसंस्थो भार्गवो यत्र तत्र

बुधरविमुतदृष्टो स्वांशकस्थोऽतिवीर्यः ।

जनयति नरनाथं वाक्पतौ पञ्चमस्थे

भुजबलहतशत्रुं सार्वभौमं गजाढ्यम् ॥ ५०२ ॥

502. If Venus with enormous strength is in the natal ascendant (extremely close to the cusp, as the term "Sikhara" in the text implies) and begets his own Navamsa, while Mercury is in aspect to Saturn, and Jupiter is found in the 5th house from the ascendant, the person will "rule the earth", endowed with elephants, and will eliminate his enemies with his own power.

सिंहे कमलिनीभर्ता कुलीरस्थो निशाकरः ।

दृष्टौ द्वावपि जीवेन पार्थिवं कुरुतस्तथा ॥ ५०३ ॥

503. The Sun in Leo and the Moon in Cancer in aspect to Jupiter will make one a king.

Notes: The text implies that both the luminaries should be aspected by Jupiter. For practical purposes, we should ensure that one of them gets Jupiter's aspects.

बुधः कर्कटमारुढो वाक्पतिश्च धनुर्धरम् ।

सूर्यः भूसुतदृष्टश्च यदि स्फीतो महीपतिः ॥ ५०४ ॥

504. Mercury in Cancer, Jupiter in Sagittarius and the Sun placed anywhere receives the aspect of Mars - one born with this Yoga will become a king.

शफरीयुगले चन्द्रः कर्कटे च बृहस्पतिः ।

शुक्रः कुम्भे यदा शक्तस्तदा राजा भवेदिह ॥ ५०५ ॥

505. The Moon in Pisces, Jupiter in Cancer and Venus in Aquarius will altogether bring forth a king.

सितदृष्टः शनिः कुम्भे पद्मिनीदयितोदये ।

चन्द्रो जलचरे राशौ यदि राजा तदा भवेत् ॥ ५०६ ॥

506. The Moon in a watery sign, the Sun in the ascendant and Saturn in Aquarius in aspect to Venus will make one a king.

Notes: Looking at the original conditions, the ascendant can either be Cancer or Virgo only. The position of Venus in Leo is implied for Saturn should be in Aquarius with the aspect of Venus.

Six different Yogas can then be formed:

(a) Cancer ascendant with the Sun therein, Venus in Leo, and Saturn in Aquarius.

(b) Virgo ascendant with the Sun therein, Venus in Leo and Saturn in Aquarius.

In either case, the Moon should be in Cancer, Pisces or second half Capricorn.

कुजेऽलिगेऽथ मेषे वा रविजीवनीरीक्षितः ।

वृषे ज्ञः शुक्रसंदृष्टस्तदापि पृथिवीपतिः ॥ ५०७ ॥

508. Mars in Scorpio or Aries in aspect to the Sun or Jupiter; while Mercury is in Taurus in aspect to Venus will cause kingship.

अमलवपुरवक्रः कैरवाणां विकासी

स्वगृहमथ नवांशं स्वोच्चमंशं गतो वा ।

हितगगन निवासैः पञ्चभिर्दृश्यमानो

जनयति जगदीशं नीचमे नो यदि स्यात् ॥ ५०८ ॥

508. If the Full Moon, unafflicted, occupies her own sign or own or exaltation Navamsa, in aspect to five friendly planets, while there is none in debility at birth, the native will become a ruler.

लाभे मन्दो गुरुः सुते लग्नमेषे शशाङ्को

दुश्चिक्वेऽर्को बुधकुतनयौ वक्रगौ चेत्सभूपः ।

यस्सेनायास्ततमदजलक्षोभतो वारणेन्द्रैर्भूयः

सेतोः स्मरति सहसा क्षोभितान्तोऽम्बुराशिः ॥ ५०९ ॥

509. Saturn in the 11th, Jupiter in the 5th, the Moon in Aries which is the ascendant, and the 3rd occupied by the Sun, retrograde Mercury and retrograde Mars, - with this Yoga the native will become a king, the flow of whose elephants' ichor will make the ocean recall the days of construction of Setu (over-bridge built by Lord Rama to proceed to Lanka).

कमलगहनबन्धुः कन्ययालिङ्गिताङ्ग-

स्त्वलिनि कुजसुरेज्यौ चन्द्रमा मेषसंस्थः ।

न च यदि परिशेषैर्दृश्यते स्यात्स भूपः

अचलितगजसङ्घच्छादिताशाननौघः ॥ ५१० ॥

510. One will become a king covering all the directions with his elephants if the Sun is in Virgo, Mars is in Scorpio in union

with Jupiter, and the Moon is in Aries, unaspected by others.

गर्गजातके — (From Garga Jataka upto sloka 515.)

गुरुज्ञभार्गवैर्लग्ने सप्तमस्थेऽर्कनन्दने ।

दशमस्थे रवौ जातः भोगभाक् पुरुषो भवेत् ॥ ५११ ॥

511. Jupiter, Mercury and Venus in the ascendant, Saturn in the 7th and the Sun in the 10th will give enjoyment of pleasures.

पापक्षेत्रगतैः पापैः केन्द्रस्थैः सौम्यराशिभिः ।

सबलैर्यस्य जन्म स्यात् स भवेद्दस्युनायकः ॥ ५१२ ॥

512. Malefics in malefics' signs, benefic signs are identical with angles with strength (i.e. the angles should enjoy Griha Bala or Bhava Bala, which is dependent on the respective ruling planet's Shadbala) will make one the leader of thieves.

लग्नगः कर्मगो राजा योगकर्तृगृहेषु च ।

यः स्यात्सोऽन्तर्दशाकाले राज्यदः प्रबलो यदा ॥ ५१३ ॥

513. The sub period of the stronger of the planets in the ascendant and the 10th will bring forth the effects of an indicated Raja Yoga.

Notes: Importance is given to the planet in the ascendant or in the 10th house. Whether such a planet forms a Raja Yoga or not, it acts as an agent for other Raja Yoga Karaka planets in the nativity. Thus, the sub period of the occupant in question will be a powerful source of Raja Yoga effects.

Also see the next sloka.

Simbhu Hora Prakasa (ch, 17, sloka 63) takes into consideration the whole dasa, in the above circumstances, instead of sub-period. The present text's condition is more logical, for a stronger sub period will have to ultimately rely on the lord of the main dasa. If we take the entire dasa of a strong planet, it would mean that any strong planet will give Raja Yoga. For mere strength in the highest terms is alone not enough, and every

horoscope will have a planet who is the mightiest of all.

तदभावे योगकर्तृग्रहाणां प्रबलौ हि यः ।

स च स्वान्यर्दशाकाले राज्यदः परिकीर्तितः ॥ ५१४ ॥

514. If there are no planets in the ascendant and the 10th house, the sub-period of the strongest planet will usher the effects of a Raja Yoga.

नीचादिग्रहसंस्थस्य दशायां प्रबलस्य च ।

युवतिश्च बलहीनस्य तन्मोक्षपरमं श्रियात् ॥ ५१५ ॥

515. In the dasa of a debilitated planet, and in the sub period of a strong female planet, one's wealth will vanish.

Notes: The authority of this verse is sage Garga. This is a rare yoga which we have not found elsewhere. Of all, a strong female planet (i.e. the Moon, Ketu or Venus in strength) playing an adverse role for wealth is to be noted.

For example, Taurus is the ascendant with Mars in Cancer in debility and Venus in exaltation in Pisces (or alternatively the Moon in Taurus or in Cancer, or Ketu in the sign Sagittarius, Leo or Pisces - each case providing strength to the concerned planet). Then the dasa of the planet Mars and the sub period of Venus (or the Moon or Ketu as the case may be) will be a source of one's losing wealth.

सारावल्याम्— (From Saravali upto sloka 518)

व्योमलग्नप्रपन्नस्य दशायां राज्यमाप्नुयात् ।

नरेन्द्राणां यदा योगस्तद्वीर्यादथवा पुनः ॥ ५१६ ॥

रविकिरणमुषितदीप्तेर्दशातिदुःखातिशोकदा भवति ।

मानयशोऽर्थविनाशं प्रतापरूपोद्यमनिहन्त्री ॥ ५१७ ॥

होराजन्माधिपतेः शत्रोर्दशायां विमूढमतिः ।

राज्यच्युतो विपक्षैः परिभूतोऽन्यं समाश्रयति ॥ ५१८ ॥

516 - 518. (a) If the indicative planet is in the 10th house, the native will obtain kingdom (or Raja yoga effects) in the said

planet's dasa.

(b) The dasa of a planet that is in combustion will cause abundant grief, and will destroy one's honour, fame, wealth, valour and undertakings.

(c) One will be foolish (or lose his intelligence) in the dasa of a planet that is an adversary to the lord of the ascendant or to the lord of the Moon sign. He will further lose his kingdom (or position), be troubled by enemies and will depend on others.

समुद्रजातके—

शीर्षपृष्ठोभयर्क्षस्थाः केन्द्रनीचार्कराशिपाः ।

वयसोन्यादिमध्यान्ते राज्यार्थेऽश्वसौख्यदाः ॥ ५१९ ॥

519. According to *Samudra Jataka*, planets in Seershodaya signs will give kingdom, lordship and happiness in the initial part of life, if in Prishtodaya Rasis in the middle part of life, and in Ubhayodaya sign in the end of life.

Notes: "*Kendra neecharka Rasipaah*" is a wrong copy and interrupts a proper concept. Lords of Kendra (angle), Neecha (debility), *Arka Rasipaah* (Sun sign lord) make no sense. The above rendering excludes such text.

While the conditions of time periods mentioned are specific to Raja Yogas, it should also be interpreted that planets (good or bad) will give their results in the initial part of life (or dasa period) and so on and so forth.

॥ इति राजयोगाध्यायः ॥

Thus end Raja Yogas.

श्रीदेवकीर्तिराजः पञ्चमहापुरुषसंज्ञितान् नृपतीन् ।

कथयति यांस्यानहमपि कथयामि निराकुलीकृत्य ॥ ५२० ॥

520. **Pancha Maha Purusha Yogas:** The king named Deva Kirti spoke of Pancha Maha Purusha Yogas, or five combinations for great men, which are now being retold with a peaceful disposition.

स्वक्षेत्रे च चतुष्टयेऽथ बलिभिः स्वोच्चस्थितैर्वा ग्रहैः ।

शुक्राङ्गारकमन्दजीवशशिर्जैरैतैर्यथानुक्रमम् ।

मालव्यो रुचकः शशश्च कथितो हंसश्च भद्रस्तथा ।

सर्वेषामिति विस्तरान्मुनिमतात्संकथ्यते लक्षणम् ॥ ५२१ ॥

521. Venus, Mars, Saturn, Jupiter and Mercury in order cause Malavya, Ruchaka, Sasa, Hamsa and Bhadra Maha Purusha Yogas if placed in own sign or exaltation sign identical with an angle. These are now being extensively explained as conceived by sages.

Notes: Since my English translations of *Hora Sara* and *Sambhu Hora Prakasa* contain elaborate treatment to the subject of Pancha Maha Purusha Yogas, I do not propose to explain these here.

शुक्रादिभिर्बलिभिः स्थानादिषड्बल्युक्तैः स्वगृहस्थैः केन्द्रस्थितैश्च योगा ज्ञेयाः वा स्वोच्चगैर्बलिभिः केन्द्रस्थैर्योगा ज्ञेयाः ।

Bala Bhadra comments - The planets Venus etc. causing these Yogas should be endowed with Shadbala like Sthaana Bala, and should be in their own signs or exaltation signs, identical with angles.

अथ सत्त्वादिगुणलक्षणं पृथिव्यादिपञ्चभूतलक्षणं प्रोच्यते ।

महीमुतात्सत्त्वमुदाहरन्ति भुस्त्वमिन्दोस्तनयाद् गुरोश्च ।

स्वरं सितात्स्नेहमिनेश्च वर्णं बलाबलं पूर्णलघूनि चैषाम् ॥ ५२२ ॥

522. Now told are the effects of birth with Satva and other Gunas, and in Tatvas like Bhoomi (i.e. Pancha Bhutas or primordial compounds). From the status of Mars one's valour, from that Mercury one's greatness, from that of Jupiter one's voice, from that of Venus one's friendship, and from that of Saturn one's (physical) complexion should be deduced. The effects being full etc. will depend on the planet's strength, weakness etc.

ऋजुर्दयालुर्बहुदारभृत्यः स्थिरस्वभावी प्रियसैत्यवादी ।

सुरद्विजोपास्तिकरः सहिष्णुर्भवेन्नरः सत्त्वगुणप्रधानः ॥ ५२३ ॥

523. Predominance of Satva Guna: One born with the predominance of Satva Guna will be straightforward, kind and be endowed with many wives and servants. He will be firm in disposition, fond of truthfulness, will honour Gods and Brahmins, and be enduring in disposition.

Notes: The subject will inherit Satva Guna, Rajo Guna or Tamo Guna according to the predominance of the relevant planet at birth.

Refer to my comments in my notes in *Sambhu Hora Prakasa*, (page 22, chapter 2). For example if the Sun, the Moon and Jupiter are predominant at birth, the native displays predominance of Satva Guna (gentle disposition). If Mars, Mercury and Venus are the strongest, he will show signs of Rajo Guna (marked by passion). Saturn, Rahu and Ketu in strength impart Tamo Guna (indolence, darkness, laziness etc.).

Apart from the information given hereof concerning effects of Satva & C, the reader may consult *Sambhu Hora Prakasa*, page 22, referred to above.

It is to be understood that the Guna of the strongest planet will shape the future of the native. If a Satva Guna planet is the strongest, destiny will be, in sum total, the most favourable to him; Rajo Guna planet degrades the effects, and Tamo Guna planet gives the least of good luck.

शूरः कलाकाव्यनिविष्टबुद्धिः स्त्रीसक्तचित्तः क्रतुषु प्रवीणः ।

आडम्बरी हास्यरतिः प्रगल्भो वेदार्थविद् राजसिकः प्रदिष्टः ॥ ५२४ ॥

524. Predominance of Rajo Guna: One born with predominance of Rajo Guna will be valorous, attached to arts, poetry and females, be skilful in performing Yagnas (religious sacrifices), be showy, fond of jokes, resolute, and knowledgeable in the meanings of the Vedas.

मूर्खोऽलसो वञ्चयिता परेषां क्रोधी विपन्नः पिशुनः क्षुधार्तः ।

आचारहीनो न शुचिर्न दाता लुब्धः प्रमादी तमसाभिभूतः ॥ ५२५ ॥

525. Predominance of Tamo Guna: The native with predominant Tamo Guṇā will be a fool, indolent, will cheat others, be irascible, endangered, miserly, troubled by hunger, bereft of orthodox conduct, impure, not liberal and be careless.

भारो भवति नृपाणां भूम्यर्थं भुञ्जतां मनुष्याणाम् ।

येषां णभागो त्वर्थं सकलमहीपालकास्ते स्युः ॥ ५२६ ॥

526. The king bears the responsibility for half of the land (i.e. kingdom) and the populace the rest. Hence, the king, enjoying the highest share of the land is known as the lord of the land.

समाः स्वरैः सिंहमुदङ्गदन्तिनां रथौघमेरीवृषतोयदायिनाम् ।

समस्तभूमण्डलरक्षणक्षमाः भवन्ति भूपार्जितशत्रवो नराः ॥ ५२७ ॥

527. One having the voice akin to the sound of a lion, Mridanga (a kind of musical drum), elephant, moving chariots, ox or clouds is capable of protecting the whole land and will become the king winning over his enemies.

स्निग्धैर्भवन्ति जिह्वात्वग्दन्तनेत्रनखकेशैः ।

रक्षैरितैर्निस्वाः सारस्वतजाजके कथिताः ॥ ५२८ ॥

528. According to Sarasvata Jataka: One having brilliant tongue, skin, teeth, eyes, nails and hair will become a king. One having dry tongue etc. will be poor.

स्निग्धस्तेजो युक्तः शुक्तः शुद्धो वर्णः प्रकीर्तिततो नृपतेः ।

विपरीतः क्लेशभुजां सुतार्थसुखभागिनां मध्यः ॥ ५२९ ॥

529. The king is said to be of pure physical complexion with splendour and gloss. One contrary to this will experience grief apart from only moderate (or limited) effects in regard to progeny, wealth and happiness.

व्योमाम्बुवाताग्निमहीस्वभावाः सुरासुरेज्यार्किमहीजसौम्यैः ।

छाया मरुत्पित्तबला सरूपा मिश्रैस्तु मिश्रा बलिभिर्नरस्य ॥ ५३० ॥

530. Pancha Bhutas (Five Primordial Elements):

According to Jupiter, Venus, Saturn, Mars and Mercury being predominant at birth, the native will inherit the characteristics of the five Bhutas, viz. Akasa (ether), Jala (water), Wind (Saturn), Fire (Mars) and Earth (Mercury). The strongest will impart the temperament ruled by it, viz. bile, phlegm or wind as the case may be. If there be more of strong planets, these effects will be mixed.

शब्दार्थविन्न्यायपटुः प्रगल्भो विज्ञानयुक्तो विविधार्थभोगः ।

चित्राङ्गसन्धिः कुशपाणिपादो व्योमप्रकृत्या पुरुषोऽतिदीनः ॥ ५३१ ॥

531. Akasa Tatva: The native enjoying predominance of Akasa Tatva (i.e. Jupiter being the strongest) will be skilful in grammar and law. He will be resolute, knowledgeable, will enjoy various kinds of wealth, will have peculiar bodily joints and thin hands and legs and be very miserable.

Notes: "*Ati Deenah*" (meaning miserable) correctly reads elsewhere as "*Ati Deergha*" denoting that the native will be very tall. The question of being miserable with strong Jupiter does not arise.

जलस्वभावो बहुवारिपायी प्रियाभिभाषी द्रवभोजनश्च ।

चलस्वभावो बहुमित्रपक्षः क्षोणीपतिर्नातिचिरं प्रगल्भः ॥ ५३२ ॥

532. Predominance of Jala Tatva: One with predominance of this element will drink a lot of water, will speak sweetly, will consume juicy food, be fickle-minded, will have many friends and will not be lastingly resolute.

सत्त्वं च वायोः पुरुषः कुशाङ्गः क्षिप्रञ्च कोपस्य वशं प्रयाति ।

कुत्थैकबुद्धिर्भ्रमणे रतश्च दान्तो मितो भूपतिरप्रधृष्यः ॥ ५३३ ॥

533. Predominance of Vayu Tatva: The native with predominant Vayu Tatva will be energetic but thin-bodied, given to anger in a moment, devoted to work, fond of wandering, restrained and will be an unconquerable king.

शूरः क्षुधार्तश्चपलोऽतितीक्ष्णः प्राज्ञः कुशो बद्धतनुर्विरोधी ।

विद्रांश्च मानी बहुभक्षणश्च वह्निस्वभावः पुरुषोऽतिकायः ॥ ५३४ ॥

534. Predominance of Agni Tatva: The native with predominant Agni Tatva will be heroic, troubled by hunger, fickle-minded, very fierce, learned and emaciated. He will have obstructed physical growth, be inimical to others, scholarly, honourable, a voracious eater and be tall.

कर्पूरजात्युत्पलपुष्पगन्धो भुनक्ति भोगान् स्थिरलब्धसौख्यः ।

सिंहाब्दघोषः स्थिरचित्तवृत्तिर्महीस्वभावो भवति प्रजातः ॥ ५३५ ॥

535. Predominance of Bhoomi Tatva (Bhootatva): One with predominance of Bhoomi Tatva will emanate the fragrance of camphor and blue lotus. He will enjoy pleasures. His voice will be like that of a lion. He will be firm in disposition,

स्फटिकोपलसंकाशा स्वच्छा गगनगता स्थिता भवेच्छाया ।

निधिरिव पुण्या धन्या त्रिवर्गफलसाधनी सुभगा ॥ ५३६ ॥

536. One with the reflection of "Ether" will be glossy like crystal and lotus, be very meritorious, praiseworthy, will enjoy benefits of Dharma, Artha and Kama, and be prosperous.

स्निग्धा सिता च हरिता कान्ता मातेव सर्वसुखजननी ।

सौभाग्याभ्युदयशुभं करोति जलसंभवा छाया ॥ ५३७ ॥

537. One with reflection of "Jala" or water will be pure, affable, will enjoy pleasures and be fortunate.

असितजलजकान्तिः पापगन्धोऽतिमूढो —

मलिनपरुषकायः शोकसंतापतप्तः ।

भवति च वधदैत्यव्याध्यनर्थार्थनाशाद्विचरति —

पवन्त्या यस्य कान्तिः शरीरे ॥ ५३८ ॥

538. One with reflection of "Vayu" or wind will have the physical complexion akin to that of a dark cloud, will emanate foul smell, be very foolish, hard-bodied, troubled by grief and

distress, will trouble others, be indigent, sickly and will lose his wealth.

Notes: "Asita jalaja" meaning "black lotus" should read as "Asita Jalada" indicative of dark cloud (about to cause rain-fall).

कमलवहनकान्तिश्चण्डदण्डोऽतिधृष्टः—

प्रणतसकलबन्धुर्विक्रमाक्रान्तभूमिः।

भजति मणिसुवर्णं सर्वकार्यार्थसिद्धिं—

प्रशमितगदकोपो वह्निजायाप्रभायाम् ॥ ५३९ ॥

539. One with reflection of "Agni" or fire will have the brilliance of the stem of a lotus, will award harsh punishments, be honoured by his kinsfolk, earn lands (or kingdom) by his own valour, be endowed with gems and gold, will achieve his undertakings and be bereft of anger and diseases.

आद्याम्बुसिक्तवसुधागरुतुल्यगन्धः—

सुस्वियग्धदन्तनखरोकशरीरकेशः ।

धर्मार्थतुष्टिसुखभाजनसंप्रियश्च छायां—

यदा भजति भूमिकृतां मनुष्यः ॥ ५४० ॥

540. One with the reflection of "earth" will emanate the smell akin to that of the earth with the first rains of the season and that "Agaru" (i.e. the fragrance of the tree *Amyris Agallocha*). He will have charming teeth, nails, hair and physique. He will enjoy wealth, virtues and happiness and be liked by others.

छाया पशुपक्षिष्वपि लक्ष्येत्याह वराहः—

छाया शुभाशुभफलानि निवेदयन्ती लक्ष्या

मनुष्यपशुपक्षिषु लक्षणज्ञेः ।

तेजो गुणान् बहिरपि प्रविकाशयन्ती दीपप्रभा

स्फटिकरत्नघटस्थितेव ॥ ५४१ ॥

541. As per Varaha Mihira, birds and animals too reflect the effects of these primordial elements. Those versed in the

characteristics of these reflections say that these point out the good and bad effects, just as the lamp placed in a vessel containing crystal or brilliant gems throws the brilliance outside the sphere of the vessel, the brilliance and qualities of men are also reflected in the same manner (by primordial elements composing the body).

अथ वातादिप्रकृतिः सारावल्याम् ।

Now effects of Tempermanets as per Saravali.

शीतालुर्बहुभाषको द्रुतगतिर्नावस्थितः कुत्रचित्
 चौरो मत्सरवाक् च जागररुचिः सौभाग्ययुक्तो नरः ।
 दन्तान् वादति नातिसौहृदमतिर्गन्धर्ववेत्ता क्षमी
 मित्राणां समुपार्जनेऽतिनिपुणः स्वप्ने च खे गच्छति ॥ ५४२ ॥
 अपगतधृतिरुक्षश्मश्रुकेशः कुतघ्नः —
 स्फुटितचरणत्रस्तः क्रोधनो नष्टकान्तिः ।
 विलपति मतिबद्धो वित्तसंहारकारी भवति
 पुरुष एवं मारुतैकप्रधानः ॥ ५४३ ॥

542-543. Windy Temperament: One with predominance of windy temperament will be troubled by cold. He will speak a lot, will walk fast, be thievish, egoistic, unstable in disposition, fortunate, will keep on sounding by teeth, be not very friendly, be knowledgeable in music, forgiving in disposition, skilful in making friends, will fly in the skies in dreams, will lose his courage, will have harsh hair, be ungrateful, will have splay feet and crooked arms, be irascible, devoid of radiance and will destroy his wealth.

दुर्भाषी लघुकोपनो विपुलधीः क्षिप्रप्रसादः पुनः
 पीनो रक्तनखाक्षिपाणिचरणो वृद्धाकृतिर्दाहवान् ।
 मेधावी युधि निर्भयो हिमरुचिर्घृते विगृह्यापरान्

नो भीतेः प्रणयं प्रयाति बहुभुक् कुर्यान्न मातुः प्रियम् ॥ ५४४ ॥

स्वप्नेऽपि पश्यति सुवर्णदिनेशदीपान्

दावाग्निकिशुकजवानिकरानुकारान् ।

रकाब्जषण्डरुधिरौघतडित्समूहान्

पित्ताधिको निगदितः खलु लक्षणज्ञैः ॥ ५४५ ॥

544 - 545. Bilious Temperament: One with predominant bilious temperament will speak evil, be given to less anger, broad-minded and easily satiable. His nails, eyes, hands and legs will be large and reddish. He will look like an old man, be ever thirsty, intelligent, fearless in war, fond of cold articles, will participate in gambling, will not fear others, will eat abundantly, be inimical to his mother, and will see in his dreams such things as gold, sun, lamp, engulfing fire, pink lotus, eunuch, blood, and lightning.

श्रीमान् श्लिष्टाङ्गसन्धिर्युतिबलसहितः स्निग्धकान्तिः सुदेहा-

ग्राही सत्त्वोपपन्नो हतमुरजघनध्वानघोषः सहिष्णुः ।

गौरो रकान्तनेत्रो मधुररसरुचिर्बद्धवैरी कृतज्ञः

क्लेशः स्यादन्यचित्तः सकलजनहितः पूजकानां गुरुणाम् ॥ ५४६ ॥

सुप्तस्तु पश्यति समुद्रनदीसरांसि —

मुक्ताफलप्रकरहंससिताब्जशङ्खान् ।

नक्षत्रचक्रकुमुदेन्दुतुषारपातान्

श्लेष्माधिको मुनिवरैः कथितः क्रमेण ॥ ५४७ ॥

546 - 547. Phlegmatic Temperament: One with phlegmatic temperament will be opulent, will have clung bodily joints, be courageous, energetic, radiant, attractive, gentle, enduring, fair in complexion, will have reddish eyes, fond of sweet juices, will subdue his enemies, be grateful, anguished, will honour others, will wish ill for elders and will see in dreams such things as oceans, rivers, tanks, pearls, swans, white lotus, conch, lily, moon and fall iceberg. so say the sages.

अथ तारा ग्रहोत्पन्नानां मालव्यादिपञ्चयोगफलमुक्तं तत्रैव साराकल्याम् —

Now effects of Malavya and other Yogas caused by the five non-luminary planets as per Saravali.

न स्थूलौष्ठो न च विषमवपुर्नातिरिकाङ्क्षसन्धि-

र्मध्ये क्षामः शशधरसुचिर्हस्तिनादः सुगण्डः ।

संदीप्ताक्षः समसितरदो नानुदेशासबाहु-

र्मालव्योऽयं विलसति नृपः सप्ततिर्कत्सराणाम् ॥ ५४८ ॥

वक्त्रं त्रयोदशमितानि तथाङ्गुलानि दैर्घ्येण कर्णविवराद्दश विस्तरेण ।

मालव्यसंज्ञमनुजः स भुनक्ति नूनं

लाटान्समालविससिन्धुसपारियात्रान् ॥ ५४९ ॥

548 - 549. Malavya Yoga: The native of Malavya Maha Purusha Yoga will have thin lips (not being fleshy) and will have an even physique. He will not have any extra limbs, will have a slender waist, and will possess the splendour equal to that of the moon. His voice will be akin to that of an elephant. He will have prominent cheeks, shining eyes, even and white teeth, long arms touching the knees and will be a king. He will live upto 70 years of his life. His face will be 13 inches (ancient measurement) and be 10" long from the ear-whole. He will rule over Laata, Mala, Sindhu and Pariyatra regions.

दीर्घास्यः स्वच्छकान्तिर्बहुरुधिरबलः साहसावासकार्य-

श्चारुभ्रूनीलकेशः श्रमकरणरतो यन्त्रविच्चौरनाथः ।

रक्तः श्यामोऽतिशूरो रिपुबलमथनः कम्बुकण्ठः प्रधानः

क्रूरो भक्तो नराणां द्विजगुरुविनतः क्षामसज्जानुजङ्घः ॥ ५५० ॥

खट्वाङ्गपाशवृषकार्मुकचक्रवीणा शक्ताङ्गहस्तचरणाश्च शताङ्गुलाश्च ।

मन्त्राभिचारकुशलस्तु सहस्रमध्ये जातं च

तस्य कथितं सुखदैर्घ्यतुल्यम् ॥ ५५१ ॥

विन्ध्याचलसह्यगिरीन् भुनक्ति सप्ततिसमा नगरदेशान् ।

शस्त्रानलकृतमृत्युः प्रयाति देवालयं रुचकः ॥ ५५२ ॥

इति रुचकयोगः ।

550 - 552. Ruchaka Yoga: The native having Ruchaka Yoga will have a long face, be endowed with radiance and plenty of blood, will achieve his undertakings through his valour, will have beautiful eye-brows and dark hair, be industrious in nature, will have knowledge of machinery, be the head of thieves, of dark-red complexion, be very heroic, will destroy his enemies, will have a neck resembling a conch, be a chief person, be evil, devoted to others, obedient to Brahmins and elders, and will have thin arms and knees. There will be special marks on his palms and soles of feet, rope, ox, arch, wheel, lute etc. He will be hundred-inch tall, be skilful in Mantras even among a thousand people and be happy for a long time. He will enjoy happiness for seventy years in the cities held betwixt the regions of Vindhya and Sahya mountains. His death will be through fire or weapons.

तनुद्विजः शीघ्रगतिः शशोऽयं शठोऽतिशूरो निभृतप्रभावः ।

वनाद्रिदुर्गेषु नदीषु शक्तः कृशोदरो नातिलघुप्रदिष्टः ॥ ५५३ ॥

सेनानाथो जलनिधिरतो दन्तुरश्चापि किञ्चिद्

धातोर्वादे भवति निरतश्चञ्चलः कोलनेत्रः ।

स्त्रीसंयुक्तः परधनगृही मातृभक्तः सुजङ्घो

मध्ये क्षामो बहुविधमती रन्ध्रवेदी परेषाम् ॥ ५५४ ॥

पर्यङ्कशङ्खशरशस्त्रभुदङ्गमाला वीणोपमा यदि करे चरणे च रेखा ।

वर्षाणि सप्तति मितानि करोति राज्यं —

प्रात्यन्तिकः क्षितिपतिः कथितो मुनीन्द्रैः ॥ ५५५ ॥

553 - 555. Sasa Yoga: One born in Sasa Yoga will have small teeth and walk in a fast pace. He will be crafty, very valourous, interested in wandering in forests, mountains, forts etc, will have a depressed belly, be not very short, be the head of an army, interested in oceans, skilful in metals, fickle-minded, will have eyes resembling that of a swine, charming knees, and thin waist, be endowed with spouse, will enjoy others' wealth, be

devoted to his mother, will have various kinds of dispositions, will speak ill of others and will have marks of bed, conch, arrow, drum, garland, lute etc. on his palms and soles. He will be a king of some region for seventy years, so have said the sages.

रक्तश्चोन्नतनासिकः सुचरणो हंसः प्रसन्नेन्द्रियो
 गौरः पीनकपोल रक्तकरजो हंसस्वनः श्लेष्मलः ।
 शङ्खाब्जांकुशचापमत्स्ययुगलैर्निखीशमालाघटै-
 श्विहैः पादकराङ्कितो मधुनिभे नेत्रे च वृत्तं शिरः ॥ ५५६ ॥
 सलिलाशयेषु रमते स्त्रीषु न तृप्तिं प्रयाति कामार्तः ।
 षोडशशतानि तुलितोऽङ्गुलानि दैर्घ्येण षण्णवतिः ॥ ५५७ ॥
 पातीह देशांश्च सशूरसेनान् गान्धारगङ्गायमुनान्तरालान् ।
 जीवेन्नूनां शतवर्षसंख्यां पश्चाद्वनान्ते समुपैति नाशम् ॥ ५५८ ॥
 इति हंसयोगः ।

556 - 558. Hamsa Yoga: The native of Hamsa Yoga will have reddish and elevated (or prominent) nose and beautiful legs. He will be endowed with great virility and be fair in complexion. His cheeks will be fleshy and nails reddish. He will possess a voice comparable to that of a swan. He will be phlegmatic and will have marks of conch, lotus, arch, sword, garland, and pot on his palms and soles. His eyes will reflect the colour of honey and his head will be round in shape (i.e. well-formed). He will be fond of moving in places of water resorts and will not be satisfied in his sexual union with females. He will be very libidinous. His weight will be 1600 (units of ancient measurement) and he will be 16 inches tall (again ancient measurement). He will rule Soorasena, Gandhara, and the regions between Ganga-Yamuna rivers. He will live for a hundred years and will die in forests.

शार्दूलप्रतिमाननो द्विपगतिः पीनोरुवक्षस्थलो
 लम्बापीनसुवृत्तबाहुयुगलस्तत्तुल्यमानोच्छ्रयः ।
 कामी कोमलसूक्ष्मरोमनिकरः संरुद्धगण्डस्थलः

प्राज्ञः पङ्कजगर्भपाणिचरणः श्वासाधिको योगवित् ॥ ५५९ ॥

शङ्खासिकुञ्जरगदाकुमुदेषु केतुचक्राब्जलाङ्गलविचिहितपाणिपादः ।

यात्रागुरुद्विपमदाप्रथमाम्बुसिक्तभूकुङ्कुमप्रतिम —

गन्धतनुः सुघोणः ॥ ५६० ॥

शास्त्रार्थविद्धुतियुतः समसङ्गतभूर्नागोपमो भवति चापि निगूढगुह्यः ।

सत्कुक्षिधर्मनिरतः सुललाटशङ्खो धीरः

स्थिरस्त्वसितकुञ्चितकेशभारः ॥ ५६१ ॥

स्वतन्त्रः सर्वकार्येषु स्वजनं प्रति न क्षमी ।

भुज्यते विभवश्चास्य नित्यं मन्त्रिजनैः परैः ॥ ५६२ ॥

भारस्तुलायां तुलितो यदि स्याच्छ्रीकान्यकुब्जाधिपतिस्तदाऽसौ ।

यः स्रूयादिपुष्टैः सहितः समद्रः सर्वत्र राजा शरदामशीतिः ॥ ५६३ ॥

559 - 563. Bhadra Yoga: One born in Bhadra Yoga will have a face resembling that of a tiger. His gait will resemble an elephant's gait. His knees and chest will be stout. He will possess long and stout, arms, and soft hair. His arms and legs will be like the stem of a lotus. He will be a scholar. He will have knowledge of Yoga (physical exercises). There will be marks of conch, sword, mace, lute, flag, wheel, lotus, plough etc. in his palms and soles. His bodily fragrance will be comparable to that of the ichor of elephant, and the initial rains of the season. He will have a charming nose, will have knowledge of meanings of the Saastras, be courageous, poisonous in disposition, will have a notable belly, be firm in disposition, will have black and curly hair and will not forgive his men. His wealth will be consumed by ministers and others. His weight will be one *Bhaara* and he will rule over the region of Kanya Kubja. He will live upto 80 endowed with spouse and others.

रविचन्द्रयुक्तैर्भौमादिभिरेते राजयोगा न भवन्तीत्याह स एव ।

बलरहितेन्दुरविभ्यां युक्तैर्भौमादिभिर्ग्रहीर्जाता ।

न भवन्ति भूमिपाला दशासु तेषां सुखार्थयुताः ॥ ५६४ ॥

564. If the Sun or the Moon bereft of strength joins the

planet causing Maha Purusha Yoga, this Yoga will not give stipulated effects. Instead of becoming a king, the native will simply enjoy happiness.

Notes: These Yogas have elaborately been annotated by me in my translations of *Hora Sara*, *Sambhu Hora Prakasa* etc. and as such they are not being retold here.

अत्र मालव्यादियोगोक्तलक्षणयुतो यथोक्तफलभागी भवति । योगोक्तलक्षणहीनो महानुषो न भवतीति शेषः ।

Bala Bhadra adds: One born in Malavya and such other Yogas will become a powerful king. One devoid of such Yoga will not become a king.

इति पञ्चमहापुरुषाध्यायः ।

Thus of Pancha Maha Purusha Yogas.

विस्तरतो निर्दिष्टः क्षितिपतियोगा विचित्रसंस्थानाः ।

भङ्गश्च भवति तेषां यथा तथा सम्प्रवक्ष्यामि ॥ ५६५ ॥

565. Earlier several kinds of Yogas leading to royalty have been narrated in a wonderful manner. Now stated are such combinations that cancel these Raja Yogas.

कुजार्कजीवार्किभिरत्र नीचैर्द्राभ्यां त्रिभिश्चेकतमे विलग्ने ।

निशाकरे वृश्चिकराशिसंस्थे विशीर्यते राजकरो हि योगः ॥ ५६६ ॥

566. Out of Jupiter, the Sun, Saturn and Mars, if one, two, three or all are in the ascendant, one of them being in debility, as the Moon is debilitated elsewhere, Raja Yogas are destroyed.

अन्त्याष्टमादिभागे चरराश्यादिषु शशी यदा भङ्गः ।

एकेनापि न दृष्टो ग्रहेण भङ्गस्तदा नृपतेः ॥ ५६७ ॥

567. If the Moon at birth is in the 9th Navamsa of a movable sign, or 8th Navamsa of a fixed sign, or the 1st Navamsa of a common sign, unaspected by any other planet, Raja Yogas will be destroyed.

Notes: The Moon's position in the 8th Navamsa of Aquarius, though a fixed sign, should not come under the purview of this condition. In such a case, the Moon will be in Taurus Navamsa, which is her exaltation Navamsa.

घटोदये नीचगतैस्त्रिभिर्ग्रहैर्बृहस्पतौ नीचगते तथास्तगे ।

एकोऽपि नोच्चे त्वशुभे च खं गते प्रयान्ति —

नाशं शतशो नृपोद्भवः ॥ ५६८ ॥

568. A malefic planet in the 10th house will destroy even a hundred Raja Yogas in case Aquarius rises at birth, while there are three planets in debility, Jupiter is in debility and in combustion in Capricorn and none is exalted.

केन्द्रेषु शून्येषु शुभैर्न चेन्दावस्तङ्गैर्नीचमथ प्रयातैः ।

चतुर्ग्रहा वापि गुहे रिपूणां प्रणश्यते राजकरो हि योगः ॥ ५६९ ॥

569. Should there be four planets in debility or in inimical signs, while angles are bereft of benefics and the Moon is *not* in combustion, the Raja Yogas of the native will remain nullified.

सर्वे क्रूराः केन्द्रे नीचारिगता न सौम्यसंदृष्टा ।

शुभदा व्ययरिपुरन्ध्रे तदापि भङ्गो भवेत्कुपतेः ॥ ५७० ॥

570. All the malefic planets in angles, identical with signs of their enemies or debility, and unaspected by benefic planets, while benefic planets themselves are in the 12th, 6th and 8th houses, Raja Yogas will be destroyed.

लग्नं गणोत्तमानं न खेचरैर्दृश्यते तदा भङ्गः ।

भवति च नृपयोगानां दारिद्र्याय प्रजातस्य ॥ ५७१ ॥

571. If the ascendant is in Vargottama Navamsa but is not aspected by any planet, Raja Yogas will be nullified.

स्वांशे रवौ शीतकरे प्रनष्टे पापैश्च दृष्टे शुभदृष्टिहीने ।

कुत्वापि राज्यं च वने मनुष्यः पश्चात्सदुःखं लभते हताशः ॥ ५७२ ॥

573. If the Sun is in his own Navamsa while the Moon is in combustion or has lost her digits, and aspected by malefics but without beneficial aspects, the Raja Yogas will go in vain.

शिशिरकिरणशत्रुर्लग्नगश्चन्द्रदृष्टः —

सहजरीपुभवस्था भानुभूपुत्रमन्दाः ।

शुभविरहितकेन्द्रैरस्तगैर्वापि —

सौम्यैर्नृपतिजननयोगो याति नाशं क्षणेन ॥ ५७३ ॥

573. Rahu in the ascendant in aspect to the Moon, as the 3rd, 6th, 11th are occupied by the Sun, Mars and Saturn, angles bereft of benefics and benefics are in combustion will also eliminate the Raja Yogas within a moment.

पञ्चभिर्निम्नगैः खेटैरस्तं यातैरथापि च ।

प्रयान्ति विलयं योगा भूभुजां ये प्रकीर्तिताः ॥ ५७४ ॥

574. If five planets are in debilitation or in combustion, the person's Raja Yogas will go in vain.

उल्कायाः पतने चैव निर्घातव्यतिपातयोः ।

केतोश्च दर्शने चैव यान्ति नाशं नृपोद्भवाः ॥ ५७५ ॥

575. If a meteor, noise of winds, Vyatipata or Upaketu is seen at birth, the planets in the nativity will fail to promote any Raja Yogas.

द्वित्रिसंस्था ग्रहा नीचा धर्मस्वाये नृपो भवेत् ।

षष्ठे तु द्वे भवेद्दासो निधनान्ते च भिक्षुकः ॥ ५७६ ॥

576. (a) If two or three planets are found in debility in these different houses, viz. 9th, 2nd and 11th house, the native will become a ruler.

(b) The 6th house containing an exalted planet will make one a servant.

(c) Should the 8th and 12th be simultaneously occupied by exalted planets, one will become a beggar.

अन्यैः कूरोत्पातैस्त्रिशङ्कतारा यदोदयं याति ।

सर्वे प्रयान्ति विलयं नृपयोगा भानुजो यदि विलग्ने ॥ ५७७ ॥

577. The ascendant in occupation by Saturn while there is a fall of meteor, or rise of Trisanku Nakshatra (a constellation so named, in the southern hemisphere), the Raja Yogas will vanish.

Notes: "Trisanku" was a king of Ayodhya (to whom the famous Harischandra was born) whom the great sage Visvamitra arbitrarily consigned to the Heavens, and whom Indra sent back with head foremost. Visvamitra refused the king's re-entry into this mundane world and placed him in a "Heaven" created by the power of his own penance. From thence, Trisanku remained a southern cross constellation and "Trisanku Svarga" has attained a comical reference for one who is neither here nor there.

कर्तारो नृपतीनां गगनसदो युद्धकाङ्क्षिणो मलिना ।

रक्षा जर्जरदेहा विघ्नं जनयन्ति योगस्य ॥ ५७८ ॥

578. If the planets involved Raja yogas are about to enter into planetary war, or if their discs are weak, dry, or afflicted, the Raja yogas will be destroyed.

परमनीचं गते चन्द्रे क्षीणे योगे महीपतेः ।

नाशमायाति राजारूयो योगो दैवविलोमतः ॥ ५७९ ॥

579. The declining Moon in her deep debilitation will nullify the entire Raja Yogas, just as a king not honouring the words of an astrologer gets destroyed.

तुलायां पद्मिनीबन्धुर्नीचांशे दशमे स्थितः ।

हन्ति राज्यं यथा लोभः समस्तगुणसञ्चयम् ॥ ५८० ॥

580. The Sun in the 10th degree of Libra will destroy all the Raja Yogas just as miserliness destroys all virtues.

कुजस्य दशमे भागे स्थितः कमलबोधनः ।

सहस्रं राजयोगानां भङ्गमेव करोत्यसौ ॥ ५८१ ॥

581. If the Sun occupies the 10th degree of Libra, all Raja

Yogas will be destroyed.

Notes: "*Kujasya dasame Bhaage*" an incoherent term meaning "the 10th degree (or Navamsa) of Mars" correctly reads in *Saravali* as "*Jookasya Dasame Bhage*" meaning the 10th degree of Libra (deep debility of the Sun). The translation is for the correct version.

स्वत्रिकोणगुहं केचित्स्वोच्चंयाताः स्वमन्दिरम् ।

अतिनीचै रविश्चैको न तेषां फलसंभवः ॥ ५८२ ॥

582. Single-handedly the Sun in deep debility will destroy all the Raja Yogas even if some planets are in Moola Trikonas, own signs and exaltations.

Notes: Here a re-emphasis is laid on the concept reflected in the previous sloka. The present sloka need not give an impression that the previous one could be different.

गुरुर्मृगे क्लिग्नस्यो दुःखैः सन्तापयेन्नरम् ।

कामार्तमथनं वेश्यां यद्वदिन्दुर्न चेत्समे ॥ ५८३ ॥

583. If Jupiter is in (the space of deep) debility in Capricorn ascendant, without the Moon's being in an even sign, the person will incur grief and poverty and be troubled by carnal lust.

एकेनापि शशाङ्को ग्रहेण केमद्रुमो यदि न दृष्टः ।

विघ्नयति राजयोगं मलिनाचारः प्रसूतः स्यात् ॥ ५८४ ॥

584. Should there be Kemadruma Yoga, and the Moon is unasspected by some planet, Raja Yogas will vanish and the native will be of bad conduct.

भिक्षामटति त्र्याद्यैर्नीचर्क्षगतैः सुदुःखितो मलिनः ।

सकल्महीभुक्पुत्रः परिभूतो जायते निस्वः ॥ ५८५ ॥

585. If three, four or more planets be in debility, even a person of royal scion will resort to beggary. He will be very much grieved and very dirty.

अत्यारिभवनं प्राप्तेर्पञ्चादिभिरस्यगैश्च गगनचरैः ।

ध्वंसं प्रयाति राजा यदि रविचन्द्रौ न तुङ्गस्थौ ॥ ५८६ ॥

586. If 5 or 6 planets are found in bitter enemies' signs, or are in combustion, as the Sun and the Moon are not in exaltation, all Raja Yogas will be demolished.

सचिवो दानकेन्द्रस्य नीचे चेत्समुपस्थितः ।

संप्राप्तमतुलं राज्यं नरं च्यावयते ध्रुवम् ॥ ५८७ ॥

587. Venus in debility will destroy even an incomparable kingdom of the native.

Notes: Instead of simply seeing Venus in debilitation, it should be ensured that Venus is in *deep* debilitation to cause the above effect.

राजयोगाः समाख्यातास्तेषां भङ्गाश्च दारुणाः ।

परीक्ष्य यत्नतः प्राज्ञः फलं ब्रूयाच्छुभाशुभम् ॥ ५८८ ॥

588. So far have been stated fructifications of Raja Yogas and their cancellation. Good and bad effects should be declared after assessing the merits of these yogas.

इति राजयोगभङ्गाः ।

Thus of obstacles to Raja Yogas.

रश्मिप्रधानमेतद्यस्माच्छास्त्रं वदन्ति माणित्याः ।

तस्मात्प्रयत्नतोऽहं कथयामि यथा मतं तेषाम् ॥ ५८९ ॥

589. Rays (of the planets) are an essential part of this Sastra according to Maniththa and others. Hence I am now going to state of these.

स्वोच्चस्थे दश सूर्ये नव चन्द्रे पञ्च भूपुत्रे ।

पञ्चेन्दुजे तथेज्ये सप्ताष्टौ भार्गवे शनौ पञ्च ॥ ५९० ॥

510. When in (deep) exaltation, the Sun attains 10 rays, the Moon 9, Mars 5, Mercury 5, Jupiter 7, Venus 8 and Saturn 5.

बुद्धयवनोऽपि—

दिशा खरांशोर्हिमदीधितेर्गो बाणस्तथा सौम्यकुजार्कजानाम् ।

सुरा सुरेज्यस्य सितस्य नागाः प्रमाणतो दीधितयः स्वतुङ्गे ॥ ५९१ ॥

511. As per Vriddha Yavana (also), the rays for the planets from the Sun etc. when in (deep) exaltation are respectively: 10, 9, 5, 5, 7, 8 and 5.

साराकल्याम्—

एवं महेन्द्रशास्त्रे माणित्ययवनबादरायणप्रोक्ते ।

सप्त प्रत्येकस्था निर्दिष्टा रस्मयो ग्रहेन्द्राणाम् ॥ ५९२ ॥

सर्वप्रमाणमेते मुनिवचनात् किन्तु सप्तसंख्यैव ।

बहुवाक्यादस्माकं नीचगतः स्याद्विगतरश्मिः ॥ ५९३ ॥

592 - 593. The views reflected above (vide slokas 590 and 591) are held by Maniththa, Maya and Badarayana (Veda Vyasa). However, there is another school of thought allotting 7 rays to each of the planet when in exaltation. Though both are authoritative lines of thinking, a majority of people lean towards "equal number of rays". All agree that when in deep debilitation, a planet gets no rays.

अभिमुखरश्मिर्नीचाद्भ्रष्टः स्वोच्चात्पराङ्मुखो ज्ञेयः ।

अन्यर्गतेऽनुपातो यथासम्भवं प्रवक्ष्यामि ॥ ५९४ ॥

594. **Abhimukha & Paranmukha Rays:** The rays of a planet proceeding from debility to exaltation are known as Abhimukha rays. Conversely, a planet's rays are Paranmukha when it departs from exaltation to debility.

Notes: The rays of the planets are known by two different names. *Abhimukha* means having the face upwards. Such rays are auspicious. *Paranmukha* means facing downward and such rays are inauspicious.

नीचविहीनश्चक्राच्छुद्धः षड्वनतो यदाभ्यधिकः ।

आत्मीयरश्मिगुणितः षड्वक्त्रा रश्मयस्तस्मात् ॥ ५९५ ॥

595. Computation of Rays: Deduct the deep debility point of a planet from the actual horoscopic position of that very planet. If the remainder exceeds six signs, deduct it from 12. Multiply the resultant product by the number of rays allotted to that planet and the final product will represent the actual rays the planet obtained at birth.

मित्रद्वादशभागे स्वे वा स्वोच्चे वा स्थितस्य ।

द्विगुणाः स्युर्दीधितयः स्वराशिगे षड्वदन्त्येके ॥ ५९६ ॥

वैरिद्वादशभागे नीचे च भवन्ति षोडशांशोनाः ।

स्वकीयस्वोच्चादिद्वादशांशेन —

रश्मिवृद्धि शत्रुनीचादिद्वादशांशेन हानिर्ज्ञेयाः ।

अस्तङ्गतो विरश्मिः शनिसितवर्जो ग्रहो ज्ञेयः ॥ ५९७ ॥

वक्रगतस्य द्विगुणं वक्रत्यागेऽष्टभागहीनाः स्युः ।

वक्रत्यागे वक्रहानौ ।

एवं रश्मिविधानं पूर्वाचार्यैः समादिष्टम् ॥ ५९८ ॥

596 - 598. Rectification of Basic Rays: The rays thus obtained should be rectified under the following conditions.

(a) If a planet is in a friendly Dvadasamsa, or own Dvadasamsa, or in its exaltation Dvadasamsa, double the rays originally obtained.

(b) The basic rays should be subjected to a six-fold increase if the planet is in its own sign. This view is held by some.

(c) One in enemy's Dvadasamsa or debilitation Dvadasamsa, 1/16th of the basic rays should be cast off.

It should be known that rays are increased for position in own or exaltation Dvadasamsa, and rays are to be subjected to reduction when a planet occupies inimical or debilitation Dvadasamsa. (So comments Bala Bhadra.)

(d) Except Saturn and Venus, the others lose their rays in full if in combustion.

(e) A planet in retrogression acquires two-fold of the basic rays in all.

(f) A planet that has just emerged from retrogression loses

one eighth of the basic rays.

Thus have the ancient preceptors spoke of computation of rays of the several planets.

एकादि पञ्चावद् रश्मिभिरतिदुःखिताः कुलविहीनाः ।

परतन्त्रका दक्षिणा नीचरताः संभवन्ति नराः ॥ ५९९ ॥

599. Effects of Rays: If there is a total of 1 to 5 rays, the subject will experience a lot of grief. He is of an ignoble family. He will depend on others, be indigent and be associated with base people.

परतो दशकं तावद् भूतकादीनां विदेशगमनरताः ।

जायन्तेऽत्र मनुष्याः सौभाग्यपरिच्युता मलिनाः ॥ ६०० ॥

600. If the rays from 6 to 10, he will serve others, will go to distant lands, be bereft of fortunes and be dirty.

ऊर्ध्वं पञ्चदशान्तं जायन्ते बहुजनाः सुजनाः ।

धर्माभिरताः सुमुखाः कुलस्य तुल्याः प्रजायन्ते ॥ ६०१ ॥

601. If the rays are between 10 and 15, one will join men of virtues, be righteous, charming and will conduct himself as per the family traditions.

आविंशतेर्भवेयुः कुलाधिका धनयुता जनख्याताः ।

कीर्तिकराश्च मनुष्या यथाक्रमं स्वजनसंपूज्याः ॥ ६०२ ॥

602. Should the rays be between 16 and 20, he will be the best among his family members, wealthy, famous and honoured by his people.

परतो भवन्ति धीराः कृतिनो भूपाश्च पञ्चविंशतिं यावत् ।

परतो भवन्ति मनुजाः संसाधितसकलकरणीयाः ॥ ६०३ ॥

603. If the rays are between 21 and 25, one will be honourable, very fortunate, bold, learned, kingly and will achieve all his undertakings.

अत उत्तरेण चण्डा नृपाश्रिता नृपतिलब्धधनसौख्याः ।

त्रिंशद् यावत् सचिवाः पूज्या भवन्ति मनुजानाम् ॥ ६०४ ॥

604. If the rays are between 26 and 30, he will be fierce, will be associated with the king and will thereby gain happiness and wealth. He will be a minister and be honoured by others.

एकत्रिंशद्विस्तु प्रवराः स्याता महीभुजामिष्टाः ।

द्वात्रिंशता तु पुरुषाः सूतौ चतुस्त्रिंशत् ॥ ६०५ ॥

605. One having the planets with a total of 31 rays will be excellent, famous and will earn royal favours. 32 rays at birth will give headship over fifty villages.

ग्रामसहस्राधिपतिं त्रिंशत्त्रयधिका करोति रश्मीनाम् ।

त्रिसहस्रग्रामाणां पुरुषं सूतौ चतुस्त्रिंशत् ॥ ६०६ ॥

606. Thirty-three rays will give lordship over thousand villages while 34 will give rulership of 3 thousand villages.

परतो मण्डलभाजो बहुक्रोशपरिग्रहा महासत्त्वाः ।

प्रख्यातकीर्तियशसो बहुसुभगाश्चैव लोकानाम् ॥ ६०७ ॥

607. One with planets enjoying a sum total of 35 rays will be the head of a region, be very irascible, very mighty, famous and will wish well of others.

त्रिंशत् षड्भिः सहिता रश्मीनां यस्य जन्मसमये स्युः ।

सार्धं भुनक्ति लक्षं ग्रामाणां स तु पुमान्नियतम् ॥ ६०८ ॥

608. If there are 36 rays, the person will be the head of 150 thousand villages.

त्रिंशत्सप्तकसहिता रश्मीनां संभवो भवेद् येषाम् ।

लक्षत्रितयपतित्वं ग्रामाणां जायते तेषाम् ॥ ६०९ ॥

609. If the rays are 37 in all, one will lead over 300 thousand villages.

त्रिंशद्वसुभिः सहिता गावो येषां भवन्ति पुरुषाणाम् ।

शरसम्मितलक्षाणां ग्रामाणां तेषधिपाः ज्ञेयाः ॥ ६१० ॥

610. The leadership in question will be over 500 thousand villages, if the total rays are 38 in all.

त्रिंशत्सनवा गावो जन्मनि येषां ग्रहोत्थिताः सन्ति ।

ते तोषितसकलजना भवन्ति पृथ्वीश्वराः मनुजाः ॥ ६११ ॥

611. One with planets having 39 rays in all will become a king causing pleasure to one and all.

दशजलधिगुणा या रश्मिसंख्या नराणां

दिशति पृथुलभूमेः पालकत्वञ्च तेषाम् ।

हतरिपुवनिताभिर्गीयतेऽतीव कीर्तिः —

करुणरुदितशब्दैस्तद्वाक्रोशगर्भैः ॥ ६१२ ॥

612. If the rays are 40 in all, the person will rule over many spacious lands. His praise will be seemingly sung by the cries of the children in the wombs of the pregnant females of the crushed enemies of the native.

शशिजलनिधिसंख्यै रश्मिभिः सूयते यो

जलनिधिरसनायाः पार्थिवः स्यात्सभूमेः ।

द्विजलधिरसनायाः पक्षवेदारख्यसंख्यै-

स्त्रिजलधिरसनायाः शर्मवेदैस्तथैव ॥ ६१३ ॥

613. The boundary of the kingdom of the native will be covered by one, two or three seas according to the number of rays being 41, 42 and 43.

वेदाब्धितुल्यैश्च मयूखजालैर्जाता नरेन्द्राः खलु सार्वभौमाः ।

सौम्याः सुरब्राह्मणभक्तिशीला दीर्घायुषः सत्त्वयुता भवन्ति ॥ ६१४ ॥

614. If the rays are 44 in all, the native will be soft in disposition, devoted to gods and Brahmins, be long-lived, mighty

and an emperor.

परतः परतः किरणैर्द्वीपान्तरपालका निरुपसर्गाः ।

सर्वनमस्याः सुभगा महेन्द्रतुल्यप्रतापाश्च ॥ ६१५ ॥

615. With the progressive increase of rays from 45, the effects will increase in terms of rulership of other islands, world-honours, prosperity and valour akin to Lord Indra.

चत्वारिंशदयुक्तैः पञ्चादिभिरत्र यस्य सूनौ स्यात् ।

केयं तस्यारिष्टं सर्वत्र नृपात्मजं मुक्त्वा ॥ ६१६ ॥

616. (The 2nd line of the śloka is defective. The rendering for the correct version is:)

If the rays are 44 to 48, all evils will disappear and the person will be a king.

भुवनभरसहिष्णोः सर्वतः क्षीणशत्रोस्त्रिदशपतिमहिम्नः सर्वलोकस्तु तस्या
विदधति विहगानां रश्मयोऽस्तीवदीप्ता-

स्तुरगकृतिसमानां चक्रवर्तित्वमेव ॥ ६१७ ॥

617. If the rays are 49 in all, the person will protect the whole world. He will have no enemies in any corner, be powerful like Lord Indra and be honoured by one and all.

अभिमुखकरप्रवाहाः फलं प्रयच्छन्ति पुष्टतरमाशु ।

तद्विपरीतं पुंसां पराङ्मुखास्तु ग्रहेन्द्राणाम् ॥ ६१८ ॥

जन्मसमये ग्रहाणां रश्मीनां संक्षये क्षयो भवति ।

बुद्धेर्वर्धिष्णूनामधमोत्तमता क्रमेणैव ॥ ६१९ ॥

618 - 619. Rays which are *Abhimukha* in nature will give fully auspicious effects while the other kind of rays, i.e. *Paranmukha* will be inauspicious. More number of rays will increase good effects while lesser the number, the good results will decline. According to rays of planets, the native's inferiority or superiority will occur.

इति श्रीमद्वैवस्वतर्षपण्डितदामोदरात्महबलभद्रविरचिते होरात्ने
अरिष्टयोग-राजयोग-राजभङ्गयोग-रश्मिविचाराध्यायः पञ्चमः ॥ ५ ॥

Thus ends the 5th Chapter consisting of Arishta Yogas, Raja Yogas, and their cancellation and planetary rays, in *Hora Ratnam* of Bala Bhadra, son of *Damodara Daivagna*, the best of the scholars.

End of Part 1 of Hora Ratnam.

Speculum No. 1 - Limbs of Time Personified

(Reference: Chapter 1, sloka 2)

1.	Aries	=	Head
2.	Taurus	=	Face
3.	Gemini	=	Arms
4.	Cancer	=	Heart
5.	Leo	=	Abdomen
6.	Virgo	=	Waist
7.	Libra	=	Bladder (lower abdomen, pelvis)
8.	Scorpio	=	Privities (male/female organ)
9.	Sagittarius	=	Thighs.
10.	Capricorn	=	Knees
11.	Aquarius	=	Shanks
12.	Pisces	=	Feet

Speculum No. 2 - Signs & Nakshatras

(Reference: Chapter 1, slokas 7 - 12)

Aries	Four quarters each of Aswini and Bharani, and first quarter of Krittika.
Taurus	The next three quarters of Krittika, four quarters Rohini and first two quarters of Mrigasira.
Gemini	The next two quarters of Mrigasira, four quarters of Arudra and the first three quarters of Punarvasu.
Cancer	The last quarter of Punarvasu, and four quarters each of Pushyami and Aslesha.
Leo	Four quarters each of Magha and Poorva Phalguni and first quarter of Uttara Phalguni.
Virgo	The next three quarters of Uttara Phalguni, four quarters of Hasta and first two quarters of Chitra.
Libra	The next two quarters of Chitra, four quarters of Swati, and the first three quarters of Visakha.
Scorpio	The last quarter of Visakha, and four quarters each of Anuradha and Jyeshtha.
Sagittarius	Four quarters each of Mula, Purvashadha, and first quarter of Uttarashadha.
Capricorn	The next three quarters of Uttarashadha, four quarters of Sravana and the first two quarters of Dhanishta.
Aquarius	The next two quarters of Dhanishta, four quarters of Satabhisha and the first three quarters of Purva Bhadra Pada.
Pisces	The last quarter of Purva Bhadra Pada and four quarters each of Uttara Bhadra Pada and Revati.

Speculum No. 3 -
Names of Nakshatras in regular order.
(Reference: Chapter 1, slokas 7 - 12)

1. Aswini
2. Bharani
3. Krittika
4. Rohini
5. Mrigasira
6. Arudra
7. Punarvasu
8. Pushyami
9. Aslesha
10. Magha
11. Poorva Phalguni
12. Uttara Phalguni
13. Hasta
14. Chitra
15. Swati
16. Visakha
17. Anuradha
18. Jyeshtha
19. Mula
20. Purvashadha
21. Uttarashadha
22. Sravana
23. Dhanishta
24. Satabhisha
25. Poorva Bhadra Pada
26. Uttara Bhadra Pada
27. Revati

Speculum No. 4 - Signs & Appearances

(Reference: Chapter 1, slokas 14 - 15)

- | | | |
|-----|-------------|---------------------------|
| 1. | Aries | Goat |
| 2. | Taurus | Bull |
| 3. | Gemini | A female and a male |
| 4. | Cancer | Crab |
| 5. | Leo | Lion |
| 6. | Virgo | Virgin |
| 7. | Libra | A male with a balance |
| 8. | Scorpio | Scorpion |
| 9. | Sagittarius | Half-human, half-horse |
| 10. | Capricorn | Deer-faced (or Crocodile) |
| 11. | Aquarius | Male holding a pot |
| 12. | Pisces | A pair of fish |
-

Speculum No. 5 - Signs as Biped etc.

(Reference: Chapter 1, slokas 30 - 31)

- | | |
|-----------------|--|
| Biped signs | Gemini, Virgo, Libra, Aquarius, and 1st half of Sagittarius. |
| Quadruped signs | Aries, Taurus, Leo, 2nd half of Sagittarius and 1st half of Capricorn. |
| Centipede signs | Cancer and Scorpio. |
| Footless signs | Pisces and 2nd half of Capricorn. |
-

Speculum No. 6 - Houses & Directional Strength
(Reference: Chapter 1, slokas 32 - 34)

Ascendant	=	East (Biped signs)
4th	=	North (Watery signs)
7th	=	West (the only insect sign)
10th	=	South(Quadruped signs)

Speculum No. 7 - Day Signs & Night Signs
(Reference chapter 1, sloka 35)

Day Signs	Leo, Virgo, Libra, Scorpio, Aquarius, and Pisces.
Night Signs	Cancer, Gemini, Taurus, Aries, Sagittarius, and Capricorn.

Speculum No. 8 - Rising Manner of Signs
(Reference: Chapter 1, slokas 36 - 37)

With head	Gemini, Virgo, Scorpio, Libra, Leo and Aquarius.
With back	Aries, Taurus, Cancer, Sagittarius and Capricorn.
With both	Pisces.

Speculum No. 9 - Nature & Sex of Signs
(Reference: Chapter 1, slokas 36 - 37)

Masculine & Malefic	Aries, Gemini, Leo, Libra, Sagittarius and Aquarius.
Feminine & Benefic	Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

**Speculum No. 10 -
Movable, Fixed & Common Signs**
(Reference: Chapter 1, slokas 36 - 37)

Movable signs	Aries, Cancer, Libra and Capricorn.
Fixed Signs	Taurus, Leo, Scorpio and Aquarius.
Common Signs	Gemini, Virgo, Sagittarius and Pisces.

Speculum No. 11 - Signs & Directions

(Reference: Chapter 1, slokas 39 - 41)

East	Aries, Leo, Sagittarius
South	Taurus, Virgo, Capricorn
West	Gemini, Libra, Aquarius
North	Cancer, Scorpio, Pisces

Speculum 12 - Signs & Their Lords

(Reference: Chapter 11, sloka 46)

1.	Aries	Mars
2.	Taurus	Venus
3.	Gemini	Mercury
4.	Cancer	Moon
5.	Leo	Sun
6.	Virgo	Mercury
7.	Libra	Venus
8.	Scorpio	Mars
9.	Sagittarius	Jupiter
10.	Capricorn	Saturn
11.	Aquarius	Saturn
12.	Pisces	Jupiter

Speculum No. 13 - Rulerships of Navamsas
(Reference: Chapter 1, sloka 46)

Signs → (Aries to Pisces)

01 02 03 04 05 06 07 08 09 10 11 12

1st	01	10	07	04	01	10	07	04	01	10	07	04
2nd	02	11	08	05	02	11	08	05	02	11	08	05
3rd	03	12	09	06	03	12	09	06	03	12	09	06
4th	04	01	10	07	04	01	10	07	04	01	10	07
5th	05	2	11	08	05	02	11	08	05	02	11	08
6th	06	03	12	09	06	03	12	09	06	03	12	09
7th	07	04	01	10	07	04	01	10	07	04	01	10
8th	08	05	02	11	08	05	02	11	08	05	02	11
9th	09	06	03	12	09	06	03	12	09	06	03	12

Speculum No. 14 - Rulership of Dvadasamsas
(Reference: Chapter 1 - sloka 50)

Signs → (Aries to Pisces)

01 02 03 04 05 06 07 08 09 10 11 12

1st	01	02	03	04	05	06	07	08	09	10	11	12
2nd	02	03	04	05	06	07	08	09	10	11	12	01
3rd	03	04	05	06	07	08	09	10	11	12	01	02
4th	04	05	06	07	08	09	10	11	12	01	02	03
5th	05	06	07	08	09	10	11	12	01	02	03	04
6th	06	07	08	09	10	11	12	01	02	03	04	05
7th	07	08	09	10	11	12	01	02	03	04	05	06
8th	08	09	10	11	12	01	02	03	04	05	06	07
9th	09	10	11	12	01	02	03	04	05	06	07	08
10th	10	11	12	01	02	03	04	05	06	07	08	09
11th	11	12	01	02	03	04	05	06	07	08	09	10
12th	12	01	02	03	04	05	06	07	08	09	10	11

Speculum No. 15 - Decanates
(Refernce: Chapter 1, sloka 50)

Sign↓	0° - 10°	10° - 20°	20° - 30°
Aries	Aries	Leo	Sagittarius
Taurus	Taurus	Virgo	Capricorn
Gemini	Gemini	Libra	Aquarius
Cancer	Cancer	Scorpio	Pisces
Leo	Leo	Sagittarius	Aries
Virgo	Virgo	Capricorn	Taurus
Libra	Libra	Aquarius	Gemini
Scorpio	Scorpio	Pisces	Cancer
Sagittarius	Sagittarius	Aries	Leo
Capricorn	Capricorn	Taurus	Virgo
Aquarius	Aquarius	Gemini	Libra
Pisces	Pisces	Cancer	Scorpio

Speculum No. 16 - Horas & Their Lords
(Reference Chapter 1 - sloka 50)

Sign	First 15°	Next 15°
Aries	Sun	Moon
Taurus	Moon	Sun
Gemini	Sun	Moon
Cancer	Moon	Sun
Leo	Sun	Moon
Virgo	Moon	Sun
Libra	Sun	Moon
Scorpio	Moon	Sun
Sagittarius	Sun	Moon
Capricorn	Moon	Sun
Aquarius	Sun	Moon
Pisces	Moon	Sun

Speculum No. 17 - Trimsamsas
(Reference Chapter 1 - sloka 50)

Odd Signs		Even Signs	
0° - 5°	Mars	0° - 5°	Venus
5° - 10°	Saturn	5° - 12°	Mercury
10° - 18°	Jupiter	12° - 20°	Jupiter
18° - 25°	Mercury	20° - 25°	Saturn
25° - 30°	Venus	25° - 30°	Mars

Speculum No. 18 - Saptamsas

Reference: Chapter 1 - sloka 62

Sign ↓	1st	2nd	3rd	4th	5th	6th	7th
Aries	Ari	Tau	Gem	Can	Leo	Vir	Lib
Taurus	Sco	Sag	Cap	Aqu	Pis	Ari	Tau
Gemini	Gem	Can	Leo	Vir	Lib	Sco	Sag
Cancer	Cap	Aqu	Pis	Ari	Tau	Gem	Can
Leo	Leo	Vir	Lib	Sco	Sag	Cap	Aqu
Virgo	Pis	Ari	Tau	Gem	Can	Leo	Vir
Libra	Lib	Sco	Sag	Cap	Aqu	Pis	Ari
Scorpio	Tau	Gem	Can	Leo	Vir	Lib	Sco
Sagittarius	Sag	Cap	Aqu	Pis	Ari	Tau	Gem
Capricorn	Can	Leo	Vir	Lib	Sco	Sag	Cap
Aquarius	Aqu	Pis	Ari	Tau	Gem	Can	Leo
Pisces	Vir	Lib	Sco	Sag	Cap	Aqu	Pis

Speculum No. 19 -

Short, Medium and Long Signs

(Reference: Chapter 1- slokas 65 - 66)

Aries/Pisces	4 x 5 =	20	=	Short
Taurus/Aquarius	4 x 6 =	24	=	Short
Gemini/Capricorn	4 x 7 =	28	=	Medium
Cancer/Sagitt.	4 x 8 =	32	=	Medium
Leo/Scorpio	4 x 9 =	36	=	Long
Virgo/Libra	4 x 10 =	40	=	Long

Speculum No. 20 -
Exaltations & Debilitations of Planets
(Reference: Chapter 1, sloka 70)

<i>Planet</i>	<i>Exaltation Sign</i>	<i>Deep Exaltation Degree</i>	<i>Debilitation Sign</i>	<i>Deep Debility Degree</i>
The Sun	Aries	10	Libra	10
The Moon	Taurus	3	Scorpio	3
Mars	Capricorn	28	Cancer	28
Mercury	Virgo	15	Pisces	15
Jupiter	Cancer	5	Capricorn	5
Venus	Pisces	27	Virgo	27
Saturn	Libra	20	Aries	20

Speculum No. 21 -
Moolatrikona & Own Signs
(Reference: Chapter 1 - sloka 81)

<i>Planet</i>	<i>Moolatrikona</i>	<i>Own sign</i>
Sun	0 - 10° Leo	Rest of Leo
Moon	4 - 30° Taurus	Cancer
Mars	0 - 12° Aries	Rest of Aries & Scorpio
Mercury	15 - 20° Virgo	Rest of Virgo & Gemini
Jupiter	1 - 10° Sagit.	Rest of Sagittarius & Pisces
Venus	0 - 15° Libra	Rest of Libra & Taurus
Saturn	0 - 10° Aquarius	Rest of Aquarius & Capricorn

Speculum No. 22 - Signs & Colours

(Reference: Chapter 1, sloka 86)

Aries	Red
Taurus	White
Gemini	Green
Cancer	Pale red
Leo	Yellowish white
Virgo	Variegated
Libra	Dark
Scorpio	Golden
Sagittarius	Tawny
Capricorn	White & Tawny
Aquarius	Colour of a mongoose
Pisces	Colour of fish (mixed with dirt)

Speculum No. 23 - Planetary Cabinet

(Reference: Chapter 1 - sloka 23)

The Sun	King
The Moon	Queen
Mars	Commander-in-chief
Mercury	Prince
Jupiter	Minister
Venus	Minister's beloved (same as Jupiter's status)
Saturn	Servant

Speculum No. 24 - Planetary Colours
(Reference: Chapter 1 - sloka 112)

The Sun	Red with a mix of black.
The Moon	White
Mars	Pale red
Mercury	Grass-green
Jupiter	Yellowish (with a mix of white)
Venus	Swarthy (considered a mark of beauty)
Saturn	Black

Speculum No. 25 - Planets & Directions
(Reference: Chapter 1 - sloka 113)

Sun	East
Moon	North-west
Mars	South
Mercury	North
Jupiter	North-east
Venus	South-east
Saturn	West
Rahu	South-west

Speculum No. 26 - Planets & Tutelary Deities
(Reference: Chapter 1, sloka 115)

The Sun	Agni, Fire God.
The Moon	Jala or water, Varuna.
Mars	Kartikeya, Lord Siva's son, born in a pond, and is known as army chief of gods.
Mercury	Vishnu, the middle of the Trinity.
Jupiter	Indra, king of Gods, whose preceptor is Jupiter himself (and hence known as Deva Guru).
Venus	Sachi Devi, consort of Lord Indra.
Saturn	Brahma, the Creator.

Speculum No. 27 - Primordial Elements
(Reference: Chapter 1, sloka 127)

Planet	Primordial Element	Reflection
Mars	Fire	Sight (eyes)
Mercury	Earth	Smell (nose)
Jupiter	Ether	Sound (ears)
Venus	Water	Taste (tongue)
Saturn	Wind	Touch (skin)

Speculum No. 28 - Robes & Primary Elements
(Reference: Chapter 1 - sloka 135)

<u>Planet</u>	<u>Nature of Robe</u>	<u>Primary Element</u>
The Sun	Thick	Copper
The Moon	New	Precious stone
Mars	Burnt	Gold
Mercury	Wet	Lead
Jupiter	Neither old nor new	Silver
Venus	Strong	Pearl
Saturn	Ragged	Iron

Speculum No. 29 - Planets & Seasons
(Reference: Chapter 1 - sloka 139)

<u>Planet</u>	<u>Season</u>	<u>Duration (Approx)</u>
Saturn	Sisira (dewy season)	Jan 21 to Mar 20
Venus	Vasanta (spring)	Mar 21 to May 20
Mars	Greeshma* (summer)	May 21 to July 20
The Moon	Varsha (rainy)	July 21 to Sept 20
Mercury	Sarad (autumn)	Sep 21 to Nov20
Jupiter	Hemanta (winter)	Nov 21 to Jan 20

*The Sun is treated as a co-ruler of Greeshma Ritu (summer).

Speculum No. 30 - Natural Relationships of Planets
(Reference: Chapter 1, sloka 147, commentary on page 126)

<u>Planet</u>	<u>Friends</u>	<u>Enemies</u>	<u>Equals</u>
Sun	Mon, Mar, Jup	Ven, Sat	Merc
Moon	Sun, Merc	----	Mar, Jup, Ven, Sat }
Mars	Sun, Mon, Jup	Mer	Ven, Sat
Mercury	Sun, Ven	Mon	Mar, Jup, Sat
Jupiter	Sun, Mon, Mar	Mer, Ven	Sat
Venus	Mer, Sat	Mon, Sun	Mar. Jup
Saturn	Mer, Ven	Sun, Mon, Mar	Jup

Speculum No. 31 -
Compound Terms (Panchadha Sambandha)
(Reference: Chapter 1, sloka 163 - 165)

<u>One Source</u>	<u>+</u>	<u>Another Source</u>	<u>Compound (Final)</u>
Friendship	+	Friendship	Extreme Friendship (Adhi Mitra)
Neutrality	+	Friendship	Friendship (Mitra)
Enmity	+	Enmity	Extreme Enmity (Adhi Satru)
Neutrality	+	Enmity	Enmity (Satru)
Enmity	+	Friendship	Neutral (Sama "सम")

Speculum No. 32
Tripushkara Yogas denoting Illegal Births
(*Ref. slokas 426 - 432, chapter 1*)

<u>Nakshatra</u>	<u>Thithi</u>	<u>Week-day</u>
Svathi	Dvitiya (2 & 17)	Sunday
Revathi	Sapthami (7 & 22)	Wednesday
Dhanishta	Dvadasi (12 & 27)	Saturday
Uttara Phalguni	Ashtami (8 & 23)	Sunday
Uttarashadha	Chaturthi (4 & 19)	Thursday
Uttarabhadra	Chaturdasi (14 & 29)	Tuesday
Uttarashadha	Dvitiya (2 & 17)	Sunday
Uttarashadha	Dvadasi (12 & 27)	Saturday
Uttarashadha	Sapthami (7 & 22)	Tuesday

Speculum No. 33 - Mula Vrikshakara Chakra
Mula Nakshatra as a Tree & Effects
(Reference Chapter 2, Sloka 27)

<i>Slab</i>	<i>Part</i>	<i>No. of Ghatikas</i>	<i>Result</i>
1.	Roots	7	Destruction (death)
2.	Stem	8	Extinction of family
3.	Stark	10	Difficulty to mother
4.	Branches	11	Destruction of everything
5.	Leaves	12	Attainment of kingdom
6.	Flowers	5	Attainment of ministership
7.	Fruits	4	Attainment of great wealth
8.	Tip	3	Short life

60 ghatikas

Speculum No.34 - Mula Purushakara Chakra
(Mula as a Male & Effects,
(Reference: Chapter 2, sloka 28 - 30)

<u>Slab</u>	<u>Limb</u>	<u>No.of Ghatikas</u>	<u>Result</u>
1.	Head	5	Attainment of kingdom
2.	Face	7	Death of father
3.	Shoulder	4	Much physical strength
4.	Arms	8	Physical Strength
5.	Neck	3	Acquisition of house
6.	Chest	9	Ministership under a king
7.	Navel	2	Physical strength
8.	Privity	10	Sexual lust
9.	Knee	6	High intelligence
10.	Leg	6	Death

60

Speculum No. 35 - Mula Kanya Chakra
(Ref Notes in sloka 28 - 30, ch. 2)

<u>Slab</u>	<u>Limb</u>	<u>No.of Ghatikas</u>	<u>Result</u>
1.	Head	4	Loss of quadrupeds
2.	Face	6	Destruction of wealth
3.	Neck	5	Advent of wealth
4.	Heart	5	Crooked disposition
5.	Shoulders	10	Advent of wealth
6.	Arms	8	Kindness, charity
7.	Privities	4	libidinous disposition
8.	Thighs	4	Death of maternal uncle
9.	Knees	4	Death of older brother
10.	Feet	10	Widowhood

60

Speculum No. 36 - Birth in Mula Nakashatra
A Source of Destruction
(Reference, chapter 2, sloka 38)

<u>Nakshatra</u>	<u>With Ruling Thithi</u>	<u>and</u>	<u>Week Day</u>
Mula	3rd day of dark half		Tuesday
Mula	3rd day of dark half		Wednesday
Mula	3rd day of dark half		Saturday
Mula	10th day of dark half		Tuesday
Mula	10th day of dark half		Wednesday
Mula	10th day of dark half		Saturday
Mula	14th day of bright half		Tuesday
Mula	14th day of bright half		Wednesday
Mula	14th day bright half		Saturday

Speculum No. 37 - Mula as a Male
(Reference: Chapter 2 slokas 40 - 44)

<u>Slab Limb</u>	<u>No. of</u> <u>Ghatikas</u>	<u>Effect</u>
1. Head	5	Royal Umbrella (kingship)
2. Face	5	Destruction of father
3. Shoulders	8	Destruction of wealth
4. Arms	8	Indulgence in evil deeds
5. Fore-arm	2	Torturous disposition
6. Heart	8	Acquisition of kingdom
7. Navel	2	Short life
8. Privity	10	Wonderful enjoyment
9. Knee	6	Wandering disposition
10. Legs	6	Mean life (i.e. low status)

60 ghatikas

Speculum 38 - Aslesha as a Male
(Reference: Chapter 2, slokas 40 - 44)

<i>Slab</i>	<i>Limb</i>	<i>No. of Ghatikas</i>	<i>Effect</i>
<hr/>			
1.	Head	6	Mean life
2.	Face	6	Wandering disposition
3.	Shoulders	10	Wonderful enjoyment
4.	Arms	2	Short life
5.	Fore-arm	8	Acquisition of kingdom
6.	Heart	2	Torturous disposition
7.	Navel	8	Indulgence evil deeds
8.	Privity	8	Destruction of wealth
9.	Knee	5	Destruction of father
10.	Legs	5	Royal umbrella (kingship)

60 ghatikas

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Meanings of difficult astrological and related terms.

Abhijit = a specially auspicious Muhurta ruling around mid-day, a particular space of Nakshatra between Uttarashadha and Sravana specially used in Chakras and in a certain dasa system.

Abhisheka = ritual bath offered to the idol of a deity.

Abhukta Mula = birth in blemished part of Mula Nakshatra.

Adhana = the act of impregnation.

Adhi Devata = ruling deity.

Adhika Masa = an intercalary month.

Agni = fire god.

Ahargana = number of days elapsed from Kali to a given date.

Ahoratra = the combine of day and night.

Amavasya = the 30th day of a lunar month, New Moon day

Amsa = Navamsa, degree, division (Varga).

Antara = sub-sub period of a planet, also known as Vibhukti, the 3rd lower level in dasa system.

Anupachaya, Apachaya = the process of decaying (*lit.*) a horoscopic house other than an Upachaya (see under "U").

Anuvakra = entry of a planet into the previous sign, by retrogression.

Apoklima = the more appropriate Sanskrit term is Upa Kendra, a subordinate Kendra, but popularly known as a cadent house, i.e. 3rd, 6th, 9th and 12th.

Aquarius = the 11th sign of the zodiac.

Ardha, Adrisya = Adrsiyardha, invisible half of the zodiac, the 180° space ahead of the cusp of the ascendant.

Ardha, Drisya = Drisiyardha, visible half of the zodiac, the 180° space behind the cusp of the ascendant.

Ardha, Paschima = Paschimardha, western half, the 180° space reckoned from the meridian to the 4th cusp through the 7th cusp.

Ardha, Poorva = Poorvardha, oriental half, the 180° space reckoned from the meridian to the 4th cusp through the ascending degree.

Aries = the first sign of the zodiac.

Arudha Pada = a special system of house-counting used by sage Jaimini.

Aruna = the Sun God's charioteer.

Ascendant = the sign, more so, a degree rising in the east for a given epoch.

Ashtaka Varga = an eight-fold aggregate of benefic and malefic points contributed by planets specially used for analysis of a Bhava, transit, life-span and a special dasa period.

Asta or Astangata = heliacal setting of a planet, losing its rays in the Sun.

Atichaara = unusually fast motion of a planet before its retrogression.

Avastha = a certain planetary state.

Ayana = northerly or southerly course of the Sun. (Also see **Dakshinayana** and **Uttarayana**.)

Ayanamsa = precessional value expressed in degrees (for example **Chaitra Paksha Ayanamsa**).

Ayana Bala = equinoctial strength.

Barhaspatya Mana = the measure of Jovian cycle of year-reckoning.

Beeja = seed, seminal seed, algebra.

Bhava = a house.

Bhukti = sub period of a planet in any Dasa, the 2nd lower level in dasa reckoning.

Biped sign = human sign, also known as **Dvipada Rasi** and **Nara Rasi**. (Also see **Purusha Rasi**.)

Brahma = the Creator of the Universe.

Cancer = the 4th sign of the zodiac.

Capricorn = the 10th sign of the zodiac.

Chandra Lagna = the sign occupied by the Moon, reckoned on par with the ascending sign.

Chaturasra = 4th and 8th houses.

Chatushpada Rasi = quadruped sign.

Chatushtaya = an angular house.

Cheshta Bala = motional strength.

Cinivali = the first one-eighth part of **Amavasya**.

Dakshinayana = the Sun's southerly course from Cancer through Sagittarius.

Darsa = the 2nd, 3rd, 4th, 5th and 6th parts of **Amavasya** made into eight equal parts.

Dasa = major period ruled by a planet.

Dasa Varga = a combine of ten-fold divisions.

Debilitation = a space of weakness for a planet in a particular sign; Neecha.

Digbala = directional strength.

Dimbha Chakra = a diagram drawn in the form of an urchin correlating Janma Nakshatra and the Sun-occupied Nakshatra.

Dirgha Rasi = a sign of long ascension.

Drekkana = decanate, one third of a sign.

Drishti Bala = aspectual strength of a planet.

Dual sign = common sign, Ubhaya Rasi.

Dvadasamsa = a twelfth part of a sign.

Dvadasa Varga = a combine of 12-fold divisions.

Exaltation = a powerful space for a planet in a particular sign, Uchcha.

Gandanta, Lagna = critical portion of the ascendant.

Gandanta, Nakshatra = critical portion of a Nakshatra.

Gandanta, Rasi = critical portion between two specified signs, another name of Riskha Sandhi.

Gandanta, Thithi = critical portion of a lunar day or thithi.

Ganesa = the Hindu god removing obstacles.

Ghati, Ghatika = a sixtieth part of whole day, 24 minutes of modern time, also known as Nadika.

Graha = the planet.

Grahana = eclipse (lunar or solar).

Gemini = the 3rd sign of the zodiac.

Gochara = planetary transit.

Guna, Rajo = passion, intense activity.

Guna, Satva = gentleness.

Guna, Tamo = laziness, mental darkness.

Hoda Chakra = the wheel of Sanskrit alphabet suggesting formal names based on quarters of Nakshatra at birth.

Homa = fire sacrifice.

Hora = the science of astrology, an astrological hour, the ascendant, half of a sign.

Hrasva Rasi = a sign of short ascension.

Hridroga = a special term exclusively denoting the sign Aquarius - significant for heart ailments.

Immovable sign = fixed sign, Sthira Rasi.

Indra = the ruler of gods.

Insect Sign = Keeta Rasi, Scorpio.

Janma Patrika = horoscope of the birth.

Japa = recitation of passages from scriptures, saying prayers.

Kala Bala = temporal strength.

Kala Purusha = Time Personified or Cosmic Man, represented by Lord Sri Maha Vishnu.

Kalpa = an aeon, a day of Brahma, 4320 million mortal years.

Kalasa = a ritual pot.

Kendra = an angular house, involves a cardinal direction of the zodiac, a cardinal house, i.e. 1st, 4th, 7th and 10th.

Kirana = a planet's ray.

Kona = a trine, the 5th and 9th (to the exclusion of the 1st).

Kranti = declination, northern or southern.

Kroora Rasi = odd or fierce sign.

Kshaya Masa = a diminutive month.

Kshetra = a sign.

Kubera = the Hindu god of wealth.

Kuhu = the last two parts of Amavasya which is made into eight equal parts.

Kundali = horoscope, also known as Kundalini.

Kundali, Rasi = sign chart.

Kundali, Chalita = Bhava chart.

Kundali, Varsha = solar return horoscope.

Kuttaka = multipliers treated by Brahma Gupta.

Lakshmi = the Hindu goddess of wealth and a spouse of Lord Vishnu.

Leo = the 5th sign of the zodiac.

Libra = the 7th sign of the zodiac.

M.C. = *Medium Coile*, the 10th cusp.

Madhya = meridian, the cusp of the 10th house.

Madhya Rasi = a sign of medium ascension (*Cf.* Dirgha and Hrasva Rasis)

Maasa = a month.

Manmatha = the Hindu god of beauty and love.

Mantra = a sacred spell.

Manu = the principal ancient Hindu law-maker.

Meridian = the cusp of the 10th house.

Mitra = friendly planet.

Moola Trikona = a powerful space for a planet in a particular sign, next to exaltation in importance.

Movable sign = Chara Rasi, cardinal sign.

Mrityu Bhaga = a critical degree for a planet and ascendant in a given sign whereof inauspicious effects occur.

Muhurta = a period of 48 minutes.

Nakshatra = that is indestructible, a group of constellations, which are primarily 27 and sometimes 28 in number for astrological interpretations, (roughly translated in English as constellation, star, or asterism).

Nabhasa Yoga = a special Yoga formed at birth.

Navamsa = one ninth part of a sign.

Nirayana = without Ayanamsa value, popularly known as sidereal system of horoscopy.

Nisheka = the first intercourse of a couple wedded as per rituals laid down by the Sastras with a view to beget progeny.

Paatala = the cusp of the 4th house, Nadir.

Paati = arithmetic.

Paksha = a fortnight.

Panaphara = the more appropriate Sanskrit term is Anu Kendra, that follows a Kendra; popularly known as a succedent, i.e. 2nd, 5th, 8th and 11th.

Pancha Bhoota = the five primordial compounds, viz. earth, water, light, air and ether.

Panchadha Sambandha = five-fold terms.

Panchanga = Hindu almanac consisting primarily of week-day, Nakshatra, Thithi, Karana and Yoga.

Purnami, Poornima = the 15th day of a lunar month, Full Moon day.

Pisces = the 12th sign of the zodiac.

Prahara = one eighth part of the whole day.

Prasna = horary system of horoscopy.

Prishtodaya = a sign rising with its back first.

Purushartha = human end or pursuit, four in all.

Purusha Rasi = an odd sign, a masculine sign. (Also see biped sign.)

Rasi = a sign, (like Aries).

Riksha Sandhi = critical portion between two specified signs, another name for Rasi Gandanta.

Ritu = season, the duration required for the Sun to cover two specific signs.

Sagittarius = the 9th sign of the zodiac.

Saham = a special longitude used in solar return chart.

Sapta Varga = a combine of seven-fold divisions.

Sama = a neutral planet, an even sign.

Samasaptama = planets in mutual opposition.

Sambandha = planetary relationship.

Sambhu = Lord Siva, a constituent of Trinity.

Samkalpa = a solemn vow for ritual observance.

Samkranthi = the Sun's entry in a sign.

Sarasvathi = the Hindu goddess of learning and Lord Brahma's spouse.

Satru = inimical planet.

Saumya Rasi = soft or even sign.

Sayana = inclusive of Ayanamsa, popularly known as tropical system of astrology.

Scorpio = the 8th sign of the zodiac.

Shadbala = six-source strength of a planet.

Shad Varga = a combine of six-fold divisions.

Shashtiamsa = 60th part of a sign, half of a degree.

Shodasa Varga = a combine of 16-fold divisions.

Sirshodaya = a sign rising with its head first.

Smriti = religious texts transmitted by memory.

Sruti = religious texts transmitted orally.

Sthaana Bala = positional strength.

Sthambana = stationary position of a planet.

Sthira Karma = destiny firm in nature, as indicated by a nativity.

Stri Rasi = a female sign, an even sign.

Sutaka = the 11-day period of impurity following a child's birth, prohibited for rituals.

Swakshetra = own sign of a planet.

Tantra = inculcating the methods of worship of Lord Siva and Mother Sakthi.

Taurus = the 2nd sign of the zodiac.

Trimsamsa = one of the 5 zones of a sign consisting of a specific number of degrees, i.e. specific number of 30th parts.

Ubhayodaya = a sign that rises both ways, i.e. with head

and back.

Udaya or Udita = rising, a planet's rising after its having heliacally set, and gradually gaining back its rays.

Upachaya = a house of prosperity, i.e. 3rd, 6th, 10th and 11th.

Upachara = homage as per ancient texts.

Upanayana = thread ceremony of a Brahmin.

Utpata Karma = events suddenly occurring to a person due to planetary movements, or Gochara, after his birth.

Uttarayana = the Sun's northerly course from Capricorn through Gemini.

Vakra = retrogression of a planet.

Vajra = the weapon thunder-bolt used by Indra (said to be in the form of two transverse bolts crossing each other.)

Vargottama Navamsa = being in same Rasi and same Navamsa.

Varuna = the Hindu god of rains, oceans etc.

Veda = a sacred Book of the Hindus - Rig, Yajur, Saama and Atharvana.

Vighatika = a sixtieth part of a Ghatika (24 seconds of modern time).

Vishama = an odd sign.

Vishnu = the first of the Trinity, the other two being Brahma and Siva.

Virgo = the 6th sign of the zodiac.

Watery sign = Jala Rasi.

Yama = the Hindu god of death.

Yavana = a certain non-Aryan (Mlechcha) sect that lived in ancient India, popularly and easily mistaken to be of Greek origin.

Yuddha Bala = strength of a planet that wins a war with another.

Yugma Rasi = an even sign, but sometimes used to specially denote Gemini, though it is not an even sign.

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